1519

1516
Curtis walters
post

THE UNIVERSITY
OF ILLINOIS
LIBRARY
010.5
PH

Return this book on or before the
Latest Date stamped below.

University of Illinois Library

FEB -8 1958

L161—H41

Digitized by the Internet Archive
in 2015

https://archive.org/details/philobiblionmont1218unse

The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. I.

Græcos primùm auctores,

Statimque ut pecuniam accepero,

deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 51 Nassau Street, New York.
MDCCCLXII.

"Ὥςπερ γὰρ τὴν μέλιτταν ὁρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσαν, ἀφ' ἑκάστου δὲ τὰ χρήσιμα λαμβάνουσαν· οὕτω χρὴ καὶ τοὺς παιδείας ὀρεγομένους, μηδενὸς μὲν ἄπειρως ἔχειν, πανταχόθεν δὲ τὰ χρήσιμα συλλέγειν."—ΙΣΟΚΡΑΤΟΥΣ ΠΡΟΣ ΔΗΜΟΝΙΚΟΝ.

"For as we ſee the induſtrious, prudent bee light on every fragrant bloſſom, and extract what is uſeful from it, ſo it becomes the true lovers of learning to be ignorant of nothing that is profitable, but gather goodneſs and diſcretion from all writers."

DINSDALE'S TRANSLATION.

C. A. ALVORD, PRINTER.

010.5
PH
English
Eng. Res 27 N'16 Walters 150 : 2 v. in 1
23723 Woods

Contents of Volume I.

NUMBER I.

PAGE

I. Prospectus . . . 3
II. Horace Walpole's MS. Notes on Bayle's Dictionary . . . 5
III. Les Libres Precheurs . . . 8
IV. The Republick of Letters *vs.* D'Israeli 12
V. Le Cosmopolite . . . 15
VI. Sale of Zelotes Hosmer's Library . 17
VII. Miscellaneous Items . . . 19
Philobiblion. English Platonists. Soldier's Bible. Anecdote of Brunet. Alliterative Poetry. Tom Moore and Andrew Marvell. Hawthorne and Evangeline.
VIII. Notes and Queries . . . 21
Suckling and Shakespeare. Voltaire and the *Epistolæ Obscurorum Virorum*. The Three Warnings. Trial of Polly Baker. Garth's Dispensary. The Begum. An Unpublished Translation by Dryden [?]

NUMBER II.

I. Horace Walpole's MS. Notes on Bayle's Dictionary (*concluded*) . . . 27
II. Oliver Maillard . . . 32
III. Reynolds' Inquiries concerning the Angelical Worlds . . . 35
IV. Quintus Sextius, the Pythagorean . 38
V. Sale of Zelotes Hosmer's Library (*continued*) . . . 40

PAGE

VI. Miscellaneous Items . . . 41
Rhododaphne. Writers in the General Dictionary. Names of Writers in the Biographia Britannica. Sale of the Clopton Library. Dante's Inferno, illustrated by Doré. Walpole's Ovid.
VII. Notes and Queries . . . 42
Miss Polly Baker. Jarvis the Artist. Miss Burney's Evelina. Note of Walpole's, omitted on page 6, No. I. The Dropsical Man.

NUMBER III.

I. Quintus Sextius, the Pythagorean (*concluded*) . . . 51
II. Oken, Goethe, and the Cranial Homologies . . . 55
III. Michael Menot . . . 58
IV. Sale of Zelotes Hosmer's Library (*continued*) . . . 59
V. L'Excellence du Mariage, par Jacques Chaussé . . . 61
VI. Adversaria . . . 63
VII. Miscellaneous Items . . . 65
De Tribus Impostoribus. Coleridge's Notes on Colquhoun. Suckling and Shakespeare.
VIII. Notes and Queries . . . 67
French Translation of the Epistolæ Obscurorum Virorum. Robert Landor. Blunders in Bohn's Dictionary of Classical Quota-

355626

PAGE

tions. Dramatic Puffing burlesqued. Garth's Dispensary. Goldsmith cribbing. Early Poem by Lamb. Académie des Femmes sans Sexe. Paradise of Dayntie Devises.

NUMBER IV.

I. George Darley's Paradise Lost . 75
II. Napoleon a Myth 78
III. Gabriel Barlette 81
IV. Adversaria 83
V. Poe's Early Poems . . . 86
VI. Sale of Zelotes Hosmer's Library (*continued*) 89
VII. Miscellaneous Items . . . 91
Parnelliana. Death of Dr. Young. Curious French Translation of Gray's Epitaph in a Country Churchyard. Sir William Jones on the Philobiblion.
VIII. Notes and Queries . . . 93
Sedley and Pope. Epitaph on Jacob Tonson, the Bookseller. J. G. Prêtre, the Artist. Mary Howitt cribbing.

NUMBER V.

I. The Savages of Europe . . 97
II. The Golden Sentences of Democrates 100
III. Lyons' Infallibility of Human Judgment 102
IV. Adversaria 106
V. Sale of Zelotes Hosmer's Library (*continued*) 109
VI. Powell's Humane Industry . 111
VII. Miscellaneous Items . . . 114
Booth's Reprint of Shakespeare. Cocker's Arithmetick. Poetical Translation and Imitation.
VIII. Notes and Queries . . . 117
Tale of a Tub, Part II. Quotations wanted. The Feathers' Tavern Petition.

NUMBER VI.

I. Powell's Humane Industry (*continued*) 121
II. The Similitudes of Demophilus . 123

PAGE

III. Feathers' Tavern Petition . . 125
IV. Sale of Zelotes Hosmer's Library (*continued*) 128
V. Adversaria 131
VI. Major André and Voss the Poet . 134
VII. Bibliographical Notice of Works on the Personal Beauty of Christ . 135
VIII. Neglected Biography of Booksellers and Book-Collectors (William Gardiner) 136
IX. Miscellaneous Items . . . 139
Byron *Fils*. Hymn to the Guillotine.
X. Notes and Queries . . . 142
Cervantes and his Don Quixote. Jonathan W. Condy. Address of Citizens of New York to Washington.

NUMBER VII.

I. Maloniana 145
II. Powell's Humane Industry (*continued*) 149
III. The Pythagoric Sentences of Demophilus 152
IV. Sale of Zelotes Hosmer's Library (*continued*) 154
V. Neglected Biography of Booksellers and Book-Collectors (*continued*). James Cox, of Philadelphia . . 157
VI. The Book-Hunter . . . 158
VII. Miscellaneous Items . . . 162
Sale of the Library of Dr. J. W. Francis. Song—"My Mind to me a Kingdom is." Stanzas in the Early Editions of Gray's Elegy.
VIII. Notes and Queries . . . 164
Father Stattler's Ethica Christiana. J. B. Rousseau's Moïsade. Remarkable Longevity. Complot d'Arnold, etc.

NUMBER VIII.

I. Autograph Letters, from the Portfolio of a Bookworm 169
II. Curious Titles of Books . . 173
III. Sale of Zelotes Hosmer's Library (*concluded*) 176

PAGE

IV. Powell's Humane Induſtry (*continued*) 179
V. Cardinal Beſſarion, and the Introduction of the Platonic Philoſophy into Italy 181
VI. Henry Franciſco . . . 183
VII. Miſcellaneous Items . . . 186
Reprint of The Bay Pſalm Book. An Ynkehorne Letter.
VIII. Notes and Queries . . . 189
Henry Franciſco. Quotation wanted. T. Heſhuſius, Sexcenti Errore, etc.

NUMBER IX.

I. Autograph Letters, from the Portfolio of a Bookworm (*continued*) . 193
II. Books and Libraries in the Middle Ages 197
III. Trollope's North America . . . 203
IV. Jarvis, the Painter . . . 204
V. De l'Abvs des Nvditez de Gorge . 207
VI. Miſcellaneous Items . . . 210
An Ancient Manuſcript. Extraordinary Love-Letter. Zoötomia, or Obſervations on the Preſent Manners of the Engliſh, etc. Notice of Dibdin, by Baron de Reiffenberg.
VII. Notes and Queries . . . 213
Impious Books written by the Poet Chriſtopher Marlow. T. Heſhuſius.

NUMBER X.

I. Autograph Letters, from the Portfolio of a Bookworm (*concluded*) . 217
II. Books and Libraries in the Middle Ages (*concluded*) . . . 221
III. Mirabilis Liber qui Prophetias Revelationeſque, etc. . . . 225
IV. The Reſtoration of Old Books . 227
V. La Vierge au Poiſſon de Raphael 229
VI. Adverſaria 231
VII. Benedict Spinoza . . . 233

PAGE

VIII. Miſcellaneous Items . . . 237
Contemplation, a Poem. "The Seven Ages of Man." La Clef du Paradis et le Chemin du Ciel.

NUMBER XI.

I. Benedict Spinoza (*concluded*) . 241
II. Powell's Humane Induſtry (*concluded*) 247
III. Hebrew Aphoriſms and Apophthegms 248
IV. "Predicatoriana;" or, Curious Extracts from Sermons of the Sixteenth and Seventeenth Centuries . . 249
V. Neglected Biography of Bookſellers and Book-Collectors (*continued*). Samuel Paterſon 253
VI. Phyſiologia Crepitus Ventris, etc. 255
VII. Account of the Life of Richard De Bury, Biſhop of Durham . 256
VIII. Hymn of Saint Bonaventura, in Praiſe of the Croſs 261
IX. Miſcellaneous Items . . . 262
Lucas De Penna's Praiſe of Books. Alphabet of the Wickedneſs and Imperfection of Women.

NUMBER XII.

I. Religio Bibliopolæ, etc. . . 265
II. Account of the Life of Richard De Bury, Biſhop of Durham (*concluded*) 269
III. The Teſtament of the Emperor Auguſtus 270
IV. Analyſe des Travaux de la Société des Philobiblon de Londres . . 272
V. The Death and Character of the Ever-Memorable Mr. John Cotton . 274
VI. Shelley's "Laon and Cythna" . 278
VII. Miſcellaneous Items . . . 282
A Concluſion of Morall Documents, concerning the Duties of Euery Eſtate, etc. The Life, Death, and Literary Remains, of —Nobody. Number of the Children of John Rogers, the Martyr.

Notice.

WITH this concluding number of the firſt volume of **The Philobiblion**, the Publiſhers gladly avail themſelves of the opportunity of thanking their friends and ſubſcribers for their kind encouragement and liberal ſupport during the paſt eventful year.

Conſidering the extremely unpropitious times in which **The Philobiblion** was announced and iſſued, the Publiſhers take great pleaſure in ſtating that its ſucceſs has been ſufficient to ſatisfy their expectations, and to warrant its further continuance.

The Philobiblion, therefore, will be continued another year, and, as heretofore, will be printed on India paper, and publiſhed monthly, at $2.00 per annum, invariably in advance. The firſt number of the ſecond volume will be iſſued in January, 1863. Thoſe of our ſubſcribers who have not already renewed their ſubſcriptions for the enſuing year, will pleaſe remit the amount without delay. As only a limited edition of **The Philobiblion** is printed, it will in no caſe be ſent to any addreſs, after the ſubſcription to it has expired.

All communications ſhould be addreſſed to the Publiſhers,

GEO. P. PHILES & CO.,

No. 51 Naſſau Street, N. Y.

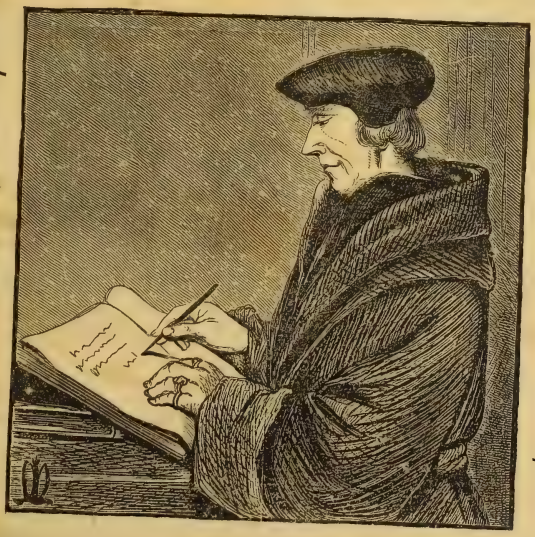
NEW YORK, *November* 1, 1862.

The Philobiblion

A Monthly Catalogue and Literary Journal

Graecos primùm auctores, deinde vestes emam. Eras. Epist.

Statimque ut pecuniam accepero,



GEO, P. PHILES & CO., No. 51 Nassau Street, N. Y.

C. A. ALVORD, PRINTER.

December, 1861. **The Philobiblion.** *Number* 1.

PROSPECTUS.

IN publiſhing the firſt number of The Philobiblion, a few words of preliminary ſtatement may be neceſſary, as to the peculiar aim and character of the Journal here announced.

The practical buſineſs experience of the Publiſhers, and their ſpecial correſpondence for ſome years paſt with Librarians, Scholars, and Amateur Book Collectors in different parts of the country, have led them to believe that an uſeful and important deſideratum in Literature might be ſupplied by combining the obvious utility of a priced Monthly Catalogue of a choice ſelection of ſtandard works, with a ſeries of Literary Eſſays, and Critical Notices of rare, curious, and valuable books. In addition to this ſcheme, the Publiſhers propoſe to devote a portion of the pages of The Philobiblion to a department of "Notes and Queries," hoping thereby to render it an highly uſeful medium of voluntary communication between the ſtudents and literary men ſcattered throughout the country, on all topics of general intereſt connected with literature; and in which liberal freedom of diſcuſſion will be permitted and encouraged. In accordance with this deſign, the Publiſhers would reſpectfully ſolicit contributions to this portion of their Journal.

The Philobiblion will be printed on India paper, and publiſhed monthly at $2.00 a year, invariably in advance.

All communications ſhould be addreſſed to the Publiſhers,

GEO. P. PHILES & CO.,

No. 51 Nassau Street, N. Y.

Contents of Number 1.

I. Prospectus. 3

II. Horace Walpole's MS. Notes on Bayle's Dictionary. 5

III. Les Libres Precheurs. 8

IV. The Republick of Letters *vs.* D'Israeli. 12

V. Le Cosmopolite. 15

VI. Sale of Zelotes Hosmer's Library. 17

VII. Miscellaneous Items. 19

1. Philobiblon. 2. Engliſh Platoniſts. 3. Soldier's Bible. 4. Anecdote of Brunet. 5. Alliterative Poetry. 6. Tom. Moore and Andrew Marvell. 7. Hawthorne and Evangeline.

VIII. Notes and Queries. 21

Suckling and Shakeſpeare. Voltaire and the Epiſtolæ Obscurorum. The Three Warnings. Trial of Polly Baker. Garth's Dispensary. The Begum. An Unpubliſhed Translation by Dryden [?]

IX. Catalogue.

Walpole's MS. Notes on Bayle.

After more than a century and a half, Bayle's Dictionary is ſtill the ſame favorite with the lovers of books that it was upon its first publication. The eſteem in which it was held by Johnſon, Gibbon and D'Israeli, who were certainly competent judges of good reading, is well known. In Moore's Diary its various merits are pleaſantly ſet forth by Lord Holland:

"Sept. 2, 1837. Received a note from Lord Holland announcing that his preſent of Bayle was on its way down by the wagon. The note was accompanied by an amuſing ſtring of rhymes full of fun and pun, à la Swift; and the next day's poſt brought me what he calls Editio auctior et emendatior of the ſame, which I ſhall here tranſcribe:

"My Dear Moore,

"Neither poet nor ſcholar can fail
To be pleaſed with the critic I ſend you—'tis Bayle.
At leiſure or working, in ſickneſs or hale,
One can ever find ſomething to ſuit one in Bayle.
Would you argue with fools who your verſes aſſail,
Why here's logic and learning ſupplied you by Bayle.
Indeed, as a merchant would ſpeak of a ſale,
Of the articles aſked for, I forward a Bayle.
But ſhould you, in your turn, have a fancy to rail,
Let me tell you, there's store of good blackguard in Bayle.
And although they for libel might throw you in jail,
Pray what would releaſe you ſo quickly as Bayle?
Your muſe has a knack at an amorous tale,
Do you want one to verſify? turn do your Bayle.
Nay, more—when at ſea, in a boiſterous gale,
I'll make you acknowledge there's ſervice in Bayle:
For if water be filling the boat where you ſail,
I'll be bound you'll cry 'bail, my lads,' Bayle.
A mere correſpondent may truſt to the mail,
But your true man of letters relies on his Bayle.
So much knowledge in wholeſale, and wit in retail.
(Tho' you've plenty already) greet kindly in Bayle."

Horace Walpole's copy of the General Dictionary, Hiſtorical and Critical (10 vols. folio, London, 1734–41, which includes the beſt tranſlation of Bayle), is now before me. Each volume contains his book plate, the coſt, the dates when he commenced and finiſhed reading it, and ample evidence of careful peruſal, by numerous notes in Walpole's crabbed hand-writing, containing ſome curious facts and opinions, evincing his knowledge, acuteneſs, and ill nature. I deem them well worthy of preſervation.

Enough of the text is given, to enable the reader to underſtand Walpole's comments, which are indicated by quotation marks; the few illuſtrations I have thought neceſſary are included in brackets.

Vol. I. p. 67.—The Abbey of Notre-Dame de Livri in l'Annoi.

"It was poſſeſſed by Madam Sevingye's [ſic] uncle."

P. 314, Art. Domitius Afer.—This princeſs [Agrippina] was so far from ſuspecting that the Emperor had occaſioned the proſecution against her.

"It ſhould be, this princeſs was ſo convinced; or it is nonſenſe."

P. 315.—Nor were theſe the leaſt evils.

"It ſhould be tranſlated, Nor were even theſe pleadings bad, but inferior to his former."

P. 413, Art. Alamanni.—Among the ſeveral poems which he had compoſed in praiſe of Francis I., there was a very ſmart piece againſt the Emperor ——. The emperor had read the piece, and when Alamanni appeared before him, and pronounced a fine diſcourſe in his praiſe, the emperor, who had heard him very attentively, gave him no other anſwer but the verſes we have related. Alamanni, without being in the leaſt out of countenance, anſwered immediately,—"Sire, ſince your majeſty has ſeen theſe verſes, I will not diſown them. I ſpoke as a poet who is permitted to uſe fictions and lies; but now I ſpeak as an ambaſſa-

dor, who is obliged to tell the truth. I ſpoke then as a young ſpark, but now I ſpeak as an old man, &c."

"Something like this happened to Waller, with Charles II.; but he made a better anſwer." [The ſuperiority of the "Panegyric on Cromwell" to the "Congratulation" to Charles II. "Poets, Sir, ſucceed better in fiction than in truth."]

Vol. II. p. 95, Art. Apolodorus, Note C. —On his cenſuring the Emperor Hadrian's plan of a Temple of Venus: citing the converſation between Apelles and Alexander.

"This is a fooliſh reaſon of Bayle, and wch wd have had a different effect on any body elſe, to diſbelieve a Fact, becauſe he had found another example of it. And it is as fooliſh to diſbelieve that two men ſaid a thing like one another, becauſe the two men to whom it was ſaid, did not act like one another upon it."

P. 125, Art. Aquavivi, Note C.—

Favori de Pallas, quelque nom qu'on lui donne,
Ou celui de Minerve, ou celui de Bellone.

"Favorite of Pallas, if in Arms or Arts,
She fills Bellona's or Minerva's parts."

P. 255, Art. Aristomenes.—The ſtory of his eſcape from the cave of criminals into which he had been thrown by the Spartans.

"This ſtory has been imitated in the Arabian Nights."

P. 463, Art. Aventine, John.—Another inſtance very proper to be added to the liſt of the Colletes,* and a great many others who married their maids.

* "This is of that ſpecies of trifles wch have employed many learned men who have made collections of all books whoſe Titles begin with Anti, as Anti-Machiavel, or authors who have had two names the ſame, as Alexander ab Alexandro, and the preſent inſtance of ſuch learned perſonages as have married their maids."

P. 464.—Aventine conſidered that by marrying a handſome young woman, he ſhould expoſe his forehead to a ſhameful and ſhocking diſhonor—being in his ſixty-fourth year, &c.

"What ſtuff is all this reaſoning! and how unworthy a great man, as Bayle is falſely recon'd, tho even his criticiſm, which was his Fort (for I do not look upon merely having read much, as any merit, at leaſt it is no proof of parts), is generally waſted in adjuſting immaterial Dates, ſuch as whether a German profeſſor died in 1502 or 1503, or in reflections on learned men getting good wives, as in the Note (A) of N. Arnoldus; and ſuch impertinent trifles as that of the ſame Arnoldus ſpending a month agreeably with Martin Gertichius his uncle by the mother's ſide."

P. 558, Art. Bacon.—The king gave him poſitive advice to ſubmit himſelf to his Houſe of Peers, and that upon his princely word he would reſtore him again, if they in their honors should not be ſenſible of his merits.

"This is no improbable account of this great man's Fall, eſpecially if it be conſidered that K. James wept when he heard of the Accuſation. When the Earl of Somerſet, his old Favorite, whom he was ſacrificing to his new one, went to the Tower, this infamous King hung about his neck and wept, but the moment he was out of ſight, ſaid, Now the De'il take thee, man; I hope never to ſee thy face again. Lord Bacon's noble confeſſion of his fault, which was chiefly indulgence to worthleſs ſervants, and his philoſophic behaviour afterwards, look little like a guilty mind; and that very confeſſion might probably flow from his conſciouſneſs of the King's betraying him, a

flattery that ſeems his commoneſt and greateſt failing, and the more from its being beſtowed on ſo worthleſs an object. His having adviſed the calling this Parliament, might be another motive of the King's giving him up to It, and they had not the virtue of their ſucceſſors in 1641, who would not be content with that common scapegoat of a bad King, the ſacrifice of his miniſter."

P. 576, Art. Badius.—He would have produced as many children as books, if he had applied himſelf to one of theſe functions as early as to the other.

"Cibber ſays in his Life that his Wife and his Muſe produced a child and a play every year for ſome time."

P. 687, Art. Joshua Barnes.—He was rather diſtinguiſhed for the extraordinary quickneſs of his wit than the ſolidity of his judgment.

"This Epitaph was made for him; 'Hic jacet Jos. Barnes, felicis memoriæ, expectans Judicium."

Vol. III. p. 205, Art. Dr. Thomas Bennet.—Each nature remaineth entire in itſelf, and retaineth the properties agreeable thereunto, without any converſion, compoſition, commixtion, or confuſion.

"The meaning of all this nonſenſe is, that the two natures of Chriſt are mixed without any of the properties of union." "The origin of all the controverſies about the Trinity, aroſe not from the difference of Beliefs, but from men trying to make ſenſe of what they believed. They put together to explain it a ſet of words that had fixed ideas—other men finding it impoſſible to believe it condemned them for Heretics—if the explanation had no meaning and conſequently approached nearer to orthodoxy, it prod[illegible] as many controverſies and differe[illegible]planations as the original enigma[illegible]ch is the more indiſſoluble, for that, not being founded on the Scripture but invented ſince; It is ſtill to be unravelled by It."

P. 564, Art. Brachmans.—The ſilly things which the Eaſtern nations have believed for ſo many ages concerning the origin of the univerſe, he attributes to the divine anger, &c.

"The origin of learning in the Eaſt, and of error too. Half our preſent knowledge aroſe from diſcovering the errors of what had before been called ſo."

P. 626, Art. Jordanus Brunus.

"N. B. One of the reaſons for believing that Bruno was an Atheiſt, was his believing a Plurality of Worlds!"

P. 628.—Scioppius ſays that Bruno maintained that magic is a lawful thing.

"It is plain that he did not approve of magic, tho he was ſo ſimple as to believe it, tho not more credible than much of what he diſbelieved, by Scioppiuſ's own Account of his ſaying Chriſt and others ſuffered juſtly for being magicians."

P. 689, Art. Philip Duke of Burgundy.—The people imagined he eſcaped, and was gone to conceal himſelf in an hermitage, from whence he would return after ſeven years.

"This ſort of notion has prevailed among the common people in other countries, as about King Arthur, Don Sebaſtian, and the late K. George, who was thought to be ſhut up in a caſtle in Hanover."

Vol. IV. p. 9, Art. Cæsar.—It would be wronging him to conſider him an Epicurean with regard to Providence. This is liable to three objections: the first from this paſſage in Salluſt, &c., &c.

"There is a ſtronger objection to this, which is, that nobody takes this for an ora-

tion of Cæſar, but one made for him by the hiſtorian."

P. 364, Art. Dr. Samuel Clarke.—His ſcruples about ſubſcription were great. To have nothing required from the preachers of the goſpel but what was purely primitive, &c.

"Sr. R. W. had a very long converſation one night at Kenſington with Dr. Clarke on this ſubject. The Queen and Lady Sundon were very deſirous of making him a Biſhop, but he would not ſubſcribe. Sr. R. preſſed him very cloſe with aſking him how he could conſcientiouſly keep his living of St. James, which he held by having ſubſcribed."

P. 365.—As to the eternity of the puniſhments of hell: they ſhall continue the whole duration of the wicked. Nothing ſhall put an end to their torment but what ſhall do ſo to their lives and their ſtate for ever alſo.

"If Dr. Clarke believed thus, he believed a contradiction to his own belief of the immortality of the soul."

P. 563, Art. Democritus.—It was enacted by the laws, that thoſe who had ſpent their patrimony ſhould not be interred in the ſepulchre of the family. To get himſelf exempted from the penalty, he choſe among his works that which ſurpaſſed all the reſt, and read it to the magiſtrates. They were ſo charmed with it, they made him a preſent of five hundred talents, &c.

"Is it probable that a little city gave a man an hundred thouſand pound for one book of his, which he read to them on being brought before them for having ſpent about twenty thouſand?"

Vol. V. p. 635, Art. Guise.—Cardinal de Lorrain took pleaſure in collecting and ſhowing the libels written upon him by the Huguenots.

"Mr. Pope kept and uſed to show three thick volumes of Pamphlets and ſatires wrote againſt him."

(*To be continued.*)

Les Libres Precheurs.

"Les Libres Precheurs, devanciers de Luther et de Rabelais; etude hiſtorique, critique et anecdotique, ſur les xiv., xv., et xvi. ſiecles. Par Anthony Meray. Paris, A. Claudin, 1860." 12mo. pp. 221. The edition limited to 300 copies.

This "hiſtorical ſtudy," which appeared firſt as a ſeries of articles in the "*Archives du Bibliophile*," treats of a claſs of men, the burleſque preachers of the middle ages, repreſentatives of whom are to be found in the hiſtory of every nationality. As it is propoſed to devote a ſeries of articles in The Philobiblion to an examination of their importance in the hiſtory of our modern civilization, and the value of their works as ſhowing the manners, and the ſtyle of thought and ſpeech of the people of their times, no better general idea could be given of the intereſt and importance of this branch of literature, than will be obtained by a notice in M. Meray's cautious but appreciative "*Etude hiſtorique*." For any accurate meaſure in the future of the preſent condition of thought in England, Spurgeon will be as neceſſary as Buckle.

But theſe "burleſque preachers" were not merely noiſy, religious demagogues, as that name would ſeem to imply. They were, as M. Meray calls them, the forerunners of Luther and the Reformation; and he is right in his belief, that "the active element of democracy, the lively and laſting principle of reform, during the long feudal period w[illegible] Europe has paſſed through, was pri[illegible] to be found within the walls of the [illegible] In France,"

he goes on, "particularly where the temporal power never united itſelf, as in Germany and Italy, with the ſpiritual power, where the terroriſm of the Inquiſition was never regularly eſtabliſhed at the expenſe of moral life, as in Portugal and Spain, ſome of our monaſtic orders, the mendicants and the preachers, were a ſort of popular militia, naturally organized for the purpoſe of defending the cauſe of the weak, and watching the exceſſes of the great. Sprung from the people, the majority of theſe orators, who ſcattered their hot words freely to the people, not only in the churches, but in the public ſtreets, at the fire-ſides, in the open air and the open fields, bore in their ſtyle the marks of their humble origin. They retained from the people their hot anger, their unpoliſhed eloquence, their jovial and ſarcaſtic tone, their facility for error, and alſo the energy of their material appetites, which, in ſpite of their habitual ſobriety and continence, they could not always reſiſt."

"The monks have been ſtudied from many points of view. I do not ſpeak now of the modern monks; theſe ſeem to me out of place in the middle of the nineteenth century; to-day, when inſtruction, the defence of higher principles, and critical proteſtation, have more regular repreſentatives, the monks ſeem to me as unneceſſary as the dukes, the counts, and the barons, who bear the titles of their loſt offices, ſide by ſide with the generals, the prefects, and the mayors who have replaced them. I take up the monaſtic inſtitution at the epoch when it was made fruitful by faith, and I leave it at the extreme limit of its active influence, that is to say, at the reign of Henry IV."

"The only aſpect under which I wiſh to examine the monaſtic legions of the paſt, is that of their out-door work, of their public life: the effect of their words upon the world which ſurrounded them, is the ſingle object of theſe pages. I wiſh to attempt to find again the ſpirit of our old ſermons, to ſtudy in them their authors in their various characters of tribunes, reformers, moraliſts, ſatiriſts, and critics (frondeurs)."

"Europe remained a long time in this half dreamy ſtate of myſtical reverie, at war with inviſible and ſupernatural agents, in that ſtate of ſemi-hallucination in which we, awakened, have in our turn surpriſed the old races of Hindoſtan. * * * But Europe owes this awakening of intelligence, this return to active and ſtrong aſpirations, in a great meaſure to the more and more daring proteſts of the orators of our monaſteries."

"If, in this long, intellectual eclipſe, the only aſylum for thought had been open to none but the members of a theocratic caſte, like that of the Brahmins of India; if our monks, by the ſingle fact of birth, had found themſelves iſolated from the maſs which was declared impure by an abominable coſmogony; if theſe guardians of the ſacred fire had lived only among themſelves, preſerving for their excluſive profit, as inviolable ſecrets, the fruits of their ſtudies and the ſuperior knowledge of inſpired books, what would we have been now? Would we be able to glorify ourſelves for our great ſuperiority over the dwellers on the banks of the Ganges? Aſſuredly not."

"Happily for us, the convents were recruited from among the diſinherited members of ſociety. Thanks to this poſſibility of regeneration open to the pariahs of Europe, the ſerfs became free. Thoſe who ſaw all honorable employments cloſed to their ſteps, turned to that in which intelligence was made available."

Conſidered from this point of view, the monkiſh literature, which has too generally been conſidered a mere tiſſue of obſcure buffoonery, becomes not only intereſting,

but abſolutely neceſſary for a proper underſtanding of the times. As from the popular and formerly deſpiſed literature of the times can alone be gathered the materials for a proper underſtanding of Shakeſpeare's merit, or of the wit and truth of Hudibras, ſo it is only from the ſources treated by M. Meray that we can obtain a juſt appreciation of Luther's claims as the leader of the Reformation, of the wiſdom of Montaigne, of the wit of Rabelais, and of the ſatire of the *Epiſtolæ Obſcurorum Virorum*.

M. Meray's *Etude* conſiſts of nine chapters, with a Preface, an Epilogue, and *Pieces juſtificatives*. His firſt chapter is upon *The monks as critics of the temporal Princes*. In this chapter M. Meray mentions Jacques Legrand, who, in 1405, publicly upbraided the Queen Iſabeau, "who entered the church with her head proudly loaded with 'hennins,' her breaſt *diſcoperta usque ad ombilicum*, and trampling upon the floor of the holy place in ſhoes with beaks two feet long (*à becks de deux pieds de long*), and accuſed the king of having his court under the rule of 'Dame Venus, accompanied by her inſeparable companions, Gluttony and Debauch.'" Before Charles VI. himſelf, in the chapel of the Palace, the ſame monk accuſed the Duke of Orleans of cauſing the miſery of the people, calling him "the accurſed of the people," and inſiſting upon his complicity with the Queen in "her actions which cauſed the public clamor," and told the king that unleſs he cauſed a quick and complete change in the management of affairs, the kingdom would fall into the hands of others. Jehan Petit, a cordelier, a few years afterwards, juſtified in the pulpit the murder of the Duke of Orleans, on the ground that it was "law, reason, and equity to kill a tyrant, even by ambuſh and aſſaſſination" (voire par aguets et épiements). The Carmelite Euſtache de Pavilly alſo ſignalized by name the great crown officers of Charles VI., "who devoured and robbed the king and the kingdom, acquiring great poſſeſſions, and building chateaux and great houſes." Savonarola, as the leader of the Dominicans, at the end of the fifteenth century preached political and religious reform, and after the flight of Pierre de Medicis, affirmed in the chamber of the grand council in Florence, that "the will of God, in his opinion, ordered a government abſolutely popular, and in which it ſhould be in the power of no citizen to injure either the ſecurity or the liberty of others." But of theſe inſtances the contemporary hiſtories and chronicles of the xv. and xvi. centuries are full. The monks then were the leaders of the people, and, as noticed by M. Meray, it was only when the diffuſion of the principles of religious toleration and freedom of thought became popular, that, as ſects have always done, "fearing for the material exiſtence of their corporations, they became quickly converted to the ſide of the Church of Rome, and could ſee unity only in abſolutiſm; then they became diſguſted with the philoſophy they had formerly profeſſed; then ſcience frightened them, reaſon irritated them, all movement became ſuſpected by them, and they became as zealous in benumbing and deſtroying ſouls, as they before had been in freeing and elevating them."

In his ſecond chapter, M. Meray ſhows *the monks as the critics of the princes of the Church*. This was a rich field for the honeſt monks who had taken vows of poverty and chaſtity, and kept them. M. Meray ſhows that even the Proteſtant preachers of the Reformation hardly equalled ſome of their monkiſh predeceſſors in bold ſatire upon the vices of the prelates of the Church of Rome.

In his third chapter, M. Meray treats of the monks as *precurſors of the Refor-*

mation. Here M. Meray ſhows how Calvin, Luther, Wickliff, Huſs and others, were but ſucceſſful continuers of the movement which had been begun by the monks.

The fourth chapter is upon the *myſtics* and *legendaries.* The early hiſtory of Chriſtianity is full of "traditions in the Church," ſuch as we have in the "Golden Legend," in the lives of the Saints, and in the works of the Fathers. To reproduce and enlarge upon theſe inſoluble queſtions of myſticiſm, formed an endleſs fund of diſcourſe to the monks. As M. Meray ſays, "the profeſſional preachers found in the works of William de Saint-Amour, Saint Bonaventura, Duns Scotus, Nicolas de Lyra, Peter Lombard, and Saint Thomas Aquinas, a maſs of daring aſſertions which had been amaſſed by their imaginations, over-excited by the abuſe of ecſtatic contemplation; the ſlighteſt details of the celeſtial life had been inventoried by them; their teachings concerning the manners and cuſtoms of the tranſmundane regions were varied and preciſe. The preachers alſo obtained from the works of the contemplative doctors preciſe teachings concerning the epiſodes and the perſonages of ſacred hiſtory, the moſt minute incident of which had been revealed to theſe myſtic maſters, at the ſame time with thoſe of the heavens. They could then, by the aid of their imaginations, give to the people the untold details of the lives of the patriarchs, and the words exchanged by the members of the Holy Family during their ſojourn here below. Their ſimple hearers were in no wiſe aſtoniſhed at the conſiderable and often very indiſcreet additions made by the preachers of the xiv., xv. and xvi. centuries to the pages of the two Teſtaments."

Upon this ſubject, and that of the *miracles and ſupernatural interventions*, which forms the theme of his fifth chapter, M. Meray gives many curious and quaint details, which will prove intereſting not only to the ſtudents of the manners of the middle ages, but particularly to thoſe who love the literature and the art of thoſe times, whoſe myſtical faith and ſuperſtitious devotion have taken ſuch firm hold upon our civilization, that even the immenſe advance in ſcience and knowledge made during this century, ſeems impotent againſt them.

Their opinions concerning a future life is the ſubject of the ſixth chapter. Of this unfathomable myſtery the monks of thoſe days were accurately informed. They were equally well acquainted with the pleaſures of heaven, the probationary pains of purgatory, and the torments of hell. But it was principally upon the laſt that they expatiated, ſeeming to derive a dreadful delight in deſcribing, with impaſſioned eloquence, the horrible details of its torments.

The ſeventh chapter treats of the *ſtories and apologues of the old preachers.* Theſe monks were good ſtory-tellers, they knew how to point a moral and adorn a tale; and they could excite their audiences either by the narration of the ſtoical ſufferings of aſceticiſm and the rewards of virtue, or by ſome laughable ſtory, which we would ſooner expect to hear in the tavern than in the church, or read in "Les Cent Nouvelles Nouvelles," than in a collection of ſermons. For the details of this chapter of M. Meray's, and the eighth, which treats of *Les Fantaiſiſtes et les Rabelaiſiens*, the reader muſt be referred to the work itſelf. They ſhow that the monks muſt have been in earneſt, ſince they certainly waſted no time in "patching fig leaves for the naked truth."

The ninth chapter treats of the *details of manners in the old collections of ſermons.* From a ſtudy of theſe collections, perhaps the beſt idea can be obtained of the middle ages. There is no roſy light of romance thrown over thoſe times, in

theſe old ſermons. They ſhow the ſpirit of their age, its ſuperſtitious myſticiſm, its devout faith, its exalted virtue, its daring ſcepticiſm, its bold inquiry, its depravity, its vice, its tyranny, its freedom, its ignorance and its knowledge—in a word, the details of the life of the people, which alone can make the ſtudy of hiſtory valuable.

This brief view of the ſubject, which it is propoſed to continue in theſe pages, is neceſſarily very general in its character. In treating, however, the individual repreſentatives of this branch of literature, it will be neceſſary to be more minute, and to juſtify, by ample quotation from their works, their claims to conſideration.

The Republick of Letters vs. D'Israeli.

About the cloſe of the year 1837, there was printed and privately circulated in London, "as an experimental inquiry into the force of truth," a ſmall octavo volume of 160 pages, entitled:

"Curioſities of Literature, by I. D'Iſraeli, Eſq., Doctor in Civil Law of the Univerſity of Oxford, and Fellow of the Society of Antiquaries of London. Illustrated by Bolton Corney, Eſq., Honorary Profeſſor of Criticiſm in the *Republique des Lettres*, and Member of the Society of Engliſh Bibliophiles. Greenwich [London: F. Shoberl, Junior]. Printed by eſpecial command."

A ſecond edition of this intelligent and extremely pungent volume was publiſhed in 1838, "*reviſed* and *acuminated*," to which Mr. D'Iſraeli replied in a vapid pamphlet full of perſonal abuſe, bearing the following alliterative title: "THE ILLUSTRATOR ILLUSTRATED," London, 1838. 8vo. pp. 81.

As the following article extracted from *The Republick of Letters*, for January, 1732, has apparently eſcaped the critical notice of Mr. Corney, we publiſh it without further comment, as a ſupplementary page to his ingenious volume, and as another beautiful and inſtructive illuſtration of the "*Curioſities of Literature*."

D'ISRAELI. CURIOSITIES OF LITERATURE, ART. "BENTLEY'S MILTON."

As it is certain that the blind bard employed an amanuenſis, it was not improbable that many words of ſimilar ſound, but very different ſignification, might have diſfigured the poem; but our Doctor was bold enough to conjecture that this amanuenſis interpolated whole verſes of his own compoſition in the "Paradiſe Loſt!"

REPUBLICK OF LETTERS, JAN. 1732. ART. BENTLEY'S MILTON. p. 108.

For everybody knows that Milton, when he compoſed this poem, was blind with a *Gutta Serena*, and therefore obliged to make uſe of an amanuenſis; upon which account more miſtakes muſt needs have happened, eſpecially in monoſyllables that have a ſimilitude of ſound, than if he had been able to write it with his own hand. But beſides ſuch errors as might have been committed by the amanuenſis, the Doctor ſuppoſes, that the friend or acquaintance,

to whom Milton committed his copy, and the correcting of the preſs, did execute that truſt ſo vilely, either through neglect, or wilfully, that the Firſt Edition came forth, polluted as he imagines with ſuch monſtrous faults, as are beyond example in any other printed book. If the Doctor's conjecture be right, this is not the worſt uſage that poor Milton met with from his falſe friend, for he further ſuppoſes him to have taken the advantage of the Poet's poverty and blindneſs, to foiſt into this work ſeveral verſes of his own.

The firſt edition appeared in 1667, and the ſecond in 1674, in which all the faults of the former edition were continued. By theſe faults, the Doctor means what he conſiders to be ſuch:

The firſt edition came out in 1667, and a ſecond in 1674, in which all the faults of the former are continued. To correct or remove all thoſe faults, is what the Doctor has attempted in this edition.

Bentley ſays that he will *ſupply* the want of Manuſcripts to collate (to uſe his own words), by his own "Sagacity and Happy Conjecture."

As there is no Manuſcript to be found, our learned Editor is of another opinion, and says, that the typographical faults, or thoſe committed by the printer and ſuperviſor, are corrigible by retrieving the poet's own words. But if it be aſked, how this is to be done, the anſwer is very plain and ſhort, by the Doctor's Sagacity and Happy Conjecture.

Milton, after the concluſion of Satan's ſpeech to the fallen angels, proceeds thus:

1. He ſpake; and to confirm his words out flew
2. Millions of flaming *ſwords*, drawn from the thighs
3. Of mighty cherubim; the ſudden blaze
4. Far round illumin'd hell; highly they rag'd
5. Againſt the Higheſt; and fierce with graſped *Arms*
6. Claſh'd on their ſounding ſhields the din of war,
7. Hurling defiance tow'rd the *Vault* of Heaven.

Milton, after the concluſion of Satan's ſpeech to the fallen angels, goes on thus:

1. He ſpake; and to confirm his words out flew
2. Millions of flaming *ſwords*, drawn from the thighs
3. Of mighty cherubim; the ſudden blaze
4. Far round illumin'd hell; highly they rag'd
5. Againſt the Higheſt, and fierce with graſped *Arms*
6. Claſh'd on their ſounding ſhields the din of war,
7. Hurling defiance tow'rd the *Vault* of Heaven.

In this paſſage, which is as perfect as human wit can make, the Doctor alters

In theſe ſeven lines, which, I think, are inexpreſſibly beautiful and noble, and as

three words. In the ſecond line he puts *blades* instead of *ſwords;* in the fifth he puts *ſwords* inſtead of *arms;* and in the laſt line he prefers *walls* to *vaults* (sic). *vault.* All theſe changes are so many defœdations of the poem. The word *ſwords* is far more poetical than *blades,* which may as well be underſtood of *knives* as *ſwords.*

perfect as human wit can make them, the Doctor makes an alteration of three words. In the ſecond line he puts *blades* inſtead of *swords;* in the fifth he puts *swords* inſtead of *arms;* and in the laſt line he prefers *walls* to *vault.* All which changes are undoubtedly for the worſe, and inſtead of improvement, are ſo many defœdations and debaſements of this ineſtimable poem. For the word *swords* ſounds much better in heroicks than *blades,* and may as well be underſtood of *knives* as *swords.*

The word *arms,* the generic for the ſpecific term, is ſtill ſtronger and nobler than *ſwords;* and the beautiful conception of *vault,* which is always indefinite to the eye, while the ſolidity of *walls* would but meanly deſcribe the higheſt Heaven, gives an idea of grandeur and modeſty.

As for the word *arms,* that is ſtill ſtronger and more proper, notwithſtanding the Doctor's criticiſm, in the place where the poet uſed it, than *swords,* which he would ſubſtitute in its place. That the word *vault* is preferable to *walls,* is, I conceive, undeniable, becauſe it always carries with it an idea of ſomething that is grand, majeſtic and auguſt; as of ſome magnificent palace or ſtately building, which is high-arched and vaulted; whereas *walls* are equally applicable to a little garden or low cottage as to the higheſt Heaven.

So parted they; the angel up to heaven,
From the thick ſhade; and Adam to his bower.

So parted they; the angel up to heaven,
From the thick ſhade, and Adam to his bower.

Bentley "conjectures" theſe two verſes to be inaccurate, and in lieu of the laſt writes—

"*Adam, to ruminate on paſt diſcourſe.*"

The Doctor, inſtead of the latter of theſe two lines, chuſes to put this of his own:

"*Adam, to ruminate on paſt discourſe.*"

And then our erudite critic reasons! as thus: After the converſation between the Angel and Adam in the bower, it may be well preſumed that our firſt parent waited on his heavenly gueſt at his departure to ſome little diſtance from it, till he began to take his flight towards heaven; and therefore "ſagaciouſly" thinks that the poet could not with propriety ſay that the angel parted from the *thick ſhade,* that is, the *bower,* to go to heaven. But if Adam

Now, to ſay nothing at all of the line itſelf, I can't perceive the leaſt occaſion for any alteration in this place; but our Editor's reaſon, if I apprehend him right, ſeems to be this: After the converſation was ended between the Angel and Adam in the bower, it may well be preſumed that our firſt parent waited on his heavenly gueſt at his departure to ſome little diſtance from it, till he began to take his flight towards heaven; and if ſo, our judicious critic

attended the Angel no farther than the door or entrance of the bower, then he ſhrewdly aſks, "How Adam could return to his bower if he was never out of it?"

Our Editor has made a thouſand ſimilar corrections in his edition of Milton! Some have ſuſpected that the ſame kind intention which prompted Dryden to perſuade Creech to undertake a tranſlation of Horace, influenced thoſe who encouraged our Doctor, in thus exerciſing his "ſagacity" and "happy conjecture" on the epic of Milton.

thinks the poet could not with propriety ſay, that the Angel parted from the *thick shade*—that is, the bower, to go to heaven. But if Adam attended the Angel no farther than the door or entrance of the bower; then he aſks this ſhrewd queſtion; "How Adam could return to his bower, if he was never out of it?"

I have now given the reader ſpecimens of every kind of correction, which our Editor has made in this edition of Milton: they are in all above a thouſand. However, it may be ſaid in the Doctor's behalf, that this was not his own voluntary undertaking; for he tells us in another place, *non injuſſa cecini.* But whoever encouraged him to it, no doubt did it with the ſame kind intention that Dryden perſuaded Creech to undertake a tranſlation of Horace.

Le Cosmopolite
ou
Le Citoïen (*sic.*) du Monde.

Patria eſt ubicunque eſt bene.
Cic. 5. Tuſcul. 37.

Aux depens de l'Auteur,
(N. Fougeret de Monbron).
(Hambourg et Amſterdam).
M.DCCL., 12mo, pp. 125.

This cynical little volume, from which Lord Byron ſelected the lugubrious motto prefixed to Childe Harold's Pilgrimage, is one of uncommon rarity. Independently of the rather vague merit of being exceſſively rare, it appears to us to poſſeſs at leaſt ſufficient bibliographical importance, if not enough true literary excellence, to juſtify a brief notice of its contents, and a ſhort ſketch of the author. The biographical data regarding N. Fougeret de Monbron are extremely ſcanty and unſatisfactory. According to the *Biographie Universelle,* he was born at Péronne in the early part of the eighteenth century and died in the month of September, 1761 Quite early in life he entered the army, which, after a few years, he abandoned for the profeſſion of literature. By this unfortunate miſtake Louis XV. loſt prematurely a tolerably good ſoldier, and the world gained another unneceſſary author of no ſmall number of bad books. Monbron appears to have been one of thoſe miſerable, half-educated, and conceited men of ſlender talents, who adopt literature as a trade. None of his works that we have ſeen can be charitably characterized as being even "firſt-rate mediocrity." Like the friend of Gil Blas who *rhymed* himſelf into the hoſpital, Monbron perſiſted in writing and publiſhing by ſtratagem ſundry groſs and indecent novels, until, "one fine morning," as he ſays, "*un Limier de Police* came to his reſidence and thence politely

eſcorted him to priſon." After a ſhort impriſonment he was releaſed by the miniſter, M. de Maurepas, and ordered to leave Paris immediately, and not to return again within fifty leagues of the city. At this point the travels of "*The Cosmopolite*" (who is ſimply M. de Monbron) abruptly begin. The following extract from the firſt page, which commences with the paſſage quoted by Byron, is a fair ſample of the querulous ſpirit and flippant ſtyle in which *The Cosmopolite* is written. We preſerve faithfully the peculiar orthography of M. de Monbron:

"L'univers eſt une eſpece de Livre dont on n'a lû que la prémière page, quand on n'a vû que ſon Pais. J'en ai feüilleté un aſſez grand nombre que J'ay trouvées preſque également mauvaiſes. Cet examen ne m'a point eté infructueux. Je haiſſois ma Patrie. Toutes les impertinences des Peuples divers parmi leſquels J'ay vêcu m'ont reconcilié avec elle. Quand je n'aurois tire d'autre benefice de mes voiages que celuy-là, je n'en regreterois ni les frais, ni les fatigues."

"Chaſſé autrefois de Paris, je conçûs le deſir de viſiter les Habitants de la Grande Bretagne, dont quelques bilieux enthouſiaſtes m'avoient conté des merveilles. Je croiois trouver dans cette Iſle fameuſe non ſeulement l'homme de Diogene, mais y en trouver par millions. J'arrivai à Londres ennivré de ce doux eſpoir. Tout m'y parut au premier coup d'œil infiniment au deſſus de l'idée qu'on m'en avoit donnée. Châque Anglois etoit pour moy une Divinité. Ses actions, ſes démarches les plus indifferentes me ſembloient toutes dirigées par le bon ſens et la droite raiſon. S'il ouvroit la bouche pour parler, quoique je n'entendiſſe pas un mot de ce qu'il diſoit, j'etois dans une admiration qui ne ſe peut exprimer. Cependant l'etat de mes affaires ne me permettant point alors de reſter dans ce ſéjour Angelique, je l'abandonai pénétré des plus vifs regrets, avec la conſolation néantmoins, d'y tranſporter mes Lares dés que j'en ſerois le maître."

Leaving England, The Cosmopolite ſets out on a ſort of a vagabond tour through Continental Europe. Henceforth, the principal part of the volume is taken up with a voluptuous and detailed account of his low intrigues with the cooks and chambermaids in the inns of the various cities he viſits. The ſlight ſketch that he gives of his travels is too frivolous and commonplace to merit analyſis or quotation. We venture to give, however, one inſtance of his ſucceſs in gallantry, as it is the moſt chaſte and unexceptionable anecdote in the book:

"Je fis proviſion avant de quitter Lorette, de grains benits, de Roſaires, d'Agnus Dei, et autres ſemblables denrées. On ne ſauroit croire de quelle reſſource ſont quelquefois ces pieuſes babioles pour ſe faire des amis. Souvent de pareilles guenilles m'ont applani bien des difficultés dans le cours de mes avantures galantes. Telle Agnès que les larmes, les ſoûpirs et l'or n'auroient pû corrompre, c'eſt ſouvent attendrie à la vûe d'un chapelet ou d'une image miraculeuſe. C'eſt de cette manière que les Caffards porte-frocs ſavent engeoler de jeunes innocentes et ſe procurer les plus charmantes jouiſſances. Je diſtribuai aſſez heureuſement ma dévoté marchandiſe dans mainte Ville de la Romanie excepté à Boulogne, où une Chambrière me donna *la gale* pour une medaille de Nôtre Dame. Au reſte ce que je trouvai de conſolant dans cette diſgrace, c'eſt que la fille étoit jolie, et qu'on ne *pouvit guere gagner la gale à meilleur marché.*"

From Bologna *The Cosmopolite* continues his tour to Venice, Madrid, and Lisbon, and thence ſails for London, which "*ſéjour Angelique*" he reaches in ſafety. Here his travels abruptly end, and he cloſes his incoherent account of them with this philanthropic ſentiment:

"Je mépriſe trop les hommes pour ambitioner leur approbation et leurs aplaudiſſements, permis à eux de me rendre mépris pour mépris; je les y exhorte même; auſſi bien y a-t-il longtemps que j'ai choiſi pour ma Deviſe:

Contemni et contemnere. Dixi."

Our principal object in noticing *Le Cosmopolite* has been ſimply to preſerve a ſlight bibliographical record of a fooliſh book, which appears to have pleaſed Lord Byron merely on account of the bitterly miſanthropic ſpirit in which it is written. In a literary point of view it is utterly worthleſs. Of M. de Monbron we ſhall

"no further ſeek his merits to diſcloſe." His numerous works are all dead and beyond the poſſibility of a reſurrection. A tolerably complete liſt of them may be found in Barbier's Dictionnaire des Ouvrages Anonymes et Pſeudonymes, &c., 4 vols. 8vo, Paris, 1822–27, to which we refer the *discreet* reader.

Sale of Zelotes Hosmer's Library.

This is the moſt important ſale for Bibliographical ſtudents, that has taken place in this country during the paſt year, and ſelections of the prices obtained will be both intereſting and ſerviceable to all book collectors. It may not be amiſs to ſtate that the ſale took place in Boſton, and that one of the largeſt buyers was a wealthy book amateur of this city.

No. 16. ALLOT, ROBERT. ENGLAND'S PARNASSUS; or, the Choyceſt Flowers of our Modern Poets, with their Poetical Compariſons, Deſcription of Bewties, Personages, Caſtles, Pallaces Mountaines, Groves, Seas, Springs, Riuers, etc. *First Edition.* 12*mo. calf. London*, 1600. $13.

No. 18. AMES, JOSEPH. TYPOGRAPHICAL ANTIQUITIES; or The Hiſtory of Printing in England, Scotland and Ireland, containing Memoirs of our Ancient Printers, and a Regiſter of the Books Printed by them, by the late Joſeph Ames, conſiderably augmented by William Herbert, and now greatly enlarged, with copious notes by the Rev. T. F. Dibdin, and illuſtrated with appropriate engravings, comprehending the Hiſtory of Engliſh Literature, and a View of the Progreſs of the Art of Engraving in Great Britain. Large Paper copy, only 66 of which were printed. Red mor. extra gilt, by Clarke and Bedford. *London*, 1809–19. $184.

No. 26. AQUINAS, THOMAS DE. Summa de Articulis Fidei et Ecclesiæ Sacramentis. *Moguntiæ typis, Joh. Gutenburg.* Circa 1460. Small 4to, vellum. $20.

No. 33. ARISTOPHANES, COMŒDIÆ GRÆCE. Aldus. Venice, 1498. Folio. Red Mor. extra gilt. Editio princeps of 9 plays. $15.

No. 52. Arte and Craſte to Knowe Well to Dye, tranſlated out of Frenſhe into Englyſſhe, by Wm. Caxton, the X day of Juyn, the Yere of our Lord 1490. Folio, half mor. A fac-ſimile reprint on vellum. $4.75.

No. 53. ARTHUR OF BRITAYN. The Hiſtory of the Valiant Knight, Arthur of Little Britain, a Romance of Chivalry, Originally tranſlated from the French by John Bouchier, Lord Berners. London, 1814, 4to. A reprint illuſtrated with colored plates after drawings in a MS. Copy in the Britiſh Muſeum. Only 200 printed. $12.75.

No. 54. ASCHAM, ROGER. Engliſh Works. London. 1815. calf. Only 250 printed. $6.75.

No. 55. ASTLE, THOMAS. The Origin and Progress of Writing, as well Hieroglyphic as Elementary. Illuſtrated with engravings, &c. London, 1803. 2d Edit. Large Paper. Royal folio. Calf gilt. By Clarke & Bedford. $12.50.

No. 73. BALFOUR, SIR JAMES. Ballads and other Fugitive Poetical Pieces, chiefly Scottiſh, from the collections of Sir James Balfour. Edinburgh. 1834. 4to. Mor. extra gilt. one of two copies on vellum, in an edition of only 48. $10.50.

No. 81. BARLOW, JOEL. The Columbiad. Philadelphia, 1807. 4to, calf gilt. Portrait and plates. $8.00.

No. 95. BEAUMONT, JOSEPH. Psyche, or Loves Mysterie, in XX Cantos, Displaying the Intercourse betwixt Christ and the Soule. London, 1648. Folio, Red mor. gilt. First Edition. $7.50.

No. 119. Brant, Sebastian. Shyp of Folys of the World. London, 1509. Richard Pynson. Folio Calf. This copy wants 9 leaves. Black Letter, curious. $20.25

No. 120. Do. Stultifera Navis; The Ship of Fooles. London, 1570. Black Letter. Folio. Russia gilt. Curious Engravings, and with additions of Mancin's Mirour of Good Manners, and Egloges by Alexander Barclay, the Translator of the work. $76.

No. 139. BROWNE, SIR THOMAS. Works. Edited by Simon Wilkin, F.L. S., with Memoir. London. Pickering. 1836. 4 vols., one of 50 on large paper. cloth. $18.

No. 140. BRYDGES, SIR S. E. Censura Literaria. 2d Edition. London, 1815. 10 vols. 8vo, calf gilt. $46.20.

No. 141. Do. British Bibliographer. London, 1810. 4 vols. 8vo, calf. $17.

No. 142. Do. Restituta. London, 1814. 4 vols. 8vo, calf. $10.

No. 144. Do. Archaica. London, 1815. 2 vols. 4to, Russia. $14.50.

No. 160. BURTON, ROBERT. The Anatomy of Melancholy. 7th Edition. London, 1660. Folio, calf. $6.50.

No. 162. BUTLER, SAMUEL. Hudibras. With Dr. Grey's Annotations. Portraits and Engravings. London, 1819. 3 vols. Large Paper. 8vo. mor. gilt. $28.50.

No. 163. Do. The Genuine Poetical Remains, with selections from his Characters in prose. By Robert Thyne. Plates and Portraits. London, 1827. mor. gilt. $9.75

No. 193. CHAPMAN, GEORGE. The Shadow of Night, containing two Poeticall Hymnes. London, 1594, 4to. $15.00.

No. 194. Do. Eastward Hoe. London. 1605. 4to. First Edition. $1.25.

No. 195. Do. All Fooles. A Comedy. London, 1605, 4to. First Edition. $3.50.

No. 196. Do. Monsieur D'Olive. A Comedie. London, 1606. 4to. First Edition. $1.50.

No. 197. Do. The Conspiracie and Tragedie of Charles, Duke of Byron. London, 1608. 4to. First Edition. $1.25.

No. 199. Do. The Widow's Tears. A Commedie. London, 1612. 4to. First Edition. $2.00

No. 200. Do. The Georgicks of Hesiod, elaborately translated, containing—Doctrine of Husbandrie, Moralitie and Pietie, with a Perpetuall Calender of Good and Bad Daies. London, 1618. 4to. First Edition. $16.00.

No. 201. Do. Justification of a Strange Action of Nero, in Burying with a Solemne Funeral one of the Cast Hayres of his Mistress Poppæa; also a just Reproof of a Roman Smell-Feast, being the Fifth Satyre of Juvenall, translated. London, 1629, 4to, calf. $2.50.

No. 202. Do. The Warres of Pompey and Cæsar, a Roman Tragedy. Out of which Events is evicted this Proposition, only a just Man is a free Man. London, 1631. 4to, red mor. First Edition. $4.00.

No. 203. Do. The Tragedie of Chabot, Admirall of France. London, 1639. 4to, red mor. $3.00.

No. 204. Do. The Whole Works of Homer, Princc of Poets, in his Iliads and Odyſſes. Neuer before in any languag truely tranſlated, with a Coment vppon ſome of his chiefe places: Donne according to the Greeke, by George Chapman. London, circa 1611. Folio, mor. gilt. In fine condition, and containing The Iliad; Sonnets to the Nobility; The Odyſſes; Batrachomyomacha, or the Battaile of Frogs and Miſe, and His Hymnes and Epigrams. $60.00.

Miscellaneous Items.

Philobiblon, A Treatiſe on the Love of Books, by Richard De Bury, Biſhop of Durham, and Lord Chancellor of England. Firſt American Edition, with the Literal Engliſh Tranſlation of John B. Inglis. Collated and Corrected, with Notes, by Samuel Hand. Albany: Joel Munſell, M.DCCCLXI, ſm. 8vo.

100 copies on ſized and calendered paper.
90 " on drawing paper.
20 " on large paper.

210.

It is not our intention at this time to examine anywiſe critically the literary merits of this beautiful reprint of The Philobiblon of Richard De Bury. In a ſubſequent number of this journal we ſhall endeavor to give an impartial critical eſtimate of the bibliographical and literary value of Mr. Hand's editorial labors on this *édition de luxe* of one of the moſt quaint and amuſing treatiſes that have come down to us from the Middle Ages, together with the reſult of our own reſearches concerning the Life, Times and Character of this noble Biſhop, who, in many reſpects, was one of the moſt remarkable and uſeful men of the age in which he lived.

ENGLISH PLATONISTS.

The publiſhers of The Philobiblon take this opportunity of announcing that a ſeries of Biographical Studies on the Engliſh Platoniſts of the 17th and 18th centuries, are being prepared expreſſly for the pages of this Journal.

The ſeries will include the names of Dr. Benjamin Whichcote, Dr. Henry More, Dr. Ralph Cudworth, John Smith, of Oundle; Dr. Theophilus Gale, John Norris, of Bemerton; Dr. John Worthington, Arthur Collier, Thomas Taylor, Floyer Sydenham, and ſome other names of leſs note. The firſt article of the ſeries will be on Dr. Whichcote.

THE SOLDIER'S POCKET BIBLE.

The Soldier's Pocket Bible, an Exact Reprint of the Original Edition of 1643. With a Prefatory Note, by George Livermore.

"*Truſt in the Lord, and keep the Powder dry.*"

[One hundred copies printed for private diſtribution.]

Cambridge, 1861. 16mo, pp. 16.

[Original Title-page.]

The Souldier's Pocket Bible; Containing the moſt (if not all) thoſe places contained in holy Scripture, which doe ſhew the qualifications of his inner man, that is a fit Souldier to fight the Lords Battels, both before the fight, in the fight, and after the fight;

Which Scriptures are reduced to ſeverall heads, and fitly applyed to the Souldiers ſeverall occaſions, and ſo may ſupply the want of the whole Bible, which a Souldier cannot conveniently carry about him;

And may bee alſo uſefull for any Chriſtian to meditate upon, now in this miſerable time of Warre. Imprimatur, Edm. Calamy.

Joſ. 18. This Book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou maiſt obſerve to doe according to all that is written therein, for then thou ſhalt make thy way proſperous, and have good ſucceſſe.

Printed at *London* by G. B. and R. W. for G. C. 1643.

This very handſomely printed volume is, as Mr. Livermore ſtates in his Prefatory Note, "a fac-ſimile reprint of a rare tract iſſued for the uſe of the army ſoon after the commencement of the Civil War in England. Only two copies are known to be extant. The one in Mr. Livermore's poſſeſſion was regarded as unique, until, at the ſuggeſtion of Henry Stevens, Esq., of London, 'the multitudinous rubbiſh-mountains of old Civil-War Pamphlets, ſome thirty or fifty thouſand of them in the Britiſh Muſeum,' were searched, and a duplicate was diſcovered there." The title-page of this tract, its date, and its general character, concluſively prove its purpoſe. It was printed in 1643, the year in which Colonel Cromwell ſeems to have ſifted and completed his invincible regiment of *Ironſides*, inſiſting that his men ſhould be religious, while he left the particular form of religion to their own choice. Mr. Livermore has reprinted this ſmall edition for private diſtribution among a "few friends, who may value ſuch a memorial of one of the moſt important periods of Engliſh Hiſtory."

ANECDOTE OF BRUNET.

M. Silveſtre de Sacy, in noticing the appearance of the fifth edition of Brunet's "Manuel du Libraire," after ſtating that the collection of this learned bibliophile is one of the fineſt and richeſt in Paris, ſketches his preſence in the auction-room. Brunet, he ſays, like other book-lovers, has committed ſome follies in his time, and poſſibly may do ſo again. "I have ſeen him in the ſale-room a prey to all the paſſions which agitate the humbleſt mortals, ſometimes affecting indifference and turning his back whilſt an unknown and faithful agent was bidding for him; ſometimes approaching the table by an involuntary movement; betraying at laſt his ſecret, raiſing the maſk, entering himſelf valiantly into a ſtruggle with a deſperate competitor until the laſt blow aſſured him of the book, which he carried off triumphantly under his arm, after having obtained it, it is true, at a price three times, ten times higher perhaps, than he had calculated giving for it. I have ſeen him alſo, but rarely, iſſue forth vanquiſhed and downcaſt." Brunet ſucceſsful would, nevertheleſs moraliſe to himſelf and ſay: "I have paid too dear for the book, it is true, but I have it!" The new edition of the "Manuel" is augmented by a third at leaſt, and more ſpace has been given to Engliſh and German literature. M. de Sacy ſays: "We have all become a little German and a little Engliſh, which is not to be regarded as an evil if we do not riſk, at the ſame time, becoming a little leſs French."

ALLITERATIVE POETRY.

A brief conclusion, where you may see,
Each word in the verse to begin with a T.

The thrifty that teacheth the thriving to thrive,
Teach timely to traverſe, the thing that thou 'trive,
Tranſferring thy toiling, to timelineſs taught,
This teacheth thee temp'rance, to temper thy thought.
Take truſty (to truſt to) that thinkeſt to thee,
That truſtily thriftineſs trowleth to thee,
Then temper thy travell, to tarry the tide.
This teacheth thee thriftineſs, twenty times try'd,

Take thankfull thy talent, thank thankfully those,
That thriftily teacheth thy time to transpose.
Troth twice to be teached, teach twenty times ten,
This trade thou that takest, take thrift to thee then. THOMAS TUSSER.

FRIGHTED FANNY'S FAITHFUL FRIEND, TO FREDERIC, FICTITIOUSLY FOND.

Artful ape of amorous airs,
Baneful bait thy ballad bears;
Coaxing coxcomb, curb thy course,
Disdain the dark, the De'il divorce.
Ever eager to ensnare
Foolish, flighty, friendless fair;—
Grisly ghosts, and goblins growling,
Hurl him headlong, hideous, howling.
Impious image, imp ingrate,
Know, you kill'd the kindly Kate;
Lovely Lydia, lank and lone,
Mopes with meagre, morbid moan;
Ninety nymphs, nay, ninety-nine
On thy odious oaths opine;
Pens and pencils pine to paint
Quibbling quiddities, or quaint;
Rigid reason rants and roars,
Sighs and sobs, and sinks and soars;
Tries the tender, tries the terse,
Vents variety in verse;
Warbles words, which wisely won
Xenocrates and Xenophon,
Younker, yield to yawning, yea—
Zounds, I'm safe at zig zag zee.

TOM MOORE AND ANDREW MARVELL.

I have lately noted a few remarkable coincidences of thought and expression, that look wonderfully like plagiarism. If not absolutely "conveyed" by later writers, the resemblance is at least very striking and curious.

In Marvell's lines to the Bermudas we read, as the concluding couplet:

"And all the way, to guide their chime,
With falling oars, they kept the time."

In Moore's Canadian Boat Song, the second line runs thus:

"Their voices kept tune, and their oars kept time."

Moore had visited Bermuda, and must have read Marvell.

The prototype of the fourth line of Halleck's beautiful verses on Drake,

"Nor named thee but to praise,"

seems to be found in an epitaph written by Marvell:

"Enough and leave the rest to fame,
'Tis to commend her but to name."

HAWTHORNE AND EVANGELINE.

Hawthorne, in his Grand Father's Chair, suggested the subject of the enforced exile of the happy Acadians, as a fit topic for the poet, some years before the appearance or Evangeline, and very probably Longfellow adopted this hint. The poet had been the genial reviewer of Twice Told Tales, in an article of generous eulogy, in the North American Review, on the first appearance of that admirable collection in 1837.

W. A. J.

Notes and Queries.

SUCKLING AND SHAKESPEARE.

Looking over "The Muses' Library" the other day, I stumbled upon Mrs. Cooper's quotation from Shakespeare—an extract from "The Rape of Lucrece"—the first line of which recalled a poem of Suckling's, which poem no one, so far as I am aware, has yet noticed. It is this (I copy from the 3d edition of Suckling's works—1658):

A SUPPLEMENT OF AN IMPERFECT COPY OF VERSES OF MR. WILLIAM SHAKESPEARES, BY THE AUTHOR.

I.

One of her hands, one of her cheeks lay under,
Cozening the pillow of a lawful kisse,
Which therefore swel'd, and seem'd to part asunder,
As angry to be rob'd of such a blisse:
The one lookt pale, and for revenge did long,
While t'other blusht, cause it had done the wrong.

2.

Out of the bed the other fair hand was
  On a green ſattin quilt, whoſe perfect white
Lookt like a Dazie in a field of graſſe,
  And ſhew'd like unmelt ſnow unto the ſight;
There lay this pretty perdue, ſafe to keep
The reſt o'th' body that lay faſt aſleep.

3.

Her eyes (and therefore it was night) cloſe laid,
  Strove to impriſon beauty till the morn:
But yet the doors were of ſuch fine ſtuffe made,
  That it broke through, and ſhew'd itſelf in ſcorn,
Throwing a kind of light about the place,
Which turn'd to ſmiles ſtil as't came near her face.

4.

Her beams (which ſome dull men cal'd hair) divided
  Part with her cheeks, part with her lips did ſport;
But theſe, as rude, her breath put by ſtill; ſome
  Wiſelyer downwards ſought, but falling ſhort,
Curl'd back in rings, and ſeem'd to turn agen
To bite the part ſo unkindly held them in.

At the beginning of the 4th line of the 2d ſtanza, in the old edition, is an aſteriſk, and at the end of the line the fellow to it, and theſe words: "Thus far *Shakeſpeare.*"

Turn, now, to "The Rape of Lucrece," and read what follows:

"Her lily hand her roſy cheek lies under,
Cozening the pillow of a lawful kiſs;
Who therefore angry, ſeems to part in ſunder,
Swelling on either ſide to want his bliſs;
Between whoſe hills her head entombed is:
  Where, like a virtuous monument, ſhe lies,
  To be admir'd of lewd unhallow'd eyes.

"Without the bed her other fair hand was,
On the green coverlet; whoſe perfect white
Show'd like an April daiſy on the graſs,
With pearly ſweat, reſembling dew of night.
Her eyes, like marigolds, had ſheath'd their light,
  And, canopied in darkneſs, ſweetly lay,
  Till they might open to adorn the day."

There are two more ſtanzas of ſimilar deſcription, devoted to the hair and breaſts of Lucrece, but as they bear no reſemblance to Suckling's, they need not be quoted. The queſtion which now occurs is: What did the editor of Suckling's volume (the firſt edition was publiſhed in 1646, four years after the poet's death) mean by the title which he prefixed to the poem? Did he conſider the firſt ten lines imperfect, as they ſtand in "The Rape of Lucrece," or was he under the impreſſion that they were a fragment of Shakeſpeare's? Evidently the latter. Another queſtion now riſes: Were the lines, as they ſtand in Suckling's poem, the original rough draft of the paſſage in "The Rape of Lucrece," or did Shakeſpeare, at a later period (later, I mean, than the publication of "The Rape of Lucrece;" 1594), try to amend it? "What ſong the ſyrens ſang," ſaith old Sir Thomas Browne, "or what name Achilles aſſumed when he hid himſelf among women, though puzzling queſtions, are not beyond all conjecture." Neither are the queſtions which I have juſt propounded. But as for anſwering them, no mortal can do it. Could we ſummon the mighty ſpirit of the great Magician from

"The dark backward and abyſm of time,"

he could tell us; even the courtly Bohemian, Sir John, could we entice him from the bowling alleys of Hades (he was accounted, in his lifetime, the beſt bowler in England), might ſhed ſome light on the ſubject. But till we can do this, we muſt remain in the dark. My own opinion is that Suckling tried his "prentice han'" at amending the youthful verſes of Shakeſpeare; and, under the judgment of wiſer wits, that he did not altogether fail.

Suckling (let me, like Falſtaff, "babble o' theſe green fields") was an ardent admirer of Shakeſpeare, as may be ſeen in the beautiful Bowdlerized edition of his works, edited by the Rev. Alfred Suckling, LL.B. (Longmans, 1836.) In a letter to his ſiſter, Martha, the wife of Sir John Southcott, of Shillingford, a bad man, by the way, who, in the words of the editor, completed

a courſe of conjugal unkindneſs by the appalling crime of ſuicide, are theſe words: "And yet, as ill a mien as this act has, 'twas à-la Romanſci, as you may ſee by a line of Mr. Shakeſpeare's, who, bringing in Titinius after a loſt battle, ſpeaking to his ſword, and bidding it find out his heart, adds:

'By your leave, gods! this is a Roman's part.'"

Another letter begins as follows:
"SIR:

"We are at length arrived at that river, about the uneven running of which my friend, Mr. William Shakeſpeare, makes Henry Hotſpur quarrel ſo highly with his fellow-rebels; and, for his ſake, I have been ſomething curious to conſider the ſcantlet of ground that angry Monſieur would have had in; but can not find it could deſerve his choler," etc. In a note upon this paſſage, the Rev. Alfred Suckling ſays: "It is worthy of remark, that Sir John Suckling calls Shakeſpeare his friend: this is probably an expreſſion ariſing ſimply from his admiration of our immortal bard; yet he might have ſeen that writer, while a boy, and, very probably, had been in his company." It is poſſible, certainly, but ſcarcely probable, Sir John being born in 1609, and "Mr. William" dying in 1616. Mr. Suckling alſo notices a portrait of Sir John, painted by Vandyke, and formerly in the poſſeſſion of Lady Southcott, in which he is repreſented as holding a folio book of poetry in his left hand, and a few of its leaves with his right. On the edge of the book is a paper, on which is written, *Shakſpeare.*

But enough of this.

A few words more, however, in reference to the poem with which I began. The 4th ſtanza, as I have copied it, and as it reads in all the editions that I have ſeen, early as well as late, is, as the reader may have noticed, imperfect, the 1ſt and 3d lines not rhyming, as they ſhould. What is the matter with them? Has the rhyming word dropped off of the 3d line, or were both lines tranſcribed incorrectly? They were incorrectly tranſcribed, there can be no doubt, and ſhould read in this faſhion, or ſomething like it:

"Her beams (which ſome dull men called hair) dividing,
Part with her cheeks, part with her lips did ſport;
But theſe, as rude, her breath put by; ſtill, gliding,
Some wiſelier downwards ſought; but falling ſhort," etc.

But perhaps "ſliding" is better than "gliding." R. H. S.

VOLTAIRE AND THE EPISTOLÆ OBSCURORUM VIRORUM.

Voltaire, in his ſecond letter, addreſſed to His Highneſs the Prince of Brunſwick, "*Sur Rabelais et sur d'autres d'avoir mal parlé de la religion Chrétienne,*" cites a paſſage in the 28th Letter of the Epiſtolæ Obſcurorum Virorum, from what he calls "*an ancient tranſlation*" (of courſe into French) of theſe extraordinary letters. I ſhall be very much obliged to any of your readers, for any bibliographical information regarding this "*ancient tranſlation*"—and, indeed, a notice of any *ancient* or modern verſion of theſe "Letters of Obſcure Men" will be gratefully received by PAULUS SILENTIARIUS.

THE THREE WARNINGS.

Can any of your readers tell me when and where "Death and the Rake," a poem by Nathaniel Cotton, was firſt printed? The collection in which I find it ("Various Pieces in Verſe and Proſe; by the late Nathaniel Cotton, M. D." 1791), publiſhed three years after his death, is the only one of his works mentioned by Lowndes; but Allibone, in his *Dictionary*, ſpeaks of a volume (ſo, at leaſt, I take it to be) of Fables, to which he prefixes the

dates 1751, '64, and in which the piece is likely to be found, if one may judge by the place it occupies in the collection already mentioned. My reason for the query above is, that it (the poem, not the query) bears a singular resemblance to "The Three Warnings" of Mrs. Thrale, which was first published (I learn from Hayward's recent life of Mrs. Piozzi) in 1766, in a volume of Miscellanies, got up by Dr. Johnson for the benefit of Mrs. Williams, one of his dependents or pensioners, as the readers of Boswell may remember. The leading idea of both poems is the same; the measure, too, bating one or two irregular lines, in "The Three Warnings," is identical. Mrs. Thrale's version is incomparably the best, her conception of the subject being clearer and more profound than the good Doctor's, and her handling of it more artistic. Whether it be original with her, or with him, is a matter worth settling. My own opinion is, that "Thrale's gray widow" committed a larceny, feloniously appropriating the literary goods of the aforesaid Dr. Cotton for her own purposes. Or did both "convey" it from some older original—a fable, or apologue of the good old monkish days? R. H. S.

MISS POLLY BAKER.

Abbé Raynal, in his History of the Indies, introduces the story of Miss Polly Baker, and her speech before a Court of Judicature in the Colony of Connecticut, on her fifth prosecution for having bastard children, "which influenced the Court to dispense with her punishment, and induced one of her judges to marry her the next day." The Abbé relates this occurrence as a matter of fact. I believe the authorship of this speech is usually attributed to Dr. Franklin, but do not know on what authority. Can you give the date of its first publication, and true name of the author? S.

GARTH'S DISPENSARY.

Can you tell me when, and by whom, the blanks were filled, and the allegorical names explained, in Garth's "Dispensary?" I have read his biographers to no purpose; the question does not seem to have occurred to them. I have, also, consulted Lowndes in vain. He says the poem passed through many editions, (three, I think, in the first year,) but that is all, which is nothing to my purpose. My own opinion is that the blanks were supplied, and the names explained, by Dr. Johnson, when he edited that booksellers' speculation—the collection of the poets—which has since borne his name, and that he performed the work with his usual carelessness. That the tradition, (for I presume there was one,) which he followed in his interpretation of the allegorical names, was not, in all cases, to be depended on, admits of no doubt. Indeed, it could scarcely be otherwise, so insignificant must have been some of the persons whom Dr. Garth satirized, and so little known beyond the narrow walks of their profession. Chalmers agrees with Johnson in his interpretation of these names; in fact, follows him blindly. The editor of the Chiswick Edition of the Poets (I forget who he was) differs occasionally from both.

I have an early copy of "The Dispensary," (3d edition, 1699,) with the blanks filled in, and the allegorical names explained, in the handwriting of the time, I am inclined to think, by Garth himself. At any rate, the writer, whoever he was, was very well posted in the details of the subject. Take the name of *Colon*, for instance, the first allegorical personage, if I remember rightly, in the poem. In Chalmers and Johnson *Colon* is Dr. Lee; in the Chiswick edition, he is Birch, an apothecary. In my copy he is "Gestrop, an Apothecary in Hattengarden." *Horoscope*, a little further on, is Houghton, an apothe-

cary, according to the Chiſwick edition; but Dr. Barnard, in Johnſon and Chalmers. The latter were right, or nearly ſo, for my copy has on the margin, "Dr. Bernard late aſtronomy profeſſor at Oxon." Who, ſave the author, or ſome of his intimate friends, could have ſupplied the data, in the laſt half of the note, which ſhows the appoſiteneſs of the name, *Horoſcope? Diaſenna*, in the 3d book, is Gilſtrop, an apothecary, (query, Geſtrop?) in Johnſon, Chalmers, and the Chiſwick edition; in my copy he is "Goddard, an Apothecary."

"Two Brothers, nam'd *Aſcarides*,

are the Pearcis, apothecaries, in the three editions juſt mentioned; according to my copy they are "Parrot an Apothecary & his partner." A few pages further we come to the "Younger *Aſkaris*," (evidently the ſingular of *Aſcarides*,) who is Parrot, as in my copy. In the 4th Book occurs a blank R——. Johnſon and Chalmers, and, for aught I know, the Chiſwick man, fill it up "Rowe," and add, in a note at the bottom of the page, "Mr. Anthony Rowe." My copy has "Roe," underneath of which is written "Clerk of ye Kitchen." *Celſus* in the last book is Dr. Bateman, in the other editions; in my copy "The Author," a perſon of ſome conſequence in a poem like "The Diſpenſary," though Johnſon and Chalmers did not ſeem to think ſo, judging from the cool manner in which they robbed him of his *rôle*. *Guiacum*, a ſpirit whom *Celſus* meets in

"The ſilent Region of the fleeting ſhades,"

is Dr. Morton in Johnſon, Chalmers & Co.; according to my copy he is "Hobs a ſurgeon deceaſed." The fact of Hobs having been a *surgeon* on earth explains the lines which the poet puts in his mouth:

"Thoſe *Spectres* ſeam'd with Scars that threaten there,
The Victims of my late ill conduct are."

To conclude for the preſent. Pleaſe conſider the query with which I opened, as being put again, and another added to it, viz.: What is the original of "The Diſpenſary?" I know what is ſaid of its being an imitation of Boileu's "Lutrin."

R. H. S.

THE BEGUM.

Southey dedicates THE DOCTOR to a myſterious perſonage, whom he calls The Bhow Begum Kedora Niabarma. Can you inform me the meaning of theſe ſtrange words? and alſo whether they refer to a real perſon, or are ſimply a *quiz?*

J. J. Y.

AN UNPUBLISHED TRANSLATION BY DRYDEN. (?)

The poem below, a translation from Dr. Henry More, the Platoniſt, is copied from the ſecond edition of his "Philoſophical Poems" (1647). The MS., which is written on a fly-leaf at the end of the volume, is in an old hand, not much later, I judge, than the volume itſelf; the laſt twelve lines were written when the hand, if it be the ſame, which I doubt, had undergone conſiderable changes. After a careful examination of all the handwriting of that period which I can procure (MS. and fac-ſimiles), I have come to the concluſion that the tranſlation was made by John Dryden, at, or near, the beginning of his poetical career. I baſe this opinion on certain peculiarities in the formation of the capitals, particularly the M's; in the way of internal evidence I find an exceſſive uſe of the verb "do" in its various conjugations (a weakneſs with glorious old John in his poetical youth), and an almoſt immediate repetition of ſimilar rhymes. The volume belonged, in 1735, to one R. Palmer.

R. H. S.

Monocardia—ſingle heartedneſs,
When the Heart is one, having conquer'd ſin.

What is it thus invades my Spright,
And moves my Heart wth ſoft Delight?

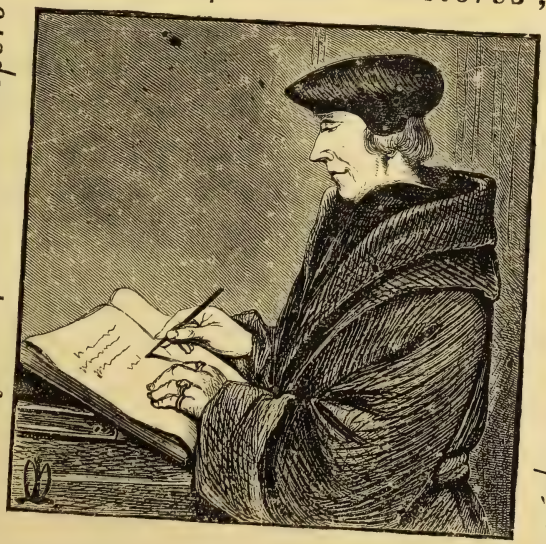
New Triumphs do my ſoul upheave,
New Joys & Pleaſures I conceive.
Ah! now I feel my Selfe to go,
And all in fluid Flames to flow;
A gentle Fire ſweet, & ſtrong,
Runs and pervades my Joynts along:
And doth a warm enraviſhed ſenſe
Through ſoul & Body all diſpence;
Lett ſome then dear Fabella prize,
Some praiſe Corinna to the Skyes,
Me Monocardia alone doth take,
And doth her ſacred Poet make,
Fills me with Joy, & ſoft Deſire,
And with a holy Love inſpire.
O ſweet Simplicity! bleſt one,
Fair Queen! to be Compar'd to none,
In Brightneſs thou exceedſt ye Moon,
The ſtarrs by thee are all outſhone;
For who can ſee thy Boſom bright?
Thy Beams, thy Glory, or thy Light
Treaſures of ſnow and Ivory white.
The Moon's alas Compared to thee
Blacker then blackeſt Cloud can be,
And every ſtarr yt ſhines ſoe bright
Is darker than the ſhade of Night;
Or than Darkneſs it ſelf can be,
And ſo is Snow and Ivory;
Nay but if thy ſweet lovely Sphere
And ſhining orbs I ſee but Clear,
Charming to Joy, & holy Love,
The ſun it ſelfe is dark above:
It drowns ye broad Day of the World,
And all is into Midnight hurl'd:
O Queen of Queens! & Goddeſs bright!
Heaven's Glory! & Mankind's Delight!
Long Chain of Gold yt doth all bind
And God & Man by thee are joyned,
Heaven's winged Sprights around ye play,
And with ſoft care thy ſtepps upſtay,
Suſtain thy gentle Feet aright,
Dear Charge of God & Heav'ns Delight.
O Spring of Joy & Pleaſure meet!
O thrice fair Nymph! & Virgin ſweet!
Who whileſt thou gently doſt poſſeſs
Our inmoſt Souls (their Happineſs)
Filling us thus wth Heavenly Love,
Thou ſeatſt us 'mongſt ye Gods above.

The Philobiblion

A Monthly Catalogue and Literary Journal

Grâecos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

PROSPECTUS.

IN publiſhing the firſt number of The Philobiblion, a few words of preliminary ſtatement may be neceſſary, as to the peculiar aim and character of the Journal here announced.

The practical buſineſs experience of the Publiſhers, and their ſpecial correſpondence for ſome years paſt with Librarians, Scholars, and Amateur Book Collectors in different parts of the country, have led them to believe that an uſeful and important deſideratum in Literature might be ſupplied by combining the obvious utility of a priced Monthly Catalogue of a choice ſelection of ſtandard works, with a ſeries of Literary Eſſays, and Critical Notices of rare, curious, and valuable books. In addition to this ſcheme, the Publiſhers propoſe to devote a portion of the pages of The Philobiblion to a department of "Notes and Queries," hoping thereby to render it an highly uſeful medium of voluntary communication between the ſtudents and literary men ſcattered throughout the country, on all topics of general intereſt connected with literature; and in which liberal freedom of diſcuſſion will be permitted and encouraged. In accordance with this deſign, the Publiſhers would reſpectfully ſolicit contributions to this portion of their Journal.

The Philobiblion will be printed on India paper, and publiſhed monthly at $2.00 a year, invariably in advance.

All communications ſhould be addreſſed to the Publiſhers,

GEO. P. PHILES & CO.,

No. 51 Nassau Street, N. Y.

Contents of Number II.

I. Horace Walpole's MS. Notes on Bayle's Dictionary. (*Concluded.*) 27

II. Oliver Maillard. 32

III. Reynolds's Inquiries concerning the Angelical Worlds. 35

IV. Quintus Sextius, the Pythagorean. 38

V. Sale of Zelotes Hosmer's Library. (*Continued.*) 40

VI. Miscellaneous Items: 41

Rhododaphne. Writers in the General Dictionary. Names of Writers in the Biographia Britannica. Sale of the Clopton Library. Dante's Inferno, illustrated by Doré. Walpole's Ovid.

VII. Notes and Queries: 44

Miss Polly Baker. Jarvis the Artist. Miss Burney's Evelina. Note of Walpole's, omitted on p. 6, No. I. The Dropsical Man.

VIII. Catalogue.

January, 1862. **The Philobiblion.** *Number* 2.

Walpole's MS. Notes on Bayle.

(*Concluded.*)

Vol. VI. p. 526, Art. Bp. Kidder.—He was killed in his bed with his Lady by the fall of a ſtack of chimneys at his houſe in Wells, during the great ſtorm Nov. 26, 1703.

"Tho the houſe was blown down by a ſtorm & the Bp. killed in it, Dr. Hooper who ſucceeded him, ſued his heirs for dilapidations & gained his ſuit."

[I have heard that Mrs. Kidder was found killed in the bed: but the Biſhop was a little diſtance on the floor. Kennett.]

P. 534, Art. Arch Bp. King.—There are as many placed in thoſe ſuperior orders, as the ſyſtem of the univerſe allowed. Treatiſe on the Origin of Evil.

"Mr. Pope ſeems to have taken much of his Eſſay on Man from this Syſtem."

Vol. VII. p. 91, Art. Philip Limborch.—Our Lord choſe to aſcend up to heaven from a mountain that his apoſtles might ſee him more plainly—: His aſcenſion was gradual and ſlow that they might have a fuller view of it.

"What nonſenſe."

P. 91.—The belief of a thing ſeen cannot be a virtue, &c.

"It is difficult to comprehend why God ſhould be pleaſed with any man's believing a meſſage only becauſe another man has related it. An impoſtor muſt have the ſtrongeſt reaſons for encouraging ſuch belief. Were God to tell us anything himſelf & we did not believe it he would indeed with reaſon be diſpleaſed. Of the three great Scripture Virtues I can diſcover no merit but in charity. If a thing is credible I cant help believing it. If it is incredible I cant believe it. If I ſay I do I am guilty of a lie or an abſurdity. Hope, I muſt, for my own ſake, where is there any merit to God in that?"

[Belief or diſbelief can neither be a virtue or a crime in any one who uſed the beſt means in his power of being informed; if a propoſition is evident, we cannot avoid believing it; and where is the merit or piety of a neceſſary aſſent? If it is not evident we cannot help rejecting it, or doubting of it, and where is the crime of not performing impoſſibilities, or not believing what does not appear to us to be true? Dr. Whitby's Laſt Thoughts.]

P. 365, Art. Majoragius.—Majoragius deſerves a place in the Catalogue of plagiaries.

"There is nothing leſs reaſonable than plagiariſm: If you ſteal the work of a good Author, you are ſure of being detected—& who can think it worth while to ſteal from a bad Author?"

P. 393, Art. Dr. Mandeville.—Some Remarks on the Minute Philoſopher &c. 8vo. Lond, 1732.

"By Lord Hervey."

P. 394.—Philemon to Hydaſpes—upon the Subject of Falſe Religion. 8vo. Lond. 1737.

"By Mr. Coventry."

[Philemon to Hydaſpes; Relating a Converſation with Hortenſius upon the Subject of Falſe Religion. In which is endeavoured to be ſhewn, That the Key to Men's Religious Œconomy is the Obſervation of their Natural Temper;—With a more particular Application to the Caſe of an Extravagant Devotion. 2nd. Ed. Lond. 1738. pp. 94.

Part II.—In which is aſſerted the General Lawfulneſs of Pleaſure; and the Extravagant Severities of Some Religious Syſtems are ſhewn to be a direct Contradiction to the Natural Appointment and Conſtitution of Things. 2nd. Ed. Lond. 1740. pp. 105.

Part III.—In which Some General Account is endeavoured to be given of the Riſe and Conſtitution of Falſe Theory in Religion in the Earlier Pagan World. Lond. 1739. pp. 93.

Part IV.—A continuation of the Subject of Part III. Lond. 1741. pp. 135.

Part V.—In which the Origin and Progreſs of the Rite of Sacrifice in Antiquity is particularly Conſidered. Lond. 1744. pp. 112.

Head pieces to Parts II. III. and IV. engraved by Gravelot.

William Cole in Reſtituta Vol. III. p. 50, Says: "A man of good Eſtate: part of it in the Iſle of Ely. I uſed to be much with him at Dr. Middleton's and Mr. Horace Walpole's. When he firſt came to the Univerſity, he was of a religious enthuſiaſtic turn of mind; as was Mr. H. W. alſo, even ſo much as to go with Aſhton his then great friend, and now Fellow of Eton, to pray with the priſoners in the Caſtle: afterwards both Mr. Coventry and Mr. W. took to the infidel ſide of the queſtion. I believe Mr. Coventry was ſomewhat diſordered in his intellects before his death. He uſed to dreſs remarkably gay, with much gold lace; had a moſt prominent Roman noſe; was I think, a baſtard ſon of an Earl of Coventry, at leaſt in a baſtard line; and was much of a gentleman. Author of Philemon to Hydaſpes. He was uncle to the Author of *Pompey the Little* who was a Clergyman, and died young."]

P. 504, Art. Arthur Maynwaring.—Four Letters to a Friend in North Britain, written upon the publiſhing Dr. Sacheverell's Trial.

"Theſe four Letters were wrote by Sr. Robert Walpole. H. W."

P. 717.—Joan I. Queen of Naples. Brantome adds the Princeſs might have loved not Boccaccio's body but his noble ſoul as he had ſeen ſeveral beautiful ladies love many learned men. Whereupon he relates the anſwer which a Dauphin's ſpouſe made who had kiſſed a poet [Alain Chartier] while aſleep.

"Margaret Princeſs of Scotland and firſt wife of Lewis XI."

Vol. VIII. p. 117, Art. Mary de Padilla, Mistress of Peter the Cruel.—Her children were educated as heirs apparent to the Crown.

"John of Gaunt D. of Lancaſter who married Conſtance the eldeſt ſurviving Daughter aſſumed the Title of K. of Caſtile in her pretended right. The Engliſh writers never mention her illegitimacy: Anderson in his genealogical Tables p. 709 ſays that the French out of regard to their Blanche of Bourbon reckon Mary de Padilla only miſtreſs to K. Peter; but that after Mary's death Peter owned Her to have been his lawful Wife & produced vouchers of their marriage." The third daughter Iſſabella, "md. Edmund D. of York."

P. 178, Art. Guy Patin.—A New Collection of Letters of Mr. Guy Patin taken from the Study of Mr. Charles Spon.

"They are wretched ſilly ſtuff."

P. 188.—He had a noble aſpect, a countenance grave and compoſed, and which greatly reſembled Ariſtotle's face as we find it on an ancient medal.

"There are no medals of Ariſtotle but what are imaginary & ſtruck long after his time."

P. 220, Art. Paulicians.—I do not ſay that of his own accord he made all mankind ſubject to ſin and miſery, when it was in his power to make it holy and happy. I ſuppoſe he conſented to this only to avoid a greater evil, and as it were againſt his own inclination. This clears him; [the good principle.]

"This Argument is far from putting the Two Principles on a level; on the contrary it encreaſes the power but leſſens the wiſdom of the Evil Principle: the Bad Principle would keep all things in confuſion and miſery, but the Good c'd. not maintain them in tranquillity and happineſs: was not the former therefore more powerful? But in the Treaty the wiſdom of the good Principle prevailed; what advantage did the Bad Principle obtain by conſenting that the Good ſhould ever have an opportunity of exerting his beneficence? But the original Syſtem of Two equally omnipotent Principles is moſt abſurd. Could the Bad Principle be upon an Equality with the Good if he were not equally All-Wiſe? & if he were All-Wiſe would he not love Virtue? & if he did would he be the Author of Vice?"

P. 353, Art. Sir Wm. Petty.—To prevent the ingratitude and backwardneſs of men to reward him.

"Vide, what a vaſt Eſtate he left, at the End of this Article!" [15000 l. per ann.]

P. 403, Art. Albertus Pighius.—Let us add a French Miniſter to theſe two Engliſhmen; Cardinal Roſſenſis &c.

"I believe this means Fiſher Bp. of Rocheſter who had a Hat coming for him when he was beheaded."

P. 410, Art. Du Pin.—Beſides theſe works, he was employed in the later Editions of Moreri's Dictionary.

"In all 83 volumes beſides thoſe he aſſiſted, and republiſhed of others."

P. 455, Art. Martin Polonus.—Dr. Burnet obſerves, 'I do not believe the ſtory of Pope Joan, having ſeen in England with my own eyes, a manuſcript of Martinus Polonus one of the moſt antient authors who uſed to be quoted upon that ſubject, which manuſcript ſeems to have been wrote ſoon after the Author's death and in which that Story is not in the text, but only in the margin where it is even writ by a different hand from that of the text.'

"The Story is very doubtful, yet this does not ſeem a good argument againſt the

truth of it. The paſſage in queſtion being wrote into Polonuſ's MS. in the margin looks as if it were inſerted there by ſomebody who knew the Tradition of the Female Pope, which Martinus had omitted on purpoſe, tho poſſibly well known in his time. Flor. de Remond having own'd as above, that there are ſome things added to Polonuſ's Hiſt, which if that Author had thought of he would ſcarce have wrote down. Unleſs the marginal note were in a modern hand, which wd. certainly have been ſpecified, it does not make againſt the truth of the Hiſtory. One ſtrong reaſon for the truth of the Story is, that in whatever author it is found, even in Anaſtaſius who lived in the ſame century with this conteſted Pope, the paſſage is always ſaid to be inſerted. Suppoſing even they were, if they were inſerted before Polonuſ's time, it ſtrengthens my remark."

P. 556.—They were good papiſts who publiſhed the ſcandalous ſtory, &c.

"It is certain that the ancient Hiſtorians were much ſincerer than the modern, & one reaſon was, that before Wickliffe, they had not the ſame apprehenſions of furniſhing enemies with ſubjects to write againſt the Papacy."

P. 457.—There are ſome readers ſo angry and paſſionate that they tear off every leaf of a book in which they meet with ſomething diſgraceful to their Sect.

"One Fletcher a Jacobite, after every diſtich in the Diſpenſary that complimented K. William made a third line to abuſe him."

P. 489, Art. Pope Joan.—While he is pleading his own cauſe he looks upon thoſe objections to be very bad which he urges as very ſtrong arguments when he is arguing againſt his antagoniſts.

"Dr. Geddes in 4th Vol. of his Tracts urges this very ſtrongly againſt Baronius where the latter argues for the Tranſlation of the Houſe of Loretto tho 160 years paſſed before that ſuppoſed peregrination was once mentioned. V. p. 152–154."

P. 492.—For though Luke, Paul, Seneca do not say Peter was at Rome it does not follow from thence that he never was there, (replies Bellarmine, the question is about a point of Hiſtory.)

"This is not an exact parallel, for the writers of thoſe Epiſtles and Acts were not under the ſame obligation to mention all St. Peter's Journies, as a writer of a ſeries of Reigns is not to omit a Reign that intervenes between any two that he relates."

P. 557, Art. Prodicus.—He taught that to human gratitude is owing the belief of the exiſtance of Gods.

"This is a noble principle & far from Atheiſtic. What ſentiment is ſo divine as gratitude? It is ingratitude that makes Atheiſts."

Did not thoſe perſons entirely deſtroy all religion who declared that the doctrine or belief of the immortal Gods was invented by politicians to keep thoſe men virtuous, from principles of religion, whom reaſon could not reſtrain?

"This is very different from the ſentiment related above."

Art. Prodicus, founder of the Sect of Adamites.—Prodicus commanded women to be in common, that is to ſay, that in the *meats* called by the primitive Chriſtians Agapæ every man ſhould enjoy a woman as ſhe ſhould fall in his way, when the lights were put out. This they called communicating and being initiated into the myſtery.

"Feaſts" [inſtead of meats.]

P. 663, Art. Peter Ramus.—Beza—told him he muſt not expect any profeſſorſhip in Geneva:—and that the Univerſity was reſolved not to permit any ſyſtem but that of Ariſtotle.

"Tho the firſt Reformers as it appears did not intend to explode Ariſtotle's Philoſophy, yet it is certain that the Reformation & the freedom of ſtudy & examination which it introduced, were the cauſe of its being exploded."

P. 682, Art. Sir Walter Ralegh.—The Baſſet's of Umberlegh and Heaton-Court in Devonſhire, being deſcended from the Plantagenets laid ſome claim—to the crown of England.

"They had no claim to the crown being deſcended only from a Baſtard ſon of Edw. 4."

Vol. IX. p. 76, Art. Sarah; Sister and Wife of Abraham.—Sarah continued ſome time in the houſe of the raviſhers; this is undoubtedly true at leaſt with regard to the laſt rape, ſince there was time to perceive, that on her account, the wombs of all the women in King Abimelech's family were ſhut up.

"If Abimelech were impotent it is no wonder that his concubines were barren."

P. 77.—Sarah's beauty continued till the age of ninty years. This is proved from the 20th Chapter of Geneſis, where it is ſaid that Abraham going into the country of Gerar would paſs there only as Sarah's brother, which was the reaſon why King Abimelech ſent for her in order to marry her. She was ninty years old when the birth of Iſaac was foretold.

"Credo quia improbabile eſt. One has no notion with a latitude of invention—how any Body could invent a Story that was ſo abſurd—It muſt have been true—That is, it is more likely to be true than that the inventor of it could expect to have it believed."

[Fontenelle's Dialogues on the Plurality of Worlds firſt rendered me an infidel. Chriſtianity and a plurality of worlds, are, in my opinion, irreconcilable. Indeed, one would be puzzled enough to reconcile modern diſcoveries on this globe alone, with any divine revelation. Walpoliana, Vol. I. p. 74.]

P. 242, Art. Simonides.—He leſſens the majeſty of God, who thinks he knows him; he who is deſirous to leſſen it, acknowledges that he does not know him. Neither do you ſeek for a name for God. Minutius Felix.

"This tranſlation is directly the reverſe of the original, but they are both ſuch nonſenſe that I doubt which is the true reading."

Vol. X. p. 426. Illustration upon Obscenities.—The perfection of hiſtory is when it diſpleaſes all Sects and all Nations, this being a proof that the author neither flatters nor ſpares any of them, and tells the truth to all parties. Many readers ſwell to ſuch a rage when they meet with certain particulars that they tear out the leaf or write in the margin, *Knave, thou lieſt and deſerveth to be well cudgel'd.* (I have read ſuch words written in the margin of ſome books: Bayle's Marginal Note 56.)

"Qu. how will this correſpond with what he had laid down in p. 336 that hiſtory ought only to be written by appointment of the State!"

OMITTED IN ITS PROPER PLACE.

Vol. III. p. 46, Art. William Bautru.—He was one of the fineſt wits of the 17th

Century. He was principally admired for his ſmart ſayings and fine repartees.

"Here is the Life of a man remarkable only for his wit of which not one inſtance is given, but inſtead of it three columns in the notes with common place Reflections & Quotations on the Impoſſibility of avoiding death & theſe ſuggeſted by the difficulty of avoiding being a cuckold."

BAYLE.

Who had eſcaped the tomb, could wit prevail,
Or wiſdom? Wit and Wiſdom anſwer, BAYLE.
Star of a lowering ſky, that ſhunned the light,
Still more effulgent from ſurrounding night;
He wielded Luther's force, without his rage,
Eraſmus and Melancthon of his age;
Young eyes that o'er his ponderous folios pore,
Deem them too much, yet read and wiſh them more;
And to that feaſt return, divided quite
Betwixt inſtruction, wonder, and delight;
Yet he that knew ſo much decided naught;
Loſt in perplexity or depth of thought,
Holding the key of Truth within his hand,
On Doubt, her veſtibule, behold him ſtand,
And point, like Moſes, to that brighter ſpot,
Purſued, explored, attained, but entered not.
(T. W. Parſons?)

Oliver Maillard.

Oliver Maillard, a Franciscan monk, was born in Brittany, about 1450, and died in Toulouſe, June 12, 1502. Inheriting as his birthright the freedom of ſpeech and the intrepidity of character for which the natives of Brittany are proverbial, he ſurpaſſed all his monkiſh contemporaries in bold declamation againſt the vices and abuſes of his time. The corruptions of the Church, the trade in indulgences, the exceſſive luxury of the times, the vices of ſociety, the tyranny of the rulers, are freely commented on in his ſermons with a vigor and earneſtneſs which cannot but prove intereſting even after this lapſe of centuries, and deſpite the difficulties of the "macaronic" Latin in which they have come down to us. He is ſaid to have offended Louis XI. by the too great freedom of ſome of his criticiſms. The king ſent him word that unleſs he forebore he ſhould be ſewn in a ſack and thrown into the river. To this threat Maillard, undaunted, replied: "Tell him that I will arrive in heaven ſooner by the water than he will by his poſt-horſes." It is alſo told of him that in preaching before the Parlement of Toulouſe upon the ſubject of "the unjuſt Judges," he ſo greatly offended two of its members, to whom perhaps his remarks were not wholly inapplicable, that they complained to the Archbiſhop, who forbid his preaching for a time. Thereupon Maillard apologized for his want of diſcretion to the two offended members, and took that occaſion to deſcribe ſo vividly the fate which awaited impenitent offenders, that they both of them became converted and changed their worldly ways, one of them even going ſo far as to become a monk himſelf. There are ſome charges brought againſt Maillard of want of political honeſty, and of peculation in ſome of the money tranſactions in which he was employed by Charles VIII., to whom he was confeſſor, but theſe charges are moſt probably unfounded. Maillard was active, intrepid, and untiring, and theſe qualities unqueſtionably made him a valuable agent in the complicated politics of his time, but it is inconſiſtent with his character to ſuppoſe him diſhoneſt. He was one of thoſe intrepid enthuſiaſts for what they believe to be the truth, who are often indiſcreet, who are always ſlandered and miſunderſtood, but who are not open to the ordinary littleneſſes of ſelfiſh men. They have their weak ſide, but it is not their worldly ſide. And that this was the caſe with Maillard is ſhown by the facts of his life.

He was banifhed from France by Louis XII. for the freedom with which he condemned that king for his repudiation of Jane of France, and fought refuge in Flanders. In 1501 he returned to Paris with five other monks (Obfervantins), in order to reform the abufes in the Convent of the *Cordeliers* in Paris. Of the unfuccefsful iffue of this movement Niceron gives the following account: "The Bifhops of *Autun* and of *Caftel-a-mar* had been appointed by the Cardinal *d'Amboife*, the Pope's Legate, to attend to this reform; but the *Cordeliers* knowing that thefe Prelates had come among them for this purpofe, ftraightway commenced to celebrate High Mafs, and made fuch long prayers that the Bifhops were obliged to go away without having been able to fpeak to them; although they were ordered by the King to put an end to their chants. Finally however they managed to fubmit to a reform, but with the provifion that the *Obfervantins* had nothing to do with it. Thus *Olivier Maillard with his Cordeliers was fhamefully put out of the faid Convent and hiffed at by all of them*, fays *Jean d'Auton*, who tells us this circumftance in his *Hiftory of Louis XII.*" Driven again by this failure from Paris, he went to Toulouife, and died the next year, in June, 1502. His office of preacher was no finecure, fince he has left 165 publifhed fermons behind him, as follows: 47 for the 24 Sundays after Pentecoft; a long feries of fermons, varied under the title *Sermon commun prêchable en tout temps;* one on the twelve figns of death; 16 on the wages of fin; an interminable one on the Paffion; 32 for the days of Advent; 60 for Lent, with fupplementary parables for moft of them; 4 very long ones for the fecond Advent; 46 called *Les Dominicales;* 10 for the Epiphany; 5 for Eafter (temps Pafcal); 4 for the dedication of the Temple; 8 upon the miferies of the foul, and one upon this mortal life. Befides thefe he wrote many treatifes or meditations upon fubjects of morality and afceticifm, among which is *Sa Confeffion*, "in which," fays the Marquis Du Roure, "he examines himfelf upon the ten commandments with admirable candor;" and in addition he alfo wrote poems, which can only receive the queftionable praife "that thoufands which are worfe can be quoted from the beft poets of his times." Whether the fermons of thefe times were delivered in French, or in the guife of "macaronic" Latin in which they have come down to us, is a queftion. M. Meray thinks they are reported as they were delivered, and quotes the "hem!" "hem!" introduced in Maillard's fermon delivered in Bruges, in 1500, as a proof. Alfo in an edition, by Jehan Petit, of 1506, of the *Sermones de Adventu*, preached in 1494, there is the following addrefs upon the reverfe of the title:

"Cariffimo fuo amico Johani petit parifiefis librario Quidam frater minor defuncti preconis quondam confodalis. S. T. D. Cum odor ille fuauiffimus a ftirpe minorum paupercula velut a quodam prato virenti lilijs fragrantibus referto exiliens, inturia cordis olfactu dulciffimo confragraffet: tum erga nos depromens affectum a nobis veluti altera ruth poft terga metentium fpicas legentibus inftanter petifti tibi dari fermones illos correctos jam dudum tam fcriptorum quum imprefforum incuria turpiter vitiatos: &c."

And the volume ends with—

"Accuratiffime poft primam aut fecundam impreffionem fcriptoribus viciatam quendam familiarem dicti preconis focium iuxta verum exemplar ad petitionem plurimorum emendatorum impenfis vero Johanis petit parifien bibliopole."

On the other hand, the Marquis du Roure, the careful author of the *Analecta-biblion*, thinks that Maillard fpoke the language of the times, fprinkled with Latin phrafes, but that thofe who reported his fermons put them in their monkifh Latin drefs in order to make them more worthy for pofterity. Maillard was very popular

as a preacher, and though his ſermons in their Latin dreſs ſeem to have met with an extended ſale, it would be intereſting to know whether the common people knew enough Latin to underſtand a ſermon delivered in that tongue.

But for the ſermons themſelves. Here is an extract from one of the ſermons during *Lent;*

"Suntne hic portatores Bullarum? Certe ibi eſt magnus abuſus, & miror quod Prælati non apponant remedium. Durandus dicit quod de Indulgentiis nihil habemus certum in Sacra Scriptura. Legatis Baſilium, Hieronymum, Auguſtinum, nihil dicunt de Indulgentiis. Ita dicunt Doctores moderni, & afferunt quod materia indulgentiarum ſemper fuit dubia. Sed diceret aliqua mulier: Pater, ego neſcio ſi ſint bonæ; non ne melius eſt capere poſtquam Episcopus miſit? Credo quod capiunt partem ſuam, & omnes ſunt fures. Heu! ſunt aliqui Bullatores, qui dicunt quod ſi ſcirent quod pater eorum non cœpiſcet, nunquam orarent pro eo. Ad omnes Diabolos!"

The following extract is from a ſermon by Maillard preached in Bruges, the fifth Sunday of Lent, 1500. It comes down to us in French, and is now the rareſt of his ſermons:

"Qu'en dictes vous, meſdames? Serez vous bonnes théologiennes? Et vous aultres gens de court metterez vous la main à l'œuvre? avez vous point de paour d'eſtre dampnez? Et frere! direz vous, pourquoi ſerions nous dampnez? ne veez vous pas que nous ſommes ſi ſongneux de venir en vos ſermons tous les jours? mais vous ne dictes pas tout, je vous aſſeure. Si vous eſtes en pechié mortel, Dieu ne vous exaulcera pas. Vous avez une belle loy civile. Quant l'on achate un heritaige, ſi le vendeur, y met des condicions, il les faut garder toutes, aultrement le marchié eſt nul. Or, le marchié, ce ſont les commandements, il les faut tous garder, quiconque défaillera en l'un d'eulx, il ſera coupable de tous—il ne faut qu'un petit trou pour noyer le plus grand navire. Vous, prince! il ne vous ſuffit pas d'etre bon prince, il vous faut encore faire juſtice. Vous treſoriers et argentiers, eſtes vous là qui faictes les beſoignes de voſtre maiſtre, et les voſtres bien? Et vous jeunes garches de la court illecques, il vous faut laiſſer vos alliances (hem! hem! hem!")

And again, againſt the *bullatores et portatores reliquiarum et indulgentiarum,* the ſellers of indulgences and relics:

"An creditis quod unus magnus uſurarius, plenus vitiis, qui habebit mille millia peccata, dando ſex albos trunco, habeat remiſſionem omnium peccatorum ſuorum? Certe durum eſt mihi credere, & durius prædicare."

And again:

"Videte magiſtri reverendi, habuiſtis bonum quadragesimale: lucrati eſtis centum francos: congregaſtis multum: vos reddetis computum."

In fact, Maillard was unceaſing in his declamations againſt the vices of the clergy; nor did he ſpare the judges:

"O domini de parlamento qui datis ſententiam per antiphraſin, melius eſſet vos eſſe mortuos in uteris matrum vestrarum."

Or the lawyers, who take, he ſays, *a dextris & a ſiniſtris;* or the uſurers, whom he calls *fures;* or the rich:

"Et quum nunquam fuerint majores luxuriæ, injuſtitiæ, & rapinæ, quam nunc."

And again:

"O Deus meus, credo quod ab incarnatione Domini noſtri Jeſu Chriſti non regnaverunt tot luxurioſi in toto mundo, ſicut nunc Parhiſius."

There was alſo a directneſs in his exhortations; he did not diſcourſe againſt ſin in general, or point out the merits of abſtract virtue, as theſe two extracts will ſhow:

"Suntne hic matres illæ macquerellæ filiarum ſuarum, quæ dederunt eas hominibus de curia, ad lucrandum matrimonium ſuum?"

"Ponatis caſum, quod ſit aliquis maquerellus, qui portat bagam pulchram ex parte unius Præſidentis, & veniat ad quinque mulieres, quarum prima ſit Picarda, ſecunda Pictavienſis, tertia Turonenſis, quarta Lugdunenſis & quinta Pariſienſis. Venit ad primam in domo ſua exiſtentem, & percutit ad oſtium dicendo: Trac, trac, trac, Et ancilla venit, & quaerit quis eſt; qui ait: aperiatis mihi, & dicatis Dominæ, quia ſum ſervus talis Domini, & volo ſibi loqui. Ancilla venit ad Dominam, & dicit Domina ancillæ, quia nolo ſibi loqui.

ideo dic ſibi quod recedat. Iſta mulier prima eſt bona. Venit ad oſtium ſecundæ & facit ſicut fecit primæ; ſed ancilla aperit ſibi oſtium, & loquitur Dominæ, quæ dicit: Dicatis Magiſtro veſtro quod non ſum talis, ſeu de illis. Iſta ſecunda eſt bona, ſed non tantum ſicut prima. Vadit ad oſtium tertiæ, & dicit ancillæ, ſicut & cæteris, & ingreditur domum, & oſtendit Dominæ bagam, joyau Gallice, & placet mulieri, & dicit: Certe baga veſtra ſeu Jocale veſtrum eſt pulchrum & mihi placet. Tunc ait ſervus: Eſt veſtra, ſi velitis. Respondet mulier: Nolo; dubio enim quod maritus meus videret. Iſta mulier eſt mala, quia dat conſenſum, quamvis nollet facere actum propter diffamationem. Vadid ad quartam, quæ dicit ſervo: Baga eſt pulchra, ſed habeo peſſimum maritum; ſi ſciret, deponeret mihi naſum; ideo non faciam. Iſta mulier nihil valet, quia non dimittet pecatum propter Deum, ſed propter timorem mariti ſui. Venit ad quintam, quæ retinet Bagam, & dicit ſervo; Dicatis Magiſtro veſtro, quod vir meus vadit mercurii extra, & tunc ibo eum viſitatum. Iſta mulier eſt pejor omnium aliarum."

The following is a liſt of Maillard's publiſhed works:

Sermones de Adventu, declamati Pariſiis in Eccleſia S. Joannis in Gravia anno 1493. 1494. *s. l.* 8*vo.* *Impreſſi Pariſiis* 1497. 4*to.* 1498. 4*to.* *Paris.* 1511. 8*vo.*

Quadrageſimale opus declamatum Pariſiorum urbe in Eccleſia S. Joannis in Gravia. Paris, 1498, 4*to.* *Paris,* 1512, 8*vo.*

Both of theſe were alſo printed by Jehan Petit in 1506.

Sermones Dominicales. Pariſiis, 1498. 4*to.*

Do. & alii omni tempore prædicabiles, ſimul cum XVI Sermonibus de peccati ſtipendio. Paris, 1515, 8*vo.* The *Sermones Dominicales* were alſo printed by Petit, in an edition without date, *una cũ' aliquib' aliis Sermonib' valde utilib'.*

Sermones de Sanctis. Paris, 1513.

Le Recolation de la tres-piteuſe paſſion de notre Seigneur, repreſentée par les Saints & Sacrés myſteres de la Meſſe; prechée devant le grand Maitre de France en ſa ville de Laval. Paris. Pierre Sergent. 8*vo.* And alſo with this other title: *Le Myſtere de la Meſſe conforme & correſpondant à la douloureuſe paſſion du notre Benoit Sauveur. Paris. Jean Bonfons.* 4*to.*

Nouum Diverſorum Sermonum opus hactenus non impreſſum. reuerendi patris Oliuerii Maillardi. quod merito ſupplementum priorum ſermonum iamdudum impreſſorum poterit nuncupari cujus operis contentorum ordo ſequitur pagina ſequenti. Venundatur Pariſii in vico ſancti Jacobi ad interſigum Lilii in domo Johanis Parvi. 8*vo,* 2 vols.

L'Exemplaire de Confeſſion avec la Confeſſion Generale. Rouen & Caen, 4*to.* *Lyons* 1524. 8*vo.*

Traité envoyé à pluſieurs Religieuſes pour les inſtruire & exhorter à ſe bien Gouverner. Paris, 8*vo.*

Contemplatio in ſalutationem Angelicam. Paris, 1607.

Sermon de F. Olivier Maillard, preſché à Bruges en 1500. *Et aultres pièces du meme auteur, avec une notice par M. Jehan Labouderie. Paris. C. Farcy.* 1826. 8*vo.*

Reynolds' Inquiries Concerning the Angelical Worlds.

INQUIRIES

CONCERNING THE

STATE AND ŒCONOMY

OF THE

ANGELICAL WORLDS.

BY JOHN REYNOLDS.

London. Printed for John Clark at the Bible and Crown in the Poultry near Cheapſide. M.D.CC.XXIII. 8vo. pp. 315.

The author of this treatiſe was born at Wolverhampton, England, in 1666–7, and

died in 1727. He was educated in the eſtabliſhed Church at Pembroke Hall, Oxford, but afterwards joined the nonconformiſts, and was ordained in 1699. This treatiſe is intereſting as ſhowing the condition of theological learning among the Engliſh proteſtants at the early part of the laſt century. The author acknowledges his obligations to Thomas Aquinas, and in that reſpect is more honeſt than many of the modern ſpiritualiſts. Reynolds, judging from his works, appears to have been a man of conſiderable authority in his ſect. A liſt of his writings will be found in Darling's *Cyclopædia Bibliographica.*

In his preface, which is ſurmounted with a wood-cut of Suſannah and the Elders, the author propoſes "certain notions (by way of entertainment to the inquiſitive genius)" "by way of Interrogatory, for calm conſideration" or to be argued "as probable among other opinions, that may be ſtarted." Not that he deſigns "a juſt Treatiſe about the Inviſible Worlds: that has been attempted by more able Hands. But treating many Years ago, on the Trembling and agonies of the infernal Spirits, that were tumbled down from Heaven; he lighted on diverſe Queries in the Proceſs of his Meditations, which he had never met with before."

Theſe "Queries" are forty in number; ſome of which he attempts to anſwer, while others are left in their ſtartlingly interrogative form.

The ſubject is opened in the following introductory remarks:

"*Since the great God deſigned a Creation for his own Glory, it became him to erect a moſt ſplendid Houſe, where he would be moſt ſeen and beſt ſerved: It became him to have a vaſt Retinue of ſplendid Domeſtics, ſurrounding his Throne, applauding his Majeſty, attending his Commands, ready to execute his Pleaſure in any Part of his Dominions: Theſe are uſually called Angels in Scripture, concerning whom the Scripture-Revelation, being but conciſe and brief, leads us to ſuch Inquiries as theſe.*"

Query 1. "*How many Orders or Claſſes of Angels there might have been at firſt?*"

Query 2. "*Whether there may not be Degrees of Superiority and Subordination in the ſeveral Orders or Claſſes?*"

Query 3. "*Whether the ſeveral Orders or Claſſes are united and governed by their ſeveral reſpective Heads or Preſidents?*"

Query 4. "*Whether theſe ſeveral, reſpective Heads or Preſidents are ſupreme in their ſeveral Dominions? and independent on any congenerous Head or Governor, being immediately ſubjected to the Lord Chriſt? or whether they are but ſeven in number? or are ſubordinated (let them be ever ſo many) to ſeven ſuperior Generals?*"

Query 5. "*Whether, inſtead of theſe ſeven Generals, there is but one? or whether theſe ſeven are united and headed in one Generaliſſimo, called emphatically, The Arch-Angel? and conſequently, whether the intire angelical Regiment be an Heptarchy or a Monarchy?*"

Query 6. "*It is ſuppoſed that the Cherubs in the moſt holy Place of the Temple, were Repreſentatives of the Angels: and thence Angels are uſually called Cherubim. In the ſixth of Iſaiah, we find they are called, Seraphs or Seraphim. This does not ſo clearly prove that Cherubs and Seraphs, are two diſtinct Orders or Claſſes of Angels, but that it may ſtill remain a queſtion, whether they are (as is uſually ſuppoſed) two diſtinct Orders, one ſuperior to the other (viz Seraphs to Cherubs) or whether the ſame Angels may not (though on different accounts) be indifferently reckoned and called, either Cherubim or Seraphim?*"

Query 7. "*Since the Angels are uſually repreſented to us, in Scripture, under names of Dominion and Authority, as Thrones, Principalities, and Powers; (that is, turning the abſtract into the concrete, Kings, Princes, and Potentates) whether they are called ſo, in reſpect to any Territories or Subjects, in the heavenly regions? or in reference to our World, or to other Syſtems and Parts of the Univerſe?*"

Query 8. "*Whether, beſides thoſe Spirits, that are employ'd in Miniſtry, or ſervice towards our World (or other parts of the Univerſe; who are thereupon called Angels, as being Miniſtering Spirits, ſent forth to miniſter to the Heirs of Salvation. Heb.* 1. *ult.*) *there may not be a ſuperior Order of noble minds (Intelligences or Eſſences) deſigned for, and employed in, only Contemplation, Admiration, Adoration and Praiſe? continual Attendants on the Throne, and ardent Applauders of the tranſcendent Beauties and Glories, that are there to be ſeen and enjoy'd?*"

Query 9. "*Whether there was not an Election*

of Grace (or a Purpose of God, according to an Election of Grace) among or towards the Angels themselves?"

Query 10. "*In the Case of the happy Angels, Sin did not intervene between their Election (i. e. the Decree wherein and whereby they were elected) and their consummate Blessedness; or between their Creation and their Blessedness; as it is in the case of Mankind: So that their Election cannot properly be reckoned or stiled, a superlapsarian Election. But it may be considered, whether it does not, (in our order of Ideas) arise before or beyond the Consideration of their Creation? So that the Decree of Election and of Creation, are but one intire Decree concerning them; which may be called a Super-Creation-decree; Which amounts to thus much, that they were designed to be created for the Blessedness, to which they were chosen; and were chosen to the Blessedness, for which they were created.*"

Query 11. "*Whether these happy Angels may not, in some respect be said to be chosen in Christ?*"

Query 12. "*That they were made before our world was, is evident. That some of them sinned also, before man did, is evident likewise. But it may be inquired, whether they were all in their state of integrity: or whether sin had entered among them, before our World was made?*"

Query 13. "*What must be the ground and meaning of those Songs and Shouts, those triumphs of Joy, these Sons of God expressed upon the prospect of the laid foundation of our World? Must we not suppose that they had some Revelation of some Design and noble Transactions (at least in general) that were to be accomplished in and towards this World of ours?*"

Query 14. "*Since these Sons of God were so pure within, and placed in such a perfect State and World, how could any Sin possibly possess their Minds or Wills?*"

Query 15. "*Since their Nature was so true and perfect, (the Laws of Celestial Morality being written there) must we not suppose that it was some free or arbitrary (usually called positive) Law, that was given to them, and violated by them?*"

Query 16. "*What must that peculiar Law be that was given to the Angels, and was violated by a great Multitude of them in their original Habitation?*"

Query 17. "*It may be inquired, how it was possible for so vast a Multitude of Heavenly Spirits, to sin together, in Consort, in Combination, or Confederation?*"

Query 18. "*It may be farther inquired whether he that was chief in the Rebellion (and now called the Prince of Devils) was (in their primitive Habitation) the chief of all the Angels of God?*"

Query 19. "*Whether some of all the Orders and Ranks of Angels fell from their Innocency and original Habitation?*"

Query 20. "*Whether we may suppose that the Angels before the Fall (viz of those that did fall) were in the same state of Bliss and Glory, as the persistent Angels are now in?*"

Query 21. "*Whether the holy Angels have any Dominion or Authority committed to them? And if they have, whether it be in Reference to their own World or to that in which we live?*"

Query 22. "*Whether we may suppose that the persistent Angels are so confirmed in Holiness and Glory, that they shall never fall from thence?*"

Query 23. "*Whether the confirming Grace and Glory of the obedient Angels, be not owing to the Mediator of and for our World?*"

Query 24. "*We need not now inquire, whether the human nature of the Mediator (or the Man Christ Jesus) be advanced above all the Angels in Heaven. That is a Right and Honor that seems to accrue to him immediately upon his hypostatical union with the Son of God. This would try the Temper, the Humility, the Prudence, the Love, the Submissiveness of the Angels. The Proposal of such a Design and Dispensation, might well be made the Matter of their probationary Law. But it may be Inquired: Whether the dutiful Angels may be supposed to lose any of their Felicity, while they are in their Ministrations here in and about this World?*"

Query 25. "*Whether the Angels may not be supposed to be in a probationary State still?*"

Query 26. "*Whether we should not suppose that the adjudging of Men and Angels to their ultimate State, will be determined by the Respect or Disrespect, that has been shown to the Mediator, and the Fruits of his Office?*"

Query 27. "*Whether there may not be sometimes, solemn Conventions of Ministerial Spirits, for the receiving of new Orders and Commission from Heaven?*"

Query 28. "*Why the Good Angels, in their Ministry, appear not now, as some Times they have done?*"

Query 29. "*Where Hell may be supposed to be; or the more stated Place and Residence of those Angels that are cast out of Heaven, and that we call Devils?*"

Query 30. "*How are the fallen Angels said to be 'cast down to Hell,' and 'delivered there to Chains of Darkness, and so reserved to Judgment,' 2. Peter. 11. 4. while elsewhere in Scripture they are Represented as Wandering in the Air, and going to and fro upon the Earth?*"

Query 31. "*Whether these Angels still sin? or still continue in Rebellion against God?*"

Query 32. "*What Law may these lapsed Angels be supposed to be under now? or by what Rule of Divine Government are they now obliged?*"

Query 33. "*What Power or Ability may these Angels be supposed to have, for performing the Obedience They owe, or fulfilling the Divine Law, by which They are thus obliged?*"

Query 34. "*How comes it to pass, that these Angels are still so uncessant and impetuous in their Sin and Rebellion against God?*"

Query 35. "*How come these Evil Angels to be still so united in their Works and Interests?*"

Query 36. "*Whether the Prince of Hell may not stand guilty (in the Court of Heaven) of all the Sin committed in Both Worlds, viz. on Earth or in Hell? or committed in the Three Worlds, in Heaven, and Earth, and Hell?*"

Query 37. "*Whether we may not, in these Angels, see the Demerit and the Guilt of Sin? And Thence Learn much of the Evil and Offensiveness of it, in the Sight of Heaven?*"

Query 38. "*Whether we may suppose, that there will be Sin in Hell, among those that are punished there, after the Day of the Ultimate Judgement?*"

Query 39. "*Why would the great God permit such Evil as would procure everlasting Sufferings? and inflict such Punishments, as are contained in an everlasting Hell?*"

Query 40. "*Whether any Duty of ours be owing to these Fallen Angels?*"

Quintus Sextius, the Pythagorean.

Of Quintus Sextius, whose name was once celebrated, and whose writings were once eagerly perused, very few memorials remain. He flourished in the time of Augustus, as Eusebius has informed us, in his Chronicon (p. 200, edit. Scal.), where he is called Σεξτος, Πυθαγοριχος, which Hieronymus translates *Sextus Philosophus Pythagoricus*, after whom Lipsius places him in the same age, in his *Manud. ad Stoic.*, vol. viii. pp. 642 and 677. Sextius appeared destined to rise in the republic. He was endowed with such talents as might have led him to aspire to the highest civil honors (*Seneca*, Ep. 98). He shrank, however, from them, and declined accepting the rank of Senator, when it was offered to him by Julius Cæsar (*Seneca*, Ep. 98; *Feienshem*, Suppl. in Liv. cxvi. 41), in order to devote his time to the study of philosophy (*Plutarch*, de Profect. Virtut., Sent. v. vi. p. 288, ed. Reiske). Sextius, it appears, wished to establish a school at Rome; and though his peculiar tenets are drawn principally from the doctrines of Pythagoras, yet in some particulars they seem to resemble those of the Stoics (*Seneca*, Ep. 64; *Lipsius*, Manud. i. 8, p. 677; *Brucker*, Hist. Phil., Crit. V. ii. p. 87). He was assisted in his school by his son (*Seneca*, Quæst. Nat., vii. sub fin.).

Sextius soon found himself involved in many difficulties. His rules were extremely severe, and in an early period of his establishment he found his mind so harassed by the extraordinary harshness of the doctrines he wished to inculcate, that he was at one time on the point of putting an end to his existence (*Plutarch*, I. c. vi. p. 288). Sextius appears to have studied at Athens, or at least to have resided there; for Pliny relates that he purchased all the olive plantations near that city, when he foresaw that oil would be very dear (*Plinii*, Hist. Nat., xviii. 68, vol. ii. p. 138, edit. Harduin). Pliny also tells the same story of Democritus, and a similar instance of foresight is recorded of Thales by several authors (*Aristot.*, Polit., I. 7; *Cicero*, de Divinat., I. 49, p. 115, edit. Davis; *Laertius*, in Thalet., I. 26, vol. i. p. 17).

We shall now relate the little which is known of the school of the *Sextii*, together with the few anecdotes of their followers which have been recorded. *Fabianus;* M. Annæus Seneca, in the preface to his second book of *Controversiæ*, vol. iii. p. 146, edit. Gronov., informs us that Fabianus the philosopher, whose lectures he had attended, and whom he often mentions, studied under Sextius. *Sotion*, the precep-

tor of Lucius A. Seneca, was a follower of the doctrine of Pythagoras and Sextius, in which he instructed his scholar, who states some particulars, in which there was a difference between the tenets of these two philosophers (*Seneca*, Ep. cviii.—V. ii. p. 534.—Ep. xlix; ib. p. 166; *Lipsius*, Manud., vol. viii. pp. 642 and 661). Sotion is also mentioned by other writers. *Flavianus* was also a follower of Sextius, if we may believe Lipsius, in a note on Seneca, Ep. lix. He cites, however, as Brucker observes (vol. ii. p. 90), none of the ancients to support his assertion. Both Lipsius and Brucker state that Flavianus is mentioned by Seneca *Rhetor*, in the preface to the third book of *Controversies*. In the passage to which they refer, the name of Flavianus does not occur, though we find that of Fabianus, whom we have just mentioned. Crassitius, a native of Tarentum, embraced the doctrines of Sextius. He was a celebrated teacher at Rome, and attained such a degree of reputation, that he was compared with Verrius Flaccus. His auditors were very numerous, and he was attended even by many of the nobility. Among these was the son of Julius Antonius, the Triumvir. At length, he suddenly dismissed his school, and went over to the sect of Quintus Sextius the philosopher. Such is the account which Suetonius gives, in his Lives of Illustrious Grammarians (vol. ii. p. 381, edit. Burmanno; and p. 1084, edit. Pitisci).

In the text of these two editions, the passage stands thus: "*Transit ad Quinti Septimii philosophi sectam.*" In the notes, *Statius* supposes this to be the same Septimius to whom Horace writes. Casaubon relates that *Codd. Pithai et Petavii* read *Sexti*, as Burman adds that *Cod. Voss.* does. Nic. Faber, from the first of these manuscripts, in a note on Seneca, *Contr.* II. *Præf.*, corrected *Septimii* into *Sextii*. This change, however, the editors have not ventured to make, though it does not appear that any Septimius ever formed a *sect* at Rome, and it is well known that Sextius did. Cornelius Celsus, on the authority of several manuscripts of Quinctilian, is to be numbered among the scholars, or rather imitators, of Sextius. This opinion was first advanced by Andreas Schottus, in his treatise *De Claris apud Senecam Rhetoribus*. In the passage we read, "*Scripsit non parum multa* CORNELIUS CELSUS, SCEPTICOS *secutus, non sine cultu et nitore.*" Instead of *Scepticos*, Schottus inserts *Sextios*. Burman has left the question undecided, in his note on the passage, which is in the Tenth Book of the *Instit. Orator*, p. 920; nor has Capperonier, who succeeded him, done more.

These, we believe, are the only followers of the Sextian school, whose names are to be met with in the ancient writers. The principal reason why so few of this sect have been mentioned, was probably owing to the fact that the sect itself was never very numerous. Seneca relates that it was of short duration (Quæst. Nat. VII., vol. ii. p. 843); and it is scarcely to be supposed that a school of philosophy would be abolished if it were crowded with auditors. The decline and extinction of this school is lamented by Seneca, in the passage to which we have just referred: "Sextiorum *nova et Romani roboris secta, inter initia sua, cum magno impetu cœpisset, exstincta est.*" But whatever may be thought of his sect, the manner in which Seneca speaks of the writings of Sextius, leaves little room to doubt that he was a most excellent practical moralist. "You will find," says he (Ep. LXIV.), "in his writings a degree of vigour and spirit seldom to be met with in any other philosopher. Other moralists prescribe, argue, cavil; but they inspire the reader with no ardour, because they themselves possess none. But when you read Sextius, you say, 'He is alive, anima-

ted, bold, and even rises above humanity.' He sends me away full of hardy confidence. Whatever be my disposition when I take up his writings, I confess to you I never lay them down without being ready to invite calamity, and to exclaim, 'Let Fortune do her worst, I am prepared; give me some great occasion for the exercise of my patience and the display of my virtue.' Sextius has this excellence, that he shows you the value of a happy life, and forbids you to despair of attaining it. You see the prize placed on high, but not inaccessible to him who ardently pursues it: virtue presents itself in person before you, at once to excite your admiration, and inspire you with hope."

In the next number of this Journal we shall give a detailed account of the *Reliquiæ*, and various editions of the *Sententiæ Sextii*, with a copious list of references to ancient and modern authors by whom Sextius has been mentioned. About one hundred of the "Sentences of Sextius" have been translated into English by Thomas Taylor, the Platonist; these, although many of them are manifestly spurious, we shall reprint *verbatum*, at the conclusion of this article.

(*To be continued.*)

Sale of Zelotes Hosmer's Library.

(*Continued from No. I., p.* 17.)

206 Chaucer (Geoffray). The Workes of Geoffray Chaucer, newlye printed, with dyuers workes whych were neuer in print before, as in the table more playnly doth appere. *Black letter*, folio, russia. Lond., 1542. $31.00
[Richardson.]

207 ———: The Workes of Geffray Chaucer, Newlie Printed, with diuers addicions, whiche were neuer in print before; with the Siege and Destruccion of the Worthy Citie of Thebes, compiled by Jhon Lidgate, Monke of Burie, as in the Table more plainly doeth appere. *Black letter*, folio, cf. Lond., 1561. $11.50
[Little, Brown & Co.]

209 ———: The Workes of ovr Ancient and Learned English Poet, Geffrey Chaucer, newly printed, with the Siege and Destruction of the Worthie Citie of Thebes, compiled by John Lidgate, Monke of Burie. *Engraved title-page, genealogical and armorial frontispiece. Black letter*, folio, red mor. gilt. Lond., 1602. $12.25
[Griswold.]

231 Clarke (William). Repertorium Bibliographicum, or Some Account of the Most Celebrated British Libraries. *Plates, large paper.* 8vo, hf. moroc. Lond., 1819. $11.00
[Richardson.]

240 Cokayn (Sir Aston). A Chain of Golden Poems, embellished with Wit, Mirth and Eloquence; together with two most Excellent Comedies, The Obstinate Lady, and Trappolin. *Portrait.* 8vo. mor. gilt. Lond., 1658. $15.00
[Griswold.]

245 Collins (Thomas). The Penitent Publican. 4to, cf., *with autograph of Thos. Park.* Lond., 1610. $15.50
[Griswold.]

270 Currer (Miss, of Ashton Hall). Catalogue of her Rare and Valuable Library. *Presentation copy to W. Upcott, by Miss Currer.* 8vo, hf. mor. Lond., 1820. $10.00
[Griswold.]

271 Daniel (Samuel). The Whole Workes of Sam'l Daniel, Esq. *First edition*, 4to, cf. Lond., 1623. $10.75
[Griswold.]

272 ——: Certaine Small Poems, Lately Printed, with the Tragedie of Philotas. *First edition*, 8vo, cf. gilt. Lond., 1605. $5.25

[Griſwold.]

276 Davies (John, of Hereford). Microcoſmas, The Diſcovery of the Little World, with the Government Thereof. *First edition*, 4to, green mor. gilt, *tooled back and edges*. Oxford, 1603. $10.25

[Little, Brown & Co.]

279 ———: Wittes Pilgrimage; (by Poetical Eſſaies.) Through a World of Amorous Sonnets, Soule Paſſions, and other Paſſages. *Portrait. First edition*, ſm. 4to, moroc. gilt. Lond., no date. $20.50

[Griſwold.]

297 Dialogues of Creatures, *Moralized*. Applicable and Edifying to Every Merry and Jocund Matter, and Right Profitable to the Governance of Man, edited by Joſeph Haſlewood. *Curious wood engravings, illuſtrative of every dialogue. Black letter, large paper*, 4to, red mor., gilt and tooled edges. *Bound by Clarke & Bedford*. Lond, 1816. $20.00

[Guild.]

(*To be continued.*)

Miscellaneous Items.

RHODODAPHNE.

Poe, in his Marginalia (Works, vol. iii. p. 532) ſays: "Rhododaphne (who wrote it?) is brimfull of muſic:—e. g.

By living ſtreams in ſylvan ſhades,
Where winds and waves ſymphonious make
Rich melody, the youths and maids
No more with choral muſic wake
Lone Echo from her tangled brake."

And in Duyckinck's valuable Cyclopædia of American Literature, vol. ii. p. 99, Art. Richard Dabney, its authorſhip is diſcuſſed as follows: "During his country life, in 1818, was publiſhed a poem of much claſſic beauty called 'Rhododaphne, or the Theſſalian Spell,' which was attributed to Dabney by a Richmond Magazine, but he always denied the authorſhip; and Carey the publiſher, in a letter dated 1827, ſays, 'It was an Engliſh production, as my ſon informs me.'"

Shelley, in a letter to the author, his friend, Thomas Love Peacock (author of Headlong Hall, Nightmare Abbey, Crotchet Caſtle, &c., and among others a poem of conſiderable merit with the title of "The Philoſophy of Melancholy," 4to, London, 1812), under date of 1818, ſays, "You tell me nothing of Rhododaphne, a book from which, I confeſs, I expected extraordinary ſucceſs." (Shelley's Eſſays and Letters, vol. ii. p. 119.)

Peacock, when a young man, had accompanied the poet in his wanderings in Wales, and at that time had his way to make in the world, which in his caſe was to contend againſt adverſe circumſtances and the frowns of fortune, which only ſerved to awaken Shelley's generous ſympathies, and to bring into action thoſe higher qualities of his truly noble nature. A warm friendſhip ſeems to have exiſted between them, as many of Shelley's "Letters from Abroad" teſtify: a friendſhip which not even Peacock's moſt heterodox Eſſay upon Poetry could abate, although to it we are indebted for the poet's noble "Defence of Poetry," the moſt perfect of his proſe writings.

The Eſſay in queſtion is entitled "The Four Ages of Poetry," and was publiſhed in Ollier's Literary Miſcellany (8vo, London, 1820). Shelley, in a letter to the publiſher, ſays: "It has excited my polemical faculties ſo violently, that the moment I get rid of my ophthalmia, I mean to ſet about an anſwer to it." Again: "I ſhall endeavour to treat the ſubject in its

elements, and unveil the inmoſt idol of the error." It is not ſurpriſing that ſuch ſentiments as the following ſhould ſet in play the "polemical faculties" of ſuch a being as Shelley:

"A poet in our times is a ſemi-barbarian in a civilized community. He lives in days that are paſt. His ideas, thoughts, feelings, aſſociations, are all with barbarous manners, obſolete cuſtoms, and exploded ſuperſtitions. The march of his intellect is like that of a crab, backward. The brighter the light diffuſed around him by the progreſs of reaſon, the thicker is the darkneſs of antiquated barbariſm, in which he buries himſelf like a mole, to throw up the barren hillocks of his Cimmerian labours.

"While the hiſtorian and the philoſopher are advancing in, and accelerating, the progreſs of knowledge, the poet is wallowing in the rubbiſh of departed ignorance, and raking up the aſhes of dead ſavages to find gewgaws and rattles for the grown babies of the age. Mr. Scott digs up the poachers and cattle-ſtealers of the ancient border. Lord Byron cruizes for thieves and pirates on the ſhores of the Morea and among the Greek Iſlands. Mr. Southey wades through ponderous volumes of travels and old chronicles, from which he carefully ſelects all that is falſe, uſeleſs, and abſurd, as being eſſentially poetical, and when he has a common-place book full of monſtroſities, ſtrings them into an epic. Mr. Wordſworth picks up village legends from old women and ſextons; and Mr. Coleridge, to the valuable information acquired from ſimilar ſources, ſuperadds the dreams of crazy theologians and the myſticiſms of German metaphyſics, and favours the world with viſions in verſe; in which the quadruple elements of ſexton, old woman, Jeremy Taylor, and Emanuel Kant, are harmonized into a delicious poetical compound.

"In whatever degree poetry is cultivated, it muſt neceſſarily be to the neglect of ſome branch of uſeful ſtudy: it is a lamentable ſpectacle to ſee minds capable of better things, running to ſeed in the ſpecious indolence of theſe empty, aimleſs mockeries of intellectual exertion. Poetry was the mental rattle that awakened the attention of intellect in the infancy of civil ſociety: but for the maturity of mind to make a ſerious buſineſs of the playthings of its childhood, is as abſurd as for a full-grown man to rub his gums with coral, and cry to be charmed to ſleep with the jingle of ſilver bells."

From "Rhododaphne" many paſſages might be ſelected to juſtify Poe's judgment and Shelley's expectations. The opening of Canto Fifth is a favorable ſpecimen of its harmonious verſification; and as authority for the ſentiments there expreſſed, the author in a note refers to the Œdipus Coloneus of Sophocles, and to Eccleſiaſtes iv. 2, 3.

Though pity's ſelf has made thy breaſt
  Its earthly ſhrine, Oh gentle maid,
Shed not thy tears where Love's laſt reſt
  Is ſweet beneath the cypreſs ſhade;
Whence never voice of tyrant power
  Nor trumpet-blaſt from rending ſkies,
Nor winds that howl, nor ſtorms that lower
  Shall bid the ſleeping ſufferer riſe.
But mourn for them, who live to keep
  Sad ſtrife with fortune's tempeſts rude;
For them, who live to toil and weep
  In loveleſs, joyleſs ſolitude;
Whoſe days conſume in hope, that flies
  Like clouds of gold that fading float,
Still watched with fondlier lingering eyes
  As ſtill more dim and more remote!
Oh! wiſely, truly, ſadly ſung
  The bard by old Cephiſus' ſide,
(While not with ſadder, ſweeter tongue,
  His own loved nightingale replied:)
—"Man's happieſt lot is Not To Be;
  "And when we tread life's thorny ſteep,
"Moſt bleſt are they, who, earlieſt free,
  "Deſcend to death's eternal ſleep."

WRITERS IN THE GENERAL DICTIONARY.

Dr. Kippis, in his Life of Thomas Birch (Biog. Brit. 2d ed., vol. ii. p. 319), ſpeaking of Birch's ſhare in the General Dictionary, ſays: "We are not told what were the particular articles written by Dr. Birch, but there is no doubt of his having executed a great part of the Dictionary." Now we are expreſſly told, in a note at the end of the Chronological Table, of the perſons whoſe Lives are contained in that work; that "the Articles marked at the end with the Letter P, were drawn up by the Reverend Mr. John Peter Barnard, F. R. S. Thoſe diſtinguiſhed by T, and H, by the Reverend Mr. Thomas Birch, M. A. and F. R. S. And thoſe ſigned I, by Mr. John Lockman. The reſt were compoſed by the late Learned Mr. George Sale, or communicated by other Hands to the Editors."

The following liſt of writers in the Biographia Britannica may be convenient for reference:

The articles ſigned H, were by Henry Brougham; T, by Thomas Broughton; E and C, by Dr. John Campbell; D, by Mr. Harris; R, by Mr. Hinton; C, by Mr. Morant; P, by Dr. Philip Nichols; G, by William Oldys; and in the ſecond edition Dr. Andrew Kippiſ's articles are ſigned K, and Dr. Joſeph Towerſ's T.

SALE OF THE LIBRARY OF THE LATE JOHN B. CLOPTON, OF VIRGINIA.

This library was announced for ſale in the early part of laſt May, by Meſſrs. Bangs, Merwin & Co.; but after a few numbers at the beginning of the catalogue had been ſold, it was withdrawn from ſale, in conſequence of the ſmall attendance of purchaſers, and the feeble intereſt manifeſted by the public generally in the quality of the collection of books offered. Laſt month the ſale was reſumed, with ſomewhat better ſucceſs. The attendance of amateur book-collectors, though not large, was ſufficient, with the generous aid of the extremely facetious and profoundly learned author of the "Weſtern Memorabilia," to diſpoſe of the entire collection. Conſidering the preſſure of the times, the unimportant character and generally poor condition of the books, the prices obtained were good. The following books were ſold at the remarkable prices annexed:

No. 502. Findley (W). Hiſtory of the Inſurrection in the Four Weſtern Counties of Pennſylvania, in 1794. 8vo, ſheep. Philadelphia, 1796. $5.00

No. 597. Stiles (Ezra). Hiſtory of Three of the Judges of King Charles I., Whalley, Goffe and Dixwell. 12mo, ſheep. Hartford, 1794. $5.50

No. 602. Thomas (Isaiah). Hiſtory of Printing in America, with a Biography of Printers, and an Account of Newspapers, &c. 2 vols. 8vo, boards. Worceſter, 1810. $12.50

No. 1107. Semple (R. B.) Hiſtory of the Baptiſts in Virginia. 8vo, ſheep. Richmond, 1810. $3.63

No. 1938. A Volume of Fifteen Pamphlets, Five of which were Sermons and Orations on the Death of Waſhington. $25.00

No. 1964. A Volume of Thirteen Orations and Sermons on the Death of Waſhington. $41.00

No. 1987. A Volume of Six Curious Pamphlets. $8.00

No. 1997. A Volume of Eight Pamphlets, Three of which were Orations on the Death of Waſhington. $15.00

L'Inferno di Dante Alighieri, colle figure di G. Doré. Parigi. Libreria di L. Hachette e Cia. Via Pierre-Sarrazin. 14. MDCCCLXI. Folio.

We call attention to this work on account of the artiſtic excellence of M. Doré's illuſtrations, and the typographical ſkill with which they are printed. To thoſe who have heretofore known M. Doré

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

as an illuſtrator only in his groteſque ſtyle, this volume will be peculiarly intereſting. It contains a profile portrait of Dante, and over ſeventy full-page illuſtrations, all of them engraved on wood. Theſe deſigns are at once ſo full of power, and ſo free from all exaggeration or ſtraining after effect, that their author muſt hereafter be ranked as the chief among even the illuſtrators of Paris. Nor can too great praiſe be given to the typographical excellence with which they are printed. In this reſpect it compares moſt favorably with the beſt ſpecimens from any continental preſs; and in this country, where the art of typography can hardly be ſaid to exiſt, it ſeems like a revelation.

WALPOLE'S OVID.

The article in your laſt number on Walpole's copy of Bayle, reminds me that I have one of Walpole's books, which contains ſome notes, or rather ſcribblings, by him. The work in queſtion is his copy of Ovid (P. OVIDII NASONIS OPERA PETRUS BURMANNUS. *Amſtaelodami. Apud Rod & Gerh Wetſtenios, H. F F.* cIↃ IↃ *CCXIV*). It is in three volumes, each of which contains Walpole's book-plate ("Mr. Horatio Walpole"); two, the ſhelf of his book-caſe on which they belonged (M 8. 5. M 8. 7.); and one Walpole's ſignature, written in a boyiſh hand, "Hor: Walpole. 1733." (He was, if I remember rightly, at Eton at that time.) The ſcribblings of which I ſpoke are moſtly in verſe. Theſe are from the fly-leaves of the ſecond volume:

——— Behold
That Lover, paſſionate without a fault, naught.
Much He deſires, hopes little, and aſks
Brama aſſai, poco ſpera, nulla chiede.
TASSO. Cant. II.

Such in a tide of lawleſs Paſſion float,
And on the Love, not on the Lover, doat.
Elles aiment L'amour, & non pas L'amant.
METAPHY., p. 47.

Ambroſial perfumes from her hair diſtill'd
Which all the air with fragrant Zephyrs fill'd.

——— Nor let your Valour prove
Fatally glorious to our mutual Love.
Ne virtus tua ſit damnoſa duobus.
(METAMORPHOSEON.) 10. 707.

The Schœneian Maid of Old
Wrongly ambitious of the rolling Gold.

Swift thro' the mid-air Cytherea moves
Her chariot wafted by the plumes of Doves.

Weary of admiration I retire,
Dull'd with eſteeming what I cant deſire.
On ſe laſſe meme d'admirer, ſi ce qu'on admire n'eſt auſſi fait pour plaire.
LA METAPHY. D'AMOUR, p. 34.

Notes and Queries.

MISS POLLY BAKER. (*No. I., p.* 24.)

The earlieſt date at which I have met with this "Speech" is 1749, in "A Collection of Tracts of a Certain Free Enquirer noted by His Sufferings for His Opinions," aſcribed by Lowndes to the celebrated Peter Annet, and is the concluding part of a treatiſe entitled "Social Bliſs Conſidered: In Marriage and Divorce; Cohabiting Unmarried, and Public Whoring;" from which, poſſibly, Raynal transferred it to his Hiſtory: the Abbé being very much ſuch an eccleſiaſtic as Charles II. ſaid his canon of Windſor, the learned Dr. Iſaac Voſſius, was —"There is nothing which he refuſes to believe, except the Bible"—evidently belonging to that claſs of divines mentioned by Shafteſbury, "who, if they want a true Iſraelitiſh faith, can make amends by a Chineſe or an Indian one. If they are ſhort in Syria or the Paleſtine, they have their full meaſure in America or Japan."

Raynal might have been impoſed upon by Annet's introductory note, which no doubt was much to his taſte:

"This Story is atteſted for Truth, but whether true or not, the reaſons that fol-

low are true: But many perſons in matters of belief, ſtrain at a gnat and ſwallow a camel: They cannot credit the truth of a ſtory that has nothing improbable in it; but can credit ſtories reported by a credulous people to be done in diſtant ages, and in a ſtrange country, which are impoſſible to Nature."

If Franklin were the author of this "Speech," it very probably appeared at an earlier date, in ſome Magazine, which ſome of your readers may be able to point out in a future number of The Philobiblion.

The "Speech" is compoſed with no little ſkill and ingenuity, and would do credit to a delegate to a Rutland Convention. The Engliſh tranſlator of Raynal having omitted it (at leaſt in ſome editions), I tranſcribe a few ſentences, to ſhow the ſpirit that pervades it:

"Abſtracted from the law, I cannot conceive what the nature of my offence is. I have brought five fine children into the world at the riſque of my life, and have maintained them well by my own induſtry, without burdening the Townſhip." "Can it be a crime (in the nature of things, I mean) to add to the number of the King's ſubjects in a new country that really wants people? I own it, I ſhould think it praiſeworthy, rather than a puniſhable action. I have debauched no other woman's huſband, nor enticed any youth: theſe things I never was charged with, nor has any one the leaſt cauſe of complaint againſt me, unleſs perhaps the Miniſter, or Juſtice, becauſe I have had children without being married, by which they have miſſed a wedding fee." "You believe I have offended Heaven, and muſt ſuffer eternal fire: will not that be ſufficient? What need is there, then, of your additional fines and whipping? I own I do not think as you do, for if I thought what you call a ſin were really ſuch, I could not preſumptuouſly commit it. But how can it be believed, that Heaven is angry at my having children, when to the little done by me towards it, God has been pleaſed to add his divine ſkill and admirable workmanſhip in the formation of their bodies, and crowned it by furniſhing them with rational and immortal ſouls?" "Forgive me, gentlemen, if I talk a little extravagantly on theſe matters; I am no divine: but if you gentlemen muſt be making laws, do not turn natural and uſeful actions into crimes by your prohibitions. But take into your wiſe conſideration the great and growing number of batchelors in this Country, many of whom, from the mean fear of the expenſes of a family, have never ſincerely and honorably courted a woman in their lives, and by their manner of living, leave unproduced, (which is little better than murder*) hundreds of their poſterity to the thouſandth generation. Is not this a greater offence againſt the public good than mine? Compel them then by law, either to marriage, or to pay double the fine of fornication every year. What muſt poor young women do, whom cuſtom has forbid to ſolicit the men; and who cannot force themſelves upon huſbands, when the laws take no care to provide them any; and yet ſeverely puniſh them if they do their duty without them; the duty of the firſt and great command of Nature, and of Nature's God, INCREASE and MULTIPLY; a duty from the ſteady performance of which, nothing has been able to deter me, but for its ſake I have hazarded the loſs of the public eſteem, and have frequently endured public diſgrace and puniſhment; and therefore ought, in my humble opinion, inſtead of a whipping, to have a ſtatue erected to my memory."

This, I think, muſt ſuffice to ſatisfy the

* This idea is evidently taken from Cyrano de Bergerac's "Comical Hiſtory of the States and Empires of the Sun" (8vo, London, 1687, p. 193), where a wife enters a ſtrange complaint againſt her huſband, accuſing him of a double murder.

curiofity of moft of your readers, without having recourfe to the fpeech itfelf.

D. W. F.

WILLIAMSBURGH, N. Y.

JARVIS THE ARTIST.

An aged friend tells me that he faw many years ago, in New York, a painting by Jarvis, defigned to ridicule Bifhops Hobart and Moore, Rev. John M. Mafon, and others. Can any of your correfpondents give an account of this painting, where it is at prefent, and any particulars of the artift? B.

NEWBURGH, N. Y.

MISS BURNEY'S EVELINA.

Mifs Burney's Evelina is well known to have been received with univerfal approbation when it firft appeared. As a novel it unqueftionably deferves all its reputation, though at its appearance all the tricks of puffery, which for thofe times correfpond to our modern publifhers' fyftem of "the puff collufive," were ufed in its favor. In the firft place, it was faid to be the work of a young girl of feventeen, juft from fchool, when in fact Mifs Burney was almoft *twenty-feven* at the time of its publication. This fact firft appears in Madame D'Arblay's Memoirs, all dates and data on the point having been carefully fuppreffed up to that time. In the Memoirs of Dr. Burney, edited by Madame D'Arblay, this courfe appears to have been fyftematically purfued. In fact, Madame D'Arblay, in her anxiety upon this point, feems to have rewritten her father's Memoirs almoft entirely, and thus to have made a moft wretched book out of the materials for an excellent one. In the next place, it was told in "literary circles" of the time, that the great autocrat on all literary matters, the ponderous Johnfon, had fat up all night to read Evelina, and to this day this ftory is repeated. Now, I have read fomewhere that Dr. Johnfon once confeffed he had never read Evelina. Where I read that fact I cannot now remember; and in my extremity I turn to your readers, and afk if any of them have ever feen the fame thing, and remember where they faw it?

H. L.

BALTIMORE.

(NOTE OMITTED ON PAGE 6, NO. I.)

Vol. I. p. 550. Art. SEXTIMES AMAMA.—Note E. The Synods moved with the weight of his reafons, decreed, that fuch only fhould be admitted to the Miniftry as underftood at leaft in fome degree the Hebrew and the Greek of the Scripture.

"Who feeks the Court of Heaven muft Hebrew fpeak;
At leaft work his falvation out in Greek.
Priefts fo pedantic fancy that abode
That moft muft have Interpreters to God."

"THE DROPSICAL MAN."

As I was looking the other day over Dodsley's well-known Collection, I ftumbled upon a poem, in the fixth volume, which Sir Walter Scott muft have read in his days of literary omnivorousnefs. It was "The Dropfical Man," by Mr. W. Taylor, one whole line of which Scott has borrowed (of courfe, unconfciouffly) in Lady Heron's Song in "Marmion." It is this:

"With a jeft in his mouth, and a tear in his eye."

Scott's verfion is as follows:

"With a fmile on her lips, and a tear in her eye."

A day or two later, I happened to take up the Songs of Samuel Lover, when, lo and behold! I came acrofs my old acquaintance again—this time a little "difguifed," though it was not to be wondered at, confidering the company he was in—Rory O'More's. Here's Mr. Lover's appropriation:

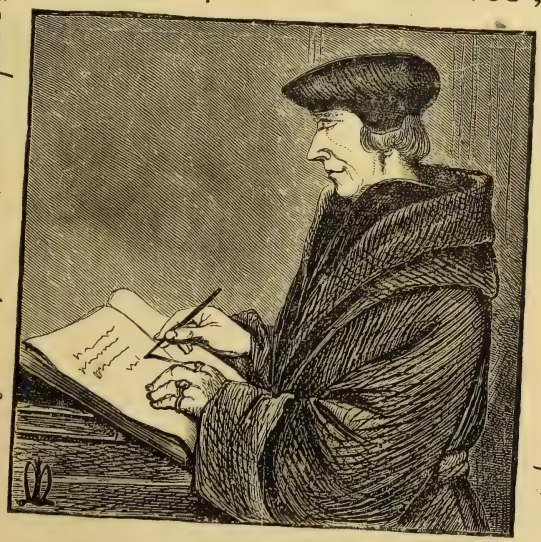
"Reproof on her lip, but a fmile in her eye."

R. H. S.

The Philobiblion

A Monthly Catalogue and Literary Journal

Græcos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

PROSPECTUS.

IN publiſhing the firſt number of The Philobiblion, a few words of preliminary ſtatement may be neceſſary, as to the peculiar aim and character of the Journal here announced.

The practical buſineſs experience of the Publiſhers, and their ſpecial correſpondence for ſome years paſt with Librarians, Scholars, and Amateur Book Collectors in different parts of the country, have led them to believe that an uſeful and important deſideratum in Literature might be ſupplied by combining the obvious utility of a priced Monthly Catalogue of a choice ſelection of ſtandard works, with a ſeries of Literary Eſſays, and Critical Notices of rare, curious, and valuable books. In addition to this ſcheme, the Publiſhers propoſe to devote a portion of the pages of The Philobiblion to a department of "Notes and Queries," hoping thereby to render it an highly uſeful medium of voluntary communication between the ſtudents and literary men ſcattered throughout the country, on all topics of general intereſt connected with literature; and in which liberal freedom of diſcuſſion will be permitted and encouraged. In accordance with this deſign, the Publiſhers would reſpectfully ſolicit contributions to this portion of their Journal.

The Philobiblion will be printed on India paper, and publiſhed monthly at $2.00 a year, invariably in advance.

All communications ſhould be addreſſed to the Publiſhers,

GEO. P. PHILES & CO.,

No. 51 Nassau Street, N. Y.

Contents of Number III.

I. Quintus Sextius, the Pythagorean. (*Concluded.*) 51

II. Oken, Goethe, and the Cranial Homologies. 55

III. Michael Menot. 58

IV. Sale of Zelotes Hosmer's Library. (*Continued.*) 59

V. L'Excellence du Mariage, par Jacques Chausse. 61

VI. Adversaria. 63

VII. Miscellaneous Items: 65

De Tribus Impoſtoribus. Coleridge's Notes on Colquhoun. Suckling and Shakeſpeare.

VIII. Notes and Queries: 67

French Tranſlation of the Epiſtolæ Obſcurorum Virorum. Robert Landor. Blunders in Bohn's Dictionary of Claſſical Quotations. Dramatic Puffing Burleſqued. Garth's Diſpenſary. Goldſmith Cribbing. Early Poem by Lamb. Académie des Femmes ſans Sexe. Paradiſe of Dayntie Deviſes.

IX. Catalogue.

February, 1862. **The Philobiblion.** *Number* 3.

Quintus Sextius, the Pythagorean.

(*Concluded.*)

Of the works of Sextius a few fragments alone remain; but whether any of them formed a part of the work which Seneca has ſo highly praiſed, cannot now be determined. The peculiar tenets of Sextius, as exhibited in theſe *Reliquiæ*, appear to have been derived principally from the doctrines taught by Pythagoras. In them, however, even in their preſent very imperfect ſtate, may be traced the impreſs of a ſtrong and vigorous mind, and of an exceedingly acute and penetrating underſtanding. We ſhall now cite a few of the characteriſtic *dictata* of Sextius which have been preſerved by Seneca.

"*Quod dari poſſet, eripi poſſe, intelligebat,*" ſays Seneca (Ep. XCVIII. vol. ii. p. 485). This knowledge, aided by Sextius's love of philoſophy, produced his rejection of the ſenatorial honors. He lived in turbulent times, and could not but be well acquainted with the horrors into which the republic had been plunged during the civil wars, and therefore declined a rank, which might only lead to deſtruction.

He recommended an examination of the actions of the day, to his ſcholars, when they retired to reſt (Seneca, *de Ira*, III. vol. i. p. 149). This precept correſponds preciſely with the lines in the Golden Verſes:

Μηδ' ὕπνον μαλακοῖσιν, &c., ver. 40.

"Solebat Sextius dicere, *Jovem plus non poſſe, quam bonum virum*" (Seneca, Ep. LXXIV. vol. ii. p. 279). This remarkable ſentiment has been examined by Lipſius (*Manud.*, vol. viii. p. 789), and by Rhodoginus, in his *Lectiones Antiquæ*, XVIII. 14, p. 842. Sextius taught that the road *ad Aſtra*, was by frugality, temperance, and fortitude (Sen., Ep. LXXIII. vol. ii. p. 278). He uſed to recommend holding a looking-glaſs before perſons who were diſordered with paſſion (Sen., *de Ira*, II. vol. i. p. 90). We find the ſame idea, though without any mention of Sextius, in Plutarch, in his Treatiſe *De Ira cohibenda*, vol. vii. p. 789, edition Reiſkii. Sextius ſtrongly enjoined his ſcholars to abſtain from eating animal food, not indeed from the reaſons preſcribed by Pythagoras, but from motives which ſeem very conſiſtent with other parts of his doctrines (Seneca, Ep. CVIII. vol. ii. p. 534).

Sextius wrote in the Greek language, though "*Romanis moribus philoſophans*" (Sen., Ep. LIX.) Seneca, therefore, has always given us his own *tranſlations* of the doctrines of Sextius; and it is alſo probable that Claudianus Mammertus Presbyter

tranſlated the paſſages which he quotes from Sextius, in his work *De Anima*, II. IX. There are, however, a few fragments from the writings of Sextius preſerved in their *original Greek*, among the *Loci Communes Sententiarum, ex S. Scriptura, veteribus theologis et ſecularibus ſcriptoribus Collecti*, by the two monks, Antonius and Maximus, who followed in ſome meaſure the plan of Stobeus. Their collections were firſt publiſhed by Froſchoverus, *Tiguri*, 1546. The laſt edition of them was printed at the end of Stobeus, *Aurel. Allobr.*, 1609; and to this, as it is the moſt common, we ſhall refer the reader. A conſiderable number of quotations from Sextius (whoſe name in the margin is improperly changed into *Sextus*) will be found on pages 8, 42, 96, 194, 197, 215, and 228. The learned Gale aſſerts (*Præf. ad Mytholog. Scriptor.*) that ſome of the paſſages in Stobeus, which are attributed to Pythagoras, really belong to Sextius. Neither Pythagoras nor his early diſciples ever committed any thing to writing; but his later followers, in order to do honor to his memory, and perhaps to their own works, publiſhed their productions under the name of their maſter. In the ſame manner, the ancient Egyptian prieſts and prophets *uttered* their compoſitions as the genuine works of Mercury.

According to the teſtimony of St. Hierom and others, the character of Ruffinus was extremely bad, and any work publiſhed by him was conſidered very ſuſpicious. On comparing theſe *Sententiæ* with the fragments which we have already mentioned to be preſerved in Stobeus, and in Maximus and Antonius, there appears to be, as Gale has juſtly obſerved in his preface, ſufficient evidence that one of the writers, who contributed his ſhare to extend the fame of Pythagoras, was the ſame Sextius from whoſe writings the monkiſh collectors have preſerved ſix ſhort fragments, and whoſe *Sententiæ* were tranſlated and interpolated by Ruffinus, and aſſigned by him to Xyſtus. Gale, however, was not the *firſt* critic who conjectured that the *Sententiæ Xyſti* were tranſlations from *Sextius* the Pythagorean. The ſame idea occurred to Jacobus Thomaſius, who publiſhed it in the ſecond volume of Faber's *Theſaurus Eruditionis Scholaſticæ*, under the article Xystus.

The following liſt of the various editions of the *Sententiæ Sextii*, we believe will be found, on examination, to be quite complete and accurate:

I. 1507.—Lugd., 4to, à Simphoriano Champerio.
II. 1514.—Wittemburg, 4to, cum Aureis Pythagoræ.
III. 1516.—Baſileæ, 4to, cum Præf. B. Rhenani.
IV. 1615.—Helmſtad, 8vo, cum Piſano Thaleſſio.
V. 16—.—In Bibliotheca Patrum, fol.
VI. 1671.—Cantab., 8vo, à T. Galeo.
VII. 1688.—Amſtælodami, 8vo, " "
VIII. 1693. Amſtælodami, 4to, à Petro Poiret, poſt Idea Theologiæ Christianæ, &c.
IX. 1725.—Leips., 4to, à M. G. Sibero.

There is extant alſo a collection of *Sententiæ* tranſlated from the Greek by Ruffinus Preſbyter, who attributed them to Xyſtus, or Sextus II., but they have been fully proved to be the production of Sextius.

Urbanus Godofredus Siberus, in his edition of the *Sententiæ Sextii*, publiſhed at Leipzig, 1725, 4to, endeavors to refute the arguments of Gale and Thomaſius, and he aſſerts, in the moſt poſitive manner, that theſe *Sententiæ* were written by Sixtus II., ſometimes called Sextus, and Xyſtus. This abſurd opinion of Siberus has been thoroughly expoſed and refuted by Fabricius, in his *Bibliotheca Latina* (vol. i. p. 732; vol. iii. p. 501), and in his *Bibliotheca*

Græca (vol. ii. p. 411; vol. xiii. p. 643), where may be found a detailed account of this dispute. Thomas Taylor, in the introduction to his tranſlation of Select Sentences of Sextius, ſays: "It is deeply to be regretted that the Greek original of the Sentences of Sextius being loſt, the fraudulent Latin verſion of them by the Preſbyter Ruffinus alone remains. I call it a fraudulent verſion, becauſe Ruffinus, wiſhing to perſuade the reader that theſe Sentences were written by a biſhop of the name of Sixtus, has in many places perverted and contaminated the meaning of the original."

Taylor's tranſlation of theſe "incomparably excellent" Sentences of Sextius, made from the Latin verſion of Ruffinus, is as follows:

SELECT SENTENCES

OF

SEXTIUS THE PYTHAGOREAN.

TRANSLATED BY THOMAS TAYLOR THE PLATONIST.

1. To neglect the things of the ſmalleſt conſequence, is not the leaſt thing in human life.

2. The wiſe man, and the deſpiſer of wealth, reſembles God.

3. Do not inveſtigate the name of God, becauſe you will not find it. For every thing which is called by a name, receives its appellation from that which is more worthy than itſelf, ſo that it is one perſon that calls, and another that hears. Who is it, therefore, that has given a name to God? God, however, is not a name to God, but an indication of what we conceive of him.

4. God is a light incapable of receiving its contrary [darkneſs].

5. You have in yourſelf ſomething ſimilar to God, and therefore uſe yourſelf as the temple of God, on account of that which in you reſembles God.

6. Honour God above all things, that he may rule over you.

7. The greateſt honour which can be paid to God, is to know and imitate him.

8. Whatever you honour above all things, that which you ſo honor will have dominion over you. But if you give yourſelf to the domination of God, you will thus have dominion over all things.

9. There is not any thing, indeed, which wholly reſembles God; nevertheleſs the imitation of him as much as poſſible by an inferior nature is grateful to him.

10. God, indeed, is not in want of any thing, but the wiſe man is in want of God alone. He, therefore, who is in want but of few things, and thoſe neceſſary, emulates him who is in want of nothing.

11. Endeavour to be great in the eſtimation of divinity, but among men avoid envy.

12. The wiſe man whoſe eſtimation with men was but ſmall while he was living, will be renowned when he is dead.

13. Conſider all the time to be loſt to you in which you do not think of divinity.

14. A good intellect is the choir of divinity. A bad intellect is the choir of evil dæmons.

15. Honor that which is juſt, on this very account that it is juſt.

16. You will not be concealed from divinity when you act unjuſtly, nor even when you think of acting ſo.

17. The foundation of piety is continence; but the ſummit of piety is the love of God.

18. Wiſh that what is expedient, and not what is pleaſing, may happen to you.

19. Such as you wiſh your neighbour to be to you, ſuch alſo be you to your neighbours.

20. That which God gives you, no one can take away.

21. Neither do nor even think of that which you are not willing God ſhould know.

22. Before you do any thing, think of God, that his light may precede your energies.

23. The ſoul is illuminated by the recollections of deity.

24. The uſe of all animals as food is indifferent, but it is more rational to abſtain from them.

25. God is not the author of any evil.

26. You ſhould not poſſeſs more than the uſe of the body requires.

27. Poſſeſs thoſe things which no one can take from you.

28. Bear that which is neceſſary, as it is neceſſary.

29. Aſk thoſe things of God which it is worthy of God to beſtow.

30. The reaſon which is in you, is the light of your life.

31. Aſk thoſe things of God which you cannot receive from man.

32. Wiſh that thoſe things which labour ought to precede, may be poſſeſſed by you after labour.

33. Be not anxious to pleaſe the multitude.

34. It is not proper to deſpiſe thoſe things of which we ſhall be in want after the diſſolution of the body.

35. You ſhould not aſk of divinity that which, when you have obtained, you will not perpetually poſſeſs.

36. Accuſtom your ſoul, after [it has conceived all that is great of] divinity, to conceive ſomething great of itſelf.

37. Eſteem nothing to be precious which a bad man may take from you.

38. He is dear to divinity, who conſiders thoſe things alone to be precious which are eſteemed to be ſo by divinity.

39. Every thing which is more than neceſſary to man, is hoſtile to him.

40. He who loves that which is not expedient, will not love that which is expedient.

41. The intellect of the wiſe man is always with divinity.

42. God dwells in the intellect of the wiſe man.

43. Every deſire is inſatiable, and therefore is always in want.

44. The wiſe man is always ſimilar to himſelf.

45. The knowledge and imitation of divinity are alone ſufficient to beatitude.

46. Uſe lying as poiſon.

47. Nothing is ſo peculiar to wiſdom as truth.

48. When you preſide over men, remember that divinity alſo preſides over you.

49. Be perſuaded that the end of life is to live conformably to divinity.

50. Depraved affections are the beginnings of ſorrows.

51. An evil diſpoſition is the diſeaſe of the ſoul; but impiety and injuſtice are the death of it.

52. Uſe all men in ſuch a way, as if you were the common curator of all things after God.

53. He who uſes mankind badly, uſes himſelf badly.

54. Wiſh that you may be able to benefit your enemies.

55. Endure all things, in order that you may live conformably to God.

56. By honouring a wiſe man, you will honour yourſelf.

57. In all your actions, place God before your eyes.

58. You are permitted to refuſe matrimony, in order that you may live inceſſantly adhering to God. If, however, as one knowing the battle, you are willing to fight, take a wife, and beget children.

59. To live, indeed, is not in our power, but to live rightly is.

60. Be unwilling to admit accuſations againſt the man who is ſtudious of wiſdom.

61. If you wiſh to live with hilarity, be unwilling to do many things; for, in a multitude of actions, you will be minor.

62. Every cup ſhould be ſweet to you which extinguiſhes thirſt.

63. Fly from intoxication as you would from inſanity.

64. No good originates from the body.

65. Think that you ſuffer a great puniſhment when you obtain the object of corporeal deſire; for the attainment of ſuch objects never ſatisfies deſire.

66. Invoke God as a witneſs to whatever you do.

67. The bad man does not think there is a Providence.

68. Aſſert that which poſſeſſes wiſdom in you, to be the [true] man.

69. The wiſe man participates of God.

70. Where that which is wiſe in you reſides, there alſo is your good.

71. That which is not noxious to the ſoul, is not noxious to man.

72. He who unjuſtly expels a wiſe man from the body, confers a benefit on him by his iniquity. For he thus becomes liberated, as it were, from bonds.

73. The fear of death renders a man ſad through the ignorance of his ſoul.

74. You will not poſſeſs intellect till you underſtand that you have it.

75. Think that your body is the garment of your ſoul; and therefore preſerve it pure.

76. Impure dæmons vindicate to themſelves the impure ſoul.

77. Speak not of God to every man.

78. It is dangerous, and the danger is not ſmall, to ſpeak of God even things which are true.

79. A true aſſertion reſpecting God is an aſſertion of God.

80. You ſhould not dare to ſpeak of God to the multitude.

81. He does not know God who does not worſhip him.

82. The man who is worthy of God is alſo a God among men.

83. It is better to have nothing, than to poſſeſs much and impart it to no one.

84. He who thinks that there is a God, and that nothing is taken care of by him, differs in no reſpect from him who does not believe that there is a God.

85. He honours God in the beſt manner who renders his intellect as much as poſſible ſimilar to God.

86. If you injure no one, you will fear no one.

87. No one is wiſe who looks downward to the earth.

88. To lie is to deceive in life, and to be deceived.

89. Recogniſe what God is, and what that is in you which recogniſes God.

90. It is not death, but a bad life, that deſtroys the ſoul.

91. If you know him by whom you were made, you will know yourſelf.

92. It is not poſſible for a man to live conformable to divinity, unleſs he acts modeſtly, well, and juſtly.

93. Divine wiſdom is true ſcience.

94. You ſhould not dare to ſpeak of God to an impure ſoul.

95. The wiſe man follows God, and God follows the ſoul of the wiſe man.

96. A king rejoices in thoſe whom he governs, and therefore God rejoices in the wiſe man. He who governs likewiſe, is inſeparable from thoſe whom he governs; and therefore God is inſeparable from the ſoul of the wiſe man, which he defends and governs.

97. The wiſe man is governed by God, and on this account is bleſſed.

98. A ſcientific knowledge of God cauſes a man to uſe few words.

99. To uſe many words when ſpeaking of God, produces an ignorance of God.

100. The man who poſſeſſes a knowledge of God, will not be very ambitious.

101. The erudite, chaſte, and wiſe ſoul, is the prophet of the truth of God.

102. Accuſtom yourſelf always to look to divinity.

103. A wiſe intellect is the mirror of God.

Oken, Goethe, and the Cranial Homologies.

Mr. Lewes, in his Life of Goethe, endeavors, in rather an abortive manner, to make his hero appear to advantage as a man of ſcience. He gives a one-ſided and imperfect ſtatement of the pretence aſſumed by the poet when advanced in years (at

the inſtigation, doubtleſs, of his many ſervile flatterers), in claiming for himſelf the origination of the idea of the vertebrate conſtruction of the cranial bones—an idea firſt advanced and demonſtrated by the great naturaliſt Lorenz Oken, in 1807, whoſe claim to the originality of the conception had previously never been queſtioned. It has been too often the fate of moſt of the creative minds of ſcience, to have their diſcoveries either derided by the world at the period of their inception, or elſe filched from them by baſe and unſcrupulous pretenders; and, although the credit of this profound idea is now univerſally admitted to belong to Oken, nevertheless a brief account of the queſtion and its bearings may prove intereſting.

Oken's famous "*Antritts Programme*," "*Ueber die Bedeutung der Schädelknochen*" (On the Signification of the Cephalic Bones), was delivered before the Univerſity at Jena, in 1807. The young and riſing "privat docent" had juſt been appointed Profeſſor of Natural Hiſtory. Goethe (curator of the Univerſity) was preſent at its delivery, and, complimenting the author upon the originality and beauty of his conception, invited him to pay him a viſit. Oken accepted the invitation ſo kindly extended, and paſſed a week at the houſe of the poet, in Weimar. Can it be credited that Goethe, if he really had originated previouſly this profound truth, would have allowed another to lay it before the public, ſanctioning it at the ſame time with his applauſe and his hoſpitality?

This ſignificant eſſay, which has juſtly been termed "the moſt important contribution ever made toward the ſcience of animal morphology," at once placed Oken at the head of the "*Natur-Philoſophie*," or Phyſio-Philoſophical School, of Germany.

In this, as in ſome previous bold and original inveſtigations, Oken extended to natural ſcience the philoſophical and tranſcendental principles which Kant, followed by Fichte, had already applied to mental and moral ſcience.

Fichte, in his famous "*Wiſſenſchaftslehre*" (Doctrine of Science), ſtrove toward the conſtruction of all knowledge *à priori*, that is, by deduction; but he barely indicated the path: it was reſerved for Schelling to enter fully upon it, and for Oken to explore its mazes, and to develop with all the luxuriant fulneſs of experience a ſyſtematic plan harmonizing the activities of matter and ſpirit; and he, far from creating empty, abſtract combinations, has, as it were, "linked, nay wedded Nature with Philoſophy." Oken firſt defined truly the ſtructure of the vertebral form or type, as evolved throughout the various animal ſyſtems, ſhowing demonſtratively the ſpinal ſegments of the cranial region—a diſtinct vertebra for each ſpecial cranial ſenſe—the ſkull conſiſting of four expanded and modified vertebral ſegments, the laſt (that appertaining to the ſenſe of ſmell) dimly ſhadowed forth in the naſal bones. Carrying out the Schellingian doctrine of the "all in every part," he proclaims the head to contain a repetition of the whole animal body. "The head is the whole trunk with all its ſyſtems; the brain is the ſpinal chord; the ſkull, the vertebral column; the mouth, inteſtine and abdomen; the noſe, lung and thorax; the jaws are the limbs; the teeth, nails," &c. "This doctrine," ſays Oken, in his "*Natur-Philoſophie*," "was at firſt ſcoffed at and repulſed; finally, when it began to force its way, ſeveral barefaced perſons came forward, who would have made out, if they could, that the diſcovery was achieved long ago."

No one ſeems to have queſtioned the claim of Oken to this great and original conception during the long period of thirteen years, when the chance of appropriating the diſcovery ſeems to have blunted and overcome the moral ſenſe—the leaſt

developed element in the ſpiritual nature —of the poet Goethe.

In 1820, Goethe firſt publicly ſtated that *thirty years previouſly* he had diſcovered the ſecret relationſhip between the vertebræ and the bones of the ſkull. The circumſtances under which the poet, in 1820, narrates having become inſpired with the idea, are ſo analogous to thoſe deſcribed by Oken, in 1806, as to create a ſmile of incredulity, or at leaſt of ſuſpicion. A bleached ſkull is accidentally diſcovered in both inſtances, and which like a lightning-flaſh ſtrikes the mind of the obſerver. In Oken's inſtance, it was that of a deer, ſtumbled upon while wandering in the Hartz foreſt; in Goethe's, it was that of a ſheep, picked up on the ſhores of the Lido, at Venice.

As Goethe did not dare to impute plagiariſm to Oken, the latter thereupon, with true dignity, kept ſilent, while the poet permitted his flatterers from time to time to aſcribe to him the merit of the diſcovery; and again, in 1824, claimed it for himſelf, in his "*Tag und Jahres Hefte*," with a contemptuous alluſion to Oken.

The gifted naturaliſt ſtill continued to treat the poet's ſhameleſs mendacity with the contempt it juſtly merited. Not ſo his friends. Meckel, Spix, Ulrich, Bojanus, Carus, Cuvier, Geoffroy St. Hilaire, Albers, Kieſer, Straus-Durckheim, Owen, and Lichſtenſtein, names illuſtrious in ſcience and philoſophy, have recorded their judgment in favor of Oken, and againſt the baſe attempt of Goethe to deprive him of his well-merited reward.

It was reſerved for the naturaliſt Kieſer firſt publicly to vindicate the fame of Oken, at the yearly meeting of naturaliſts, held at Jena, in 1836. At this meeting, Kieſer gave a circumſtantial account of Oken's diſcovery. Oken had communicated it to him in 1806, while on a journey together. On their return to Gottingen, Oken explained his ideas to Kieſer, illuſtrating them by the ſkull of a turtle in Kieſer's collection, which Oken diſarticulated with his own hands for that purpoſe. "It is with great pleaſure," ſays Kieſer, "that I am able to ſhow here the ſame ſkull, after having retained it thirty years in my poſſeſſion. The ſingle bones of the ſkull are marked by Oken's own handwriting, which may be eaſily known."

Many of Goethe's friends were preſent at this meeting; not one had a word to offer on the ſubject. In the ſame year, an anonymous ſtatement appeared in the "*Allgemeine Zeitung*," to the effect that Oken had ſtolen the idea of the vertebral nature of the ſkull from Goethe. This direct charge brought out Oken, who with true German bluntneſs replied, in the ſame journal, that his nameleſs accuſer "was a liar and a calumniator." *The accuſer was ſilent.*

The accuſation of plagiariſm againſt Oken was firſt publicly made in 1842, in Michelet's edition of the Works of Hegel. This called forth Oken for the firſt time; and accordingly, in the "*Iſis*" for 1847, Heft VII., he enters into an able, circumſtantial, and temperate ſtatement, thoroughly refuting the accuſation, and overwhelming his adverſaries with ſhame.

Mr. Lewes aſks, "Why did not Oken make the charge of plagiariſm during Goethe's lifetime?" The anſwer is, Oken at no time made ſuch a charge; it was only when charged with plagiariſm himſelf that he entered into the queſtion, and then ſolely with the view of honeſt ſelf-vindication.

At the preſent period, when the diſcoveries of this gifted tranſcendental anatomiſt have been ſo ably illuſtrated and confirmed by the inveſtigations of the Engliſh Owen, the ſcientific world has juſtly accorded to Oken the creation of this teeming conception, which has conferred immortality upon the name of its author.

Born at the Suabian village of Bohlſbach, in Wurtemburg, Oken died full of years and honors at Zurich, in Auguſt, 1851. A fine ſtatue by Drake, of Berlin, has been erected to his memory at Jena.

Michael Menot.

Michael Menot, a ſucceſſor of Maillard, was alſo a *Cordelier*. The place and the time of his birth are unknown. He flouriſhed during the reign of Louis XI., and is ſuppoſed to have died at the commencement of the reign of Francis I., or at any rate not later than 1518. The only authority for this date is an edition of his ſermons printed in Paris in 1519, in a preface to which the printer, Claude Chevallon, ſays that theſe ſermons, carefully collected together, had been brought to him to be printed.

This is all we know of Menot's life. He was born, and he died. His ſermons, however, ſhow us that he tried to live to ſome purpoſe. He was even more violent than Maillard in the denunciation of the vices of his time, and was, if poſſible leſs careful in his choice of expreſſions. He ſays himſelf, in a ſermon preached at Tours, in 1508:

"*Vidi, ſunt* 24 *anni, tempore Regis Ludovici & Caroli, quod ſpuebantur in faciem Blaſphemi, & ponebantur au Collier, & in ſecundo vice ſcindebatur eis lingua.*"

This was a time when men began to think for themſelves; and, unaccuſtomed to ſuch an unwarranted freedom, many made perhaps a licentious uſe of their new privilege.

Certain it is that words meant ſomething then, and Menot's plainneſs of expreſſion gives us an inſight into the follies and vices of his day. Perhaps a ſimilar directness of exhortation would not be entirely needleſs in the pulpit of our own time.

The following extracts will ſhow what uſe Menot made of the Scriptures in his ſermons, and how plainly he ſpoke of the vices of the rulers both in Church and State, as well as of thoſe common among the people:

"Heu Chriſte, quando fuiſti in deſerto, an fuit Angelus vobis præſentans cibum vel potum? Non; ſed Diabolus aſtutus famulus obtulit vobis lapides. Poſuit ſe in habitu diſſimulato fingens ſanctitatem & vitam heremiticam, ſicut nunquam feciſſet aliud toto tempore vitæ ſuæ niſi dicere; Pater noſter & Ave Maria. Ille dicit Chriſto: Heu! Miſereor veſtri, ex hoc quod dimittitis vos ſic mori fame; hæc Deus non præcepit quod nos occidamus per abſtinentiam. Si ſcriptum eſt de vobis, quod eſtis filius Dei, ecce lapides: rogo dicatis ut panes fiant, ut poſſimus ſimel recreari & facere pentaculum. Dominus ad eum reverſus reſpicit hunc ſapientem famulum, ſe retourne & regard ce galant, & dicit ei: O amice mihi videtur quod fertis habitum religioſi & viri ſancti; quomodo ergo me adeo premitis de ſolvendo jejunium meum; adhuc non eſtis ubi cogitatis, nonne ſeis quia ſcriptum eſt: Non in ſolo pane vivit homo? Eſſet pauper jentaculum in quo non comederetur niſi panis ſiccus; ce ſeroit un pauvre dejuner que de manger du pain tout ſec. Facitis mihi feſtum de hoc?"

"Audivi ab ore Magiſtri Huet in Conventu Pariſienſi prædicantis, quod ſi non alia occaſio ſe obtuliſſet, Virgo Maria tanto zelo amabat redemptionem generis humani, quod propriis manibus filium crucifixiſſet."

"O domini eccleſiaſtici qui roditis oſſa mortuorum, & bibitis ſanguinem crucifixi audite."

"Non eſt canda prælatorum, quo hodie poſt ſe ducunt canes, & mangones indutos ad modum armigerorum, ſicut Suytenſes, qui nullo modo curant de grege ſibi credito."

"Quid dicetis domini eccleſiaſtici & prælati, qui comeditis bono huius pauperis qui [illegible]det in cruce, ducendo veſtras vanitates?"

"O ſi non viderentur magni luxus, *les grandes bragues*, ſimoniæ, magnæ uſuræ patentes, notoriæ luxuriæ, quæ ſunt in eccleſia, populus non eſſet ſcandalizatus, nec vos imitaretur. O qualis rumor; dico ſecundam puram veritatem: *O quel eſclandre: J'en di à la pure & reale verité:* Mille prælati ſunt cauſa quod pauper & ſimplex populus peccat & quærit infernum: *que le poure & ſimple peuple peche, & ſe damne* ad omnes diabolos."

"Sed unde provenit hoc? Quia certe ſpiritus ſanctus eſt hodie expulſus de concilio, ſynagoga & capitulis epiſcoporum, & electionibus prælatorum. Quia, ut videtur, hodie puero decem annorum datur parochia in qua ſunt quingenti ignes: & pro cuſtodia aſſignatur quandoque *un gentilhomme de Cour*, unus nobilis curiæ: qui poſt deum nil odit niſi eccleſiam. Heu Deus ſcit quomodo hodie dantur beneficia eccleſiaſtica. Si quæritis quomodo puer iſte habuit beneficium: ſciunt reſponſionem, Mater ejus erat familiaris episcopo, *ſa mere eſtoit ſort privee de l'eveſque: & pour les congnoiſſances* dedit ci."

"*J'en dis autant de* ancillis ſacerdotum, quibus non licet dare hoc ſacramentum euchariſtiæ: quod certe non ſunt de gregé Dei, ſed diaboli."

"Quantum ad populum, miſeria in qua eſt, talis eſt: Moritur fame, quod nunc patitur tallias, gabellas, roſiones, excorationes: & niſi dimittat pellem, non poterit amplius aliquid pati."

"O utinam illud attenderent domini juſtitiarii, qui favore principum, ut eis obtemperent, obediunt nefandis eorum præceptis, pauperem populum, rodentes, excorientes pupillos & viduas, novas quotidie exactiones ſuſcitantes."

"Credite mihi, ſi mille diaboli deſcenderent de aere in terram ad perdendum bona pauperium, non tot mala facerent quanta unus groſſus diabolus uſuarius in una parochia. Et tales ſunt fugiendi ſicut diaboli."

"Vos uſurarii putatis evadere, dicentes. Ego committam uſuras, ſed hoc eſt cum intentione fundandi unam capellam."

"Fuerunt alias Longobardi & Judæi expulſi a regno Franciæ, quod totum terram inficiebant uſuris: ſed nunc permittuntur craſſiores diaboli uſurarii quam fuerint Longobardi ſive Judæi."

Nor is Menot leſs plain in his exhortations againſt the luxury of the times, and the vices which are always incidental to a ſpirit of ſocial ambition, particularly among women. But theſe extracts are ſufficient to ſhow the ſtyle of his ſermons, and their value as contemporary hiſtory of the ſocial condition of his times. His paraphraſe of the hiſtory of Mary Magdalen, of the Prodigal Son, and of Ruth, are intereſting as ſpecimens of the literature of the times. He gives the freeſt range to his imagination, narrates long converſations, and deſcribes the perſons and places with the greateſt minuteneſs. Such writing was exceedingly popular in his day, nor has the ignorance that made it ſo entirely diſappeared from the world, for in theſe days we have our Ingrahams and Spurgeons.

Menot's ſermons are all contained in four collections:

Fr. Michaelis Menoti Zelantiſſimi Prædicatoris ac Sacræ Theologiæ Profeſſoris, Ordinis Minorum, perpulchra Epiſtolarum quadrageſimalium expoſitio, ſecundum ferias & dominicas declamatarum in amantiſſimo & devotiſſimo Conventu Fratrum Minorum. Pariſienſium, Anno Domini 1517. *Paris*, 1519. 8*vo*.

Opus aureum Evangeliorum Quadrageſimalium in Academia Pariſiorum declamatorum per Venerabilem P. Michaelim Menotum ordinis Minorum. Paris, 1519. 8*vo*.

R. P. Mich. Menoti perpulcher Tractatus in quo tractatu perbelle de fœdere & pace ineunda, media Ambaſſiatrice pœnitentia. Paris, 1519. 8*vo*.

Theſe three were printed together in Paris in 1526, under the general title—

Sermones Quadrageſimales, R. P. Michaelis Menoti, ab ipſo olim Pariſiis declamati.

R. P. Michaelis Menoti Sermones Quadrageſimales, ab ipſo olim Turonis declamati. Paris, 1519. 8*vo*. 1525. 8*vo*.

Limited editions of his ſermons upon Mary Magdalen and the Prodigal Son were printed in Paris in 1825 and 1832.

Sale of Zelotes Hosmer's Library.

(*Continued from No. II., p.* 41.)

298 to 305 Dibdin (Rev. Thos. Frognall). Bibliotheca Spenceriana, 5 vols. imp. 8vo, *numerous illuſtrative plates*, turkey moroc., gilt backs, ſides, and edges. Lond., 1814–22. Ædes Althorpianæ, &c. *Portraits and engravings*. 2 vols. imp. 8vo, large paper, mor., gilt. Lond., 1822. Deſcriptive Catalogue of Books printed in the Fifteenth Century, lately forming part of the Library of the Duke di Caſſano Serna, &c. 1 vol. roy. 8vo, *large paper*, mor., gilt. Lond., 1823. Remi-

niſcences of a Literary Life. *Portraits and engravings.* 2 vols. imp. 8vo, *large paper*, mor., gilt. Lond., 1836. Bibliomania, or Book Madneſs, a Bibliographical Romance. *Illuſtrated with engravings.* New edition, with Preliminary Obſervations, and a Key to the aſſumed Characters in the Drama. 2 vols. imperial 8vo, *large paper*, morocco, gilt. Lond., 1842. The Bibliographical Decameron, or Ten Days' Pleaſant Diſcourſe, &c. *Numerous portraits and illuſtrative plates.* 3 vols. imperial 8vo, *large paper*, mor., gilt. Lond., 1817. Bibliographical, Antiquarian, and Picturesque Tour in France and Germany. *Portraits and numerous highly-finiſhed engravings, proofs on India paper.* 3 vols. 4to, morocco. *Large paper*, gilt. Lond., 1821. Bibliographical, Antiquarian, and Picturesque Tour in the Northern Counties of England and Scotland. 40 *fine plates* (*several of which are India-paper proofs*) and other illuſtrations. 3 vols. imperial 8vo, mor. gilt. Lond., 1838. Together 21 vols. $840.00
[Humphry.]

308 Dibdin (Rev. T. F.) Poems. 8vo, boards. Lond., 1797. $3.00
[Griſwold.]

310 ———: Bibliography, a Poem in Six Books, 8vo. Lond., 1812. $2.50
[Griſwold.]

312 ———: Specimen Bibliothecæ Britannicæ. Specimens of a Digeſted Catalogue of Rare, Curious, and Uſeful Books, appertaining to Britiſh Literature and Antiquities. 4to, *large paper*. London, 1808. $10.50
[Richardſon.]

314 ———: Specimens of a Tour. 8vo, hf. mor. *No title-page.* $8.50
[Griſwold.]

315 ———: Lettre Trentieme, Concernant L'Imprimerie et la Librarie de Paris, traduite avec des Notes par G. A. Crapelet. 8vo, boards, *large paper; 100 copies only printed.* Paris, 1821. $14.50
[Richardſon.]

316 ———: Lettre Neuvième, Relative à la Bibliothèque Publique de Rouen, traduite avec des Notes par Th. Licquet. 8vo, boards, *large paper.* Paris, 1821. $14.50
[Richardſon.]

317 ———: A Roland for an Oliver: Brief Remarks upon the Preface and Notes of G. A. Crapelet, attached to his Tranſlation of the Thirtieth Letter of the "Bibliographical, Antiquarian, and Picturesque Tour." Imp. 8vo, *large paper.* Lond., 1821. $20.00
[Richardſon.]

325 Donne (John). Poems, with Elegies on the Author's Death. Second edition; *portrait by Marſhall.* Sm. 4to, cf. Lond., 1635. $5.25
[Norton.]

326 ———: Another copy, ſecond edition, portrait, 12mo, mor. gilt. Lond., 1635. $7.50
[Norton.]

331 Drayton (Michael). Poems, collected into one volume, with Sundry Pieces inſerted, neur before Imprinted. *Portrait and rare frontispiece by Hole.* Folio, red mor. gilt. Lond., 1619. $10.00
[Little, Brown & Co.]

332 ———: Poly-Olbion, &c. Firſt edition, folio, red mor. gilt. Lond., 1613. $22.00
[Griſwold.]

334 Drummond (William). The Moſt Elegant and Elaborate Poems of that Great Court-VVit. *Portrait.* 8vo, green mor. gilt. Lond., 1659. $11.00
[Little, Brown & Co.]

338 Dryden (John). Works, now first collected, illustrated with Notes, Historical, Critical, and Explanatory, and a Life of the Author, by Sir Walter Scott. *Large paper*, 18 vols. 8vo, russia, gilt sides and edges. Lond., 1808. $135.00

From the Library of Sir M. M. Sykes, with his autograph, as follows: "Upon thick paper, of which there were only six copies printed. This belonged to Mr. Miller the Bookseller, at whose sale, in 1813, *I purchased it for* £40."—M. M. Sykes.

[Griswold.]

340 Du Bartas (G. S.) His Deuine Weekes and Workes. Translated by Josvah Sylvester. *Frontispiece by Elstracke.* 4to, mor. gilt. Lond., 1608. $11.00

[Fowle.]

342 Dunbar (William). Poems, now first collected, with Notes and Memoir of his Life, by David Laing. 2 vols. 8vo, hf. mor. Lond., 1834. $10.50

[Fowle.]

370 Fabyan (Robert). The Chronicle of Fabian, which he nameth the Concordance of Histories, newly perused, and continued from the beginning of Kyng Henry the Seventh, to thende of Queene Mary. *Fine engraved frontispiece and initial letters.* Black letter, folio, mor. gilt, *by Bedford.* Lond., 1559. $42.00

[Griswold.]

374 Farlie (Robert). Lychnocavsia, Sive Moralia Facvm Emblemata. Lights, Morall Emblems. *Curious wood engravings.* 12mo, red mor. gilt. Lond., 1638. $6.00

[Ryder.]?

381 Fletcher (Giles). Christ's Victorie and Triumph in Heaven and Earth, over and after Death. Second edition, 4to, cf. Cambridge, 1632. $4.50

[Little, Brown & Co.]

L'Excellence du Mariage; de sa Necessite, et des Moyens d'y vivre Heureux. Ou l'on fait l'Apologie des Femmes; contre les Calomnies des Hommes. Par Jacques Chausse, Sieur de la Terriere. A Amsterdam, Chez Pierre Mortier. 12mo, pp. 300.

Of Jacques Chausse, Sieur de la Terrière, nothing is known except what may be gathered from the title of this scarce little volume. In his *avertissement*, he says to his readers:

"Vous y apprendrez l'art de craindre Dieu, & d'etre honnete homme: d'eviter les déréglements d'une vie libertine, & de pratiquer les vertus de la vie Chretienne. C'est la son but general. Voici sa fin principal. Il se propose de vous inspirer de l'amour pour le Mariage. Il fait voir qu'il n'y a rien au Monde de plus excellent ou de plus necessaire que cette sainte societé. Il vous ouvre un chemin aisé pour y entrer avantageusement. Il vous fournit les moiens de vous en faire meme une source eternelle de plaisirs legitimes, & d'y gouter des voluptez d'autant plus douces qu'elles sont pures & innocentes. Enfin il vous donne des preceptes pour apprendre a bien parler & a bien juger des Dames; c'est a dire de ce que naturellement vous aimez le plus, & que les Loix memes de la civilité vous obligent de respecter."

If Jacques Chausse's book had produced this effect upon the world, it would have given him a better claim to its respect than even his title of *Sieur de la Terrière.* That he thought it would, is evident from a portion of the *avertissement*, in which he informs us that it was written only with a design—

"d'en persuader la necessité a une personne de consideration, dont J'honore extremement le merite & la Famille.—Eh! combien aurois-je sujet de le benir, s'il etoit capable de produire ce fruit?—On a cependant voulu me persuader moi-meme qu'il seroit injuste de borner tout son effet, a la conquete d'un seul homme—Je me suis donc laisse vaincre aux sollicitations," &c.

It may have been that the *Sieur de la Terrière* was successful, both with his *per-*

ſonne de conſideration and the world at large; certain it is that, in the next century, Malthus thought the world required a theory which would appear oppoſed to our author's; but whether ſuch a changed ſtate of things was due to Jacques Chauffé's labors or not, we ſhould greatly like to know whether he was himſelf convinced by his own arguments, and ſpoke from the ſtores of experience, or whether he was a mere theorizer and died a bachelor. But upon this point the records are ſilent, and we muſt be content with the book as it is.

The work is divided into five parts. The firſt treats of the *excellence du Mariage.*

The ſecond ſhows the *infamie de l'incontinence.*

The third examines the motives *qui peuvent raiſonnablement porter les hommes au mariage.*

The fourth replies *aux objections qu'ils font, & aux fauſſes raiſons qu'ils allegguent pour ne ſe pas marier.*

The fifth gives *des preceptes pour ſe bien marier, & pour vivre heureux dans le mariage.*

Under the firſt head, he conſiders *mariage dans un triple rapport:*

"Par rapport a Dieu qui en eſt l'Auteur. Par rapport a l'homme pour qui il a été inſtituté, & par rapport au monde à qui il eſt un principe perpétuel de ſubſiſtance. A ces trois égards l'on peut dire qu'il n'y a rien dans la nature de plus excellent que le mariage."

This being granted, we may omit the ſixty pages the author takes to prove it; and paſſing over his ſecond part—ſimply remarking that he takes fifty-four pages for its full expoſition—we come to the motives which ſhould reaſonably determine men to marriage.

Here our duties to the human race, to the State, to the family, and to the Church, by which each of us may be looked upon as a man, a citizen, a ſon, and a believer, are ſeparately conſidered by our author, who concludes with Terence—

——"O fortunatiſſime!
Cui quod amas domi eſt."

In the fourth part, our author reſponds to the objections againſt marriage, and the falſe reaſons given for not marrying. But though he conſumes ſixty-two pages in ſo doing, yet an unprejudiced perſon would find it difficult to determine which ſide was victorious. There is reaſon and ingenuity on both ſides; the objections are well taken and well anſwered; and the queſtion muſt be left for each man to purſue for himſelf with calmneſs as long as he remains a bachelor, or to decide with the impetuous raſhneſs of a lover.

In the fifth part, the author gives ſome precepts how to marry well, and how to live happy in that condition. His beſt rule for the firſt is, that perſons ſhould know each other well before marrying, and not wait until after that event for their knowledge of each other. The rule is good, the only trouble being that our author does not inform us how this knowledge can be beſt obtained. The ſecond diviſion of this part is ſimply an extenſion of the following ſentence, with a few remarks upon the education of children:

"L'on doit aimer ſa femme par un motif, ou d'intereſt perſonnel, ou de pure reconnoiſſance. Je ſuppoſe de votre femme l'une de ces deux choſes. Ou elle vous aime, ou elle ne vous aime pas. Si elle vous aime, vous ne pouvez ſans ingratitude ne la pas aimer. Si au contraire elle ne vous aime pas, il faut que vous l'aimez, afin qu'elle vous aime."

If both parties would follow this rule, there would never be any break to the felicity of married life.

The incidental defence of woman made by the author throughout his book, would not be thought very radical in theſe progreſſive days, though it is as liberal and enlarged as are moſt of the defences of woman

made by men. Since, however, woman has taken the matter of her defence into her own hands, ſhe need only make her life conform to it to place her above all neceſſity for either claiming or defending her rights.

This little volume is uſeful for ſhowing that ſome of our modern queſtions are older than to-day. It is alſo a bibliographical rarity, and was by Renouard attributed to the Elzevir preſs. Though excellently printed, it has been ſhown by Brunet that this was a miſtake; yet at Renouard's ſale his copy, *non rogné*, brought ſixty-eight francs. (See Brunet, Art. CHAUSSE.)

Adversaria.

I.

THE following character of Matthew Clifford, the author of the "Treatiſe of Human Reaſon," is from a rare volume by Albertus Warren, entitled "An Apology for the Diſcourſe of Human Reaſon, Written by Ma. Clifford, Eſq; Being a Reply to Plain Dealing. With the Author's Epitaph and Character" (12mo, Lond., 1680). In the dedication to the firſt Earl of Shafteſbury, he ſays: "Your Lordſhip's condeſcention in formerly obliging the, now deceaſed, Author of the Diſcourſe about Human Reaſon, by a particular favour, and ſo ſignificant then, that there may be reaſon to doubt, whether if it had not been ſeaſonably done, we had ever ſeen the publication of that iſſue of his brain; for nothing has more often damped the pregnancy of clear Underſtandings, than the *Iron hand* of terrible Neceſſity, which was Mr. Clifford's caſe, till by the mediation and prevalent Influence of your Lordſhip, his (before) narrow Salary, as Maſter of Sutton's Hoſpital, was inlarged."

The volume cloſes with Clifford's Epitaph and Character:

"Here ſnatcht by Death, Clifford interr'd does lye
Whoſe Nobler Part is vehicl'd on high;
There needs no Muſe to celebrate his Fame,
Whoſe Book eterniz'd has his gen'rous Name.
He proved *Humane Reaſon's* worth ſo well,
From other arts it bears away the Bell.
If any Poet ſuperadds to this,
With impure hands, his Holocauſt's amiſs."

HIS CHARACTER.

"As to his perſon 'twas little, his face rather flat than oval, his eye ſerious, countenance Leonine, his conſtitution cholerick, ſanguine, tinctured with melancholy: of a facetious converſation; yet a great Humoriſt; of quick parts ſo of quick paſſions, and venereal, thence lazy; he was learned, very critical, poſitive and proud, charitable enough, and ſcorned to be rich; he had a will to be juſt; would drink to exceſs ſometimes. His Religion was that of his Country; he was always loyal to his King, and a very good Poet. He died 'twixt 50 and 60, at Sutton's Hoſpital, whoſe Maſter he then was; not much lamented by the Penſioners; few knew him well. He was a man ſtrangely compoſed; 'tis queſtion'd whether his Virtues or Vices were moſt; I incline to the laſt, yet he departed peaceably and pioufly."

II.

A ſage of the Revolution (Charles Thompſon, Secretary of Congreſs) in whom, above all others, centred the means of exhibiting the characters who figured during that period in their true light, to the aſtoniſhment of the world thought proper to commit his invaluable depoſit to the flames; aſſigning as a reaſon, *that they would* MAKE MEN APPARENTLY LITTLE *become* REALLY GREAT, and MEN *apparently great* REALLY LITTLE.

III.

JUDGE BRACKENRIDGE AND GEN. CHARLES LEE.

On Lee's laſt viſit to Philadelphia, in 1782, he took lodgings at an inn, the *Sign of the Coneſtoga Waggon*, in Market ſtreet. A ludicrous circumſtance here took place, which created conſiderable diverſion: The late Judge H. H. Brackenridge, whoſe poignancy of ſatire and eccentricity of character was nearly a match for that of the General, had dipped his pen in ſome gall, which vehemently irritated Lee's feelings, inſomuch that he challenged him to ſingle combat, which Brackenridge declined, in a very eccentric reply. Lee, having furniſhed himſelf with a horſewhip, determined to chaſtiſe him ignominiouſly on the very firſt opportunity. Obſerving Brackenridge going down Market ſtreet a few days thereafter, he gave him chaſe, and Brackenridge took refuge in a public houſe, and barricaded the door of the room he entered. A number of perſons collected to ſee the ſport. Lee damned the Judge, and invited him to come out and fight him like a man. Brackenridge replied that he did not like to be ſhot at, and made other curious obſervations, which only increaſed Lee's irritation and the mirth of the ſpectators. Lee, with the moſt bitter imprecations, ordered him to come out, when he ſaid he would horſewhip him. Brackenridge replied that he had no occaſion for a diſcipline of that kind. The amuſing ſcene laſted ſome time, until at length Lee, finding that he accompliſhed no other object than calling forth Brackenridge's wit for the amuſement of the byſtanders, retired. This had ſuch an effect on him, that, in a few days, he was taken with a ſhivering, the forerunner of a fever, of which he died, October 2, 1782.—(THOMAS WILSON'S *Biography of American Military and Naval Heroes*. 2 volumes 8vo. New York, 1817.)

IV.

CIBBER, though verſed in the province of the drama—which is perhaps eſſential to make a good dramatic writer, ſince the knowledge of ſtage effect is of great conſequence—poſſeſſed a genius not above mediocrity, and Tate was a very indifferent poet. Yet there is a line in Cibber's *Richard*, written by himſelf, ſo characteriſtic of the manner of his archetype, that it has often been cited as one of Shakeſpeare's beauties. I mean the exclamation of Richard on Buckingham's being taken:

"Off with his head! ſo much for Buckingham."

"And I heard," ſays Mr. Pye (*Comment. on Ariſtotle*), "Mr. Pitt, afterwards Lord Chatham, quote the following verſe of Tate's in the Houſe of Commons, undoubtedly taking it for Shakeſpeare's:

'Where the gored battle bleeds in every vein.'"

V.

We find the ſignificant ceremony of lifting up the hand in ſwearing, practiſed by the Greeks and Trojans. Thus Agamemnon ſwears in Homer (*Iliad*, vii. 412):

"To all the gods his ſceptre he uplifts."

And Dolon, requiring an oath of Hector (*Iliad*, x. 321):

"But firſt exalt thy ſceptre to the ſkies,
And ſwear"——

So in Virgil (*Æneid*, xii. 196), we find Latinus, when ſwearing, looking up to heaven, and ſtretching his right hand to the ſtars.

And we even meet with traditionary traces of their gods ſwearing in like manner. Thus Apollo, in Pindar, orders Lacheſis, one of the Fates, to lift up her hands, and not violate the great oath of the gods.—(*Memorabilia*, by JAMES SAVAGE, author of *The Librarian*.)

Miscellaneous Items.

DE TRIBUS IMPOSTORIBUS.

M. D. IIC.
Texte Latin, Collationné ſur l'exemplaire
Du Duc de la Vallière,
aujourd'hui a la Bibliothèque Impériale
augmente de variantes de pluſieurs manuſcrits, etc.
et d'une notice
Philologique et Bibliographique
Par Philomneſte Junior.
(M. Guſtave Brunet. ?)
Paris, chez Jules Gay, Editeur
Quai des Auguſtins, 25.
1861. 12mo. pp. lv. 57.

Tiré à 432 exemplaires, numérotés de I à 432.
2 ſur peau de vélin,
20 ſur papier de Hollande,
30 ſur papier vélin, et
380 ſur papier vergé ordinaire.

This little volume is a handſome reprint of one of the moſt extraordinary books in the whole range of bibliography. For more than two hundred years its authorſhip has been the ſubject of much bitter and acrimonious controverſy among the learned. It has been attributed to Boccacio, Poggio, Peter Pomponatius, Machiavel, Eraſmus, Ochino, Eſtienne Dolet, Servetus, Rabelais, William Poſtel, Giordano Bruno, Vanini, Thomas Campanella, Muretus, and even to Milton. It has always been ſo exceſſively rare, that many authors have denied its exiſtence. The Duc de la Vallière poſſeſſed a copy, which was ſold at his ſale for four hundred and ſeventy-four francs. Another copy was in the poſſeſſion of M. Renouard, and was ſold at his ſale, in 1853, for one hundred and forty francs. A copy was alſo in the celebrated Crevenna library. Theſe, we believe, are the only copies of the original edition known to be extant. It is to this remarkable book that Sir Thomas Browne alludes in his *Religio Medici* (London, 1672, 4to), ſect. 20, where he ſpeaks of "that Villain and Secretary of Hell, that compoſed that miſcreant piece of the three Impoſtors," &c. It is quite ſurpriſing that Mr. Wilkin and Mr. Gardiner, in their elaborate editions of the *Religio Medici*, ſhould have paſſed over this ſingular alluſion to a curious book without a word of comment. But it is not at all aſtoniſhing that Mr. Fields, and "*thoſe friends who have kindly aided him with their corrections and annotations*," ſhould have ſlurred over this paſſage in ſilence; for there is not a ſingle note or reference, in Mr. Fields's recent edition of the *Religio Medici*, which is not to be found either in that of Mr. Wilkin or in the excellent edition edited by Mr. Henry Gardiner, and publiſhed by Pickering in 1845. As we deſign ſoon to give a detailed account of the peculiar character and hiſtory of the De Tribus Impostoribus, we ſhall diſmiſs it for the preſent, with this brief notice.

COLERIDGE'S NOTES ON COLQUHOUN.

I have a ſmall collection of books, each of which contains the autograph of ſome well-known Engliſh author, to whom it formerly belonged: a few are enriched with annotations. Among the latter is a copy of Patrick Colquhoun's *Treatiſe on Indigence* (London, 1806), once in the poſſeſſion of Coleridge. It does not appear to have belonged to him, however, but to Mr. Thomas Poole, whoſe name is written on the cover, and who, if I remember rightly, was one of his neighbors at Nether Stowey. Coleridge's opinion of the volume is ſummed up thus on the fly-leaf:

"There appear to me many and important exceptions to ſeveral of the doctrines and propoſals advanced in this Treatiſe; yet it is an excellent Book ſpite of theſe exceptions. S. T. C."

In the *Preliminary Elucidations* of Mr.

Colquhoun occurs the following paragraph (pp. 7, 8):

"*Poverty* is therefore a moſt neceſſary and indiſpenſable ingredient in ſociety, without which nations and communities could not exiſt in a ſtate of civilization. It is the lot of man—it is the ſource of *wealth*, ſince without poverty there would be *no labour*, and without labour there could be no *riches*, no *refinement*, no *comfort*, and no *benefit* to thoſe who may be poſſeſſed of wealth—inaſmuch as without a large proportion of poverty ſurplus labour could never be rendered productive in procuring either the conveniences or luxuries of life."

Againſt this paragraph Coleridge has written the following note, which fills the outer margin of the 8th, and the bottom of the 8th and 9th pages:

"Certainly! if the preſent ſtate of general Intellect and morals be ſuppoſed a fair average of the capabilities of ſociety. Otherwiſe I can not ſee why without this *Poverty* (even as here contra-diſtinguiſhed from Indigence) A. might not agree to make Shoes, B. Cloth, C. Breeches, &c: and the whole Alphabet of Labor carry on a ſimilar Barter to the preſent, even tho' one third of Society were *not* devoted to the production of uſeleſs & *debaſing* Luxuries for thoſe who are privileged to live in Idleneſs. —For mark, the definition of Poverty is invidious—he is not a poor, [man?] whoſe ſubſiſtence depends on conſtant Induſtry, but he whoſe bare wants can not be ſupplied without ſuch unceaſing bodily Labor from the hour of waking to that of ſleeping, as precludes all improvement of mind—& makes the intellectual Faculties to the majority of mankind as uſeleſs a boon as pictures to the Blind. Such a man is poor indeed: for he has been robbed by his unnatural Guardians of the very houſe-loom of his *human nature*, ſtripped of the furniture of his Soul. S. T. C. See Milton's Comus, line 765 to 779."

The lines in queſtion are theſe. (The Lady is ſpeaking of Nature:)

——"She, good catereſs,
Means her proviſion only to the good,
That live according to her ſober laws,
And holy dictate of ſpare temperance:
If every juſt man, that now pines with want,
Had but a moderate and beſeeming ſhare
Of that which lewdly-pamper'd luxury
Now heaps upon ſome few with vaſt exceſs,
Nature's full bleſſings would be well diſpenſ'd
In unſuperfluous even proportion,
And ſhe no whit encumber'd with her ſtore;
And then the Giver would be better thank'd,
His praiſe due paid: for ſwiniſh gluttony
Ne'er looks to heav'n amidſt his gorgeous feaſt,
But with beſotted baſe ingratitude
Crams, and blaſphemes his feeder."

R. H. S.

SUCKLING AND SHAKESPEARE AGAIN.

(*Philobiblion No. I., p.* 21.)

My ſuppoſition that no one had noticed the poem of Suckling's, to which I called the attention of your readers in the firſt number of **The Philobiblion**, was an erroneous one, I have ſince learned: ſo I haſten to correct it. It was printed by Malone in his notes to *The Rape of Lucrece*. He gives, as I did, the variations of the two copies, and conjectures that the one uſed by Suckling preceded the writing of *The Rape of Lucrece*, in which it was afterwards incorporated. It may be found, he tells us, in *England's Parnaſſus*. As this volume was publiſhed in 1600, ſix years after the firſt appearance of *The Rape of Lucrece*, I am inclined to think the ſtanzas in queſtion were an emendation from the printed copy of the poem, rather than that they are a firſt draught—

"With all their imperfections on their head."

The point, however, is of no particular conſequence. One thing ſeems to me pretty certain, viz.: that Suckling was not

as familiar with Shakeſpeare's *Poems* as he ſeems to have been with his *Plays*.

R. H. S.

Notes and Queries.

FRENCH TRANSLATION OF THE EPISTOLÆ OBSCURORUM VIRORUM.

(*Philobiblion No. I., p.* 23.)

In the new edition of Michaud's *Biographie Univerſelle* (Paris, 1854), and in the article on Jean-Marie-Louis Coupé, it is ſtated that Coupé intended giving a translation of the *Epiſtolæ Obſcurorum Virorum*. I quote the words of M. Weiſs, the author of the article. In his notice of Coupé's *Soirées Litteraires* (20 vols. 8vo, Paris, 1795–1801), M. Weiſs ſays that Coupé, in the preface to his twentieth and laſt volume, ſpeaks of his project of giving a tranſlation of the Latin letter-writers (*Epistolaires*), concluding them with a verſion of the *Epiſtolæ Virorum Obſcurorum*, which he ſays "are worth all the celebrated ones of the preſent day." Coupé died in Paris in 1818, before he had executed this deſign. If there had been a tranſlation in as modern French as the extract given by Voltaire, Coupé would hardly have deemed it neceſſary to propoſe a new one. This may, perhaps, ſerve as a piece of collateral evidence, ſhowing that there has never been a French tranſlation of theſe famous *Epistolæ*, and that Voltaire's extract from them was ſimply a paſſage tranſlated by himſelf.

T. E.

BOSTON.

ROBERT LANDOR.

In *The Doctor* (interchapter viii. vol. ii.), Southey ſays: "Robert Landor (a true poet like his great brother, if ever there was one) ſays finely in his *Impious Banquet:*

'There is a pauſe near death, when men grow bold
Towards all things elſe.'"

Can any of your readers tell me any thing concerning this Robert Landor? I can not find any further notice of him or of his works. Though Walter Savage Landor does not need, at this late day, to have his well-deſerved reputation ſupported by the revival of any of Southey's commendations, yet as a ſtudy of the mutual puff ſyſtem may not be either unintereſting or unprofitable in theſe times, it may be well enough to underſtand why Southey, who was a general detractor of all his literary contemporaries, ſhould have ſo perſiſtently praiſed Landor. In the *Public Characters* for 1816, Landor is mentioned as a perſon deſerving notice principally from the fact that Southey has ſpoken ſo highly of him. The key to this high opinion of the Laureate's is to be found in the fact that Landor thought highly of Southey's poems, and even went ſo far in this ſingular enthuſiaſm as to offer to print, at his own expenſe, all the epics that Southey would write of his intended ſeries in illuſtration of all the known religions in the world, and this too after the bookſellers had wiſely concluded to diſcontinue the experiment. This fact appears in the four volumes of Selections from Southey's Letters, edited by his ſon-in-law. Walter Savage Landor, as well known, is full of the eccentricities of genius; his admiration of Southey was one of them. Can it be that his brother's only claim to Southey's praiſe was a ſimilar eccentricity, or is he really as admirably original? Perhaps ſome of your readers can tell me.

T. C.

BLUNDERS IN BOHN'S DICTIONARY OF CLASSICAL QUOTATIONS.

The following epigram is No. 21 in "Scott's Martial:"

"Pharmaca das ægroto, aurum tibi porrigis æger:
Tu morbum curas illius, ille tuum."

Bohn's Dictionary of Claſſical Quotations makes Martial the author of the epigram. It is not, however, to be found in Bohn's "Martial's Epigrams," nor in any edition of Martial that I have ever ſeen.

If the editor of Bohn's Dictionary had read the note ſubjoined to this epigram, he would have inferred, as I do, that Scott himſelf was the author.

Again, Bohn credits to Martial the line,

"Riſu inepto res ineptior nulla eſt."

It is from Catullus, Carm. 29, *in Egnatium.*

In another place, Martial is incorrectly quoted:

"Caſta moribus et integra pudore"

ſhould read—

"Caſtus moribus, innocens pudore."
(Lib. vi. line 28.)

The following, attributed to Martial, is not found in his works. Who is the author?

"Omne epigramma ſit inſtar opis, aculeus illi,
Sint ſua mella, ſit et corporis exigui."

A. G. J.

"DRAMATIC PUFFING BURLESQUED."

"On Saturday, Mrs. Siddons, about whom all the world has been talking, expoſed her beautiful, adamantine, ſoft, and lovely perſon, for the firſt time, at Smock-Alley Theatre, in the bewitching, melting, and all-tearful character of Iſabella. From the repeated panegyrics in the impartial London newſpapers, we were taught to expect the ſight of a heavenly angel; but how were we ſupernaturally ſurpriſed into the moſt awful joy, at beholding a mortal goddeſs! The houſe was crowded with hundreds more than it could hold, with thouſands of admiring ſpectators, that went away without a ſight. This extraordinary phenomenon of tragic excellence! this ſtar of Melpomene! this comet of the ſtage! this ſun of the firmament of the Muſes! this moon of blank verſe! this queen and princeſs of tears! this Donnellan of the poiſoned bowl! this empreſs of the piſtol and dagger! this chaos of Shakeſpeare! this world of weeping clouds! this Juno of commanding aſpects! this Terpſichore of the curtains and ſcenes! this Proſerpine of fire and earthquake! this Katterfelto of wonders! exceeded expectation, went beyond belief, and ſoared above all the natural powers of deſcription! She was nature itſelf! She was the moſt exquiſite work of art! She was the very daiſy, primroſe, tuberoſe, ſweet-brier, furze-bloſſom, gilliflower, wallflower, cauliflower, aurica, and roſemary! In ſhort, ſhe was the bouquet of Parnaſſus! Where expectation was raiſed ſo high, it was thought ſhe would be injured by her appearance; but it was the audience who were injured: ſeveral fainted before the curtain drew up! but, when ſhe came to the ſcene of parting with her wedding-ring, ah! what a ſight was there! the very fiddlers in the orcheſtra, 'albeit unuſed to the melting mood,' blubbered like hungry children; and when the bell rang for muſic between the acts, the tears ran from the baſſoon-player's eyes in ſuch plentiful ſhowers, that they choked the finger-ſtops, and, making a ſpout of the inſtrument, poured in ſuch torrents on the firſt fiddler's book, that, not ſeeing the overture was in two ſharps, the leader of the band actually played in one flat. But the ſobs and ſighs of the groaning audience, and the noiſe of corks drawn from the ſmelling-bottles, prevented the miſtake between the flats and ſharps being diſcovered. One hundred and nine ladies fainted! forty-ſix went into fits! and ninety-five had ſtrong hyſterics! The world will ſcarcely credit the truth, when they are told that fourteen children, five fat women, one hundred tai-

lors, and ſix common-councilmen, were actually drowned in the inundation of tears that flowed from the galleries, the ſlips, and the boxes, to increaſe the briny pond in the pit; the water was three feet deep, and the people that were obliged to ſtand upon the benches, were in that poſition up to their ankles in tears! An act of Parliament againſt her playing any more will certainly paſs," &c., &c.

This piece of burleſque dramatic puffing is ſaid to have been written on Mrs. Siddons when ſhe made her firſt appearance on the Dublin ſtage. I ſhould be glad to know the name of the paper or magazine in which it was firſt publiſhed, and alſo the name of the author. NORVAL.

PHILADELPHIA.

GARTH'S DISPENSARY.

(Philobiblion No. I., p. 24.)

R. H. S. cloſes his intereſting note on Garth's "Diſpenſary" with the following query: "What is the original of THE DISPENSARY?" Perhaps this queſtion may be partially answered by citing the title of a burleſque poem alluded to by M. J. H. Reveillé-Pariſe in one of his amuſing notes on the *Lettres de Gui Patin* (Paris, 1846, 8vo), tome ii. pp. 92–3:

LA STIMMIMACHIE,
ou
Le Grand Combat des Médecins Modernes,
Touchant l'Uſage de l'Antimoine,

Poème hiſtori-comique, dédié à MM. les Médecins de la Faculté de Paris, par le Sieur C. C. (Carneau, Céleſtin).

A Paris, chez Jean Paſlé, au Palais, dans la gallerie des Priſonniers, à la Pomme d'or couronnée. Avec privilége du Roy et approbation des Docteurs en Médecine. M.DC.LVI. 8vo.

M. Reveillé-Pariſe apparently believes that this highly ludicrous poem on the "ANTIMONIAN WAR" of the *quack* doctors of the ſeventeenth century ſuggeſted to Garth the idea of the Diſpenſary. His own words are—

"*Il eſt poſſible que cette bouffonnerie ait donné au Doct. S. Garth l'idée de ſon poëme le Diſpenſary.*"

An extended analyſis of *La Stimmimachie* is given by the Marquis Du Roure, in his Analectabiblion, tome ii. pp. 259–262.

PAULUS SILENTIARIUS.

GOLDSMITH CRIBBING.

Turning over the pages of an old volume of verſe which I picked up a few days ago ("Poetical Miſcellanies, Conſiſting of Original Poems and Tranſlations, By the Beſt Hands. Publiſhed by Mr. Steele." London, Tonſon, 1714), I ſtumbled over an epigram, that reminded me of a couplet which the biographers of Goldſmith put into his mouth in boyhood. Not having Prior's Life of "Poor Noll" by me, I took down the Boſton edition of his poetical works (Little & Brown's Aldine "Britiſh Poets"), where, in the Life, by Mitford, I found it.

"The earlieſt ſpecimen of Oliver's poetry," he ſays, "is given in Dr. Percy's narrative at this period of our Poet's life. It was directed in ſpleen againſt a village Orpheus, who had likened him to Æſop dancing:

'Our herald hath proclaimed this ſaying,
See Æſop dancing and his monkey playing.'"

The original of this boyiſh epigram, as I wonder Mitford did not remember—ſince it was in his own copy of Steele's book that I found it—is undoubtedly this couplet (page 49):

"UPON A COMPANY OF BAD DANCERS TO GOOD MUSICK.

"How ill the Motion with the Muſick ſuits!
So *Orpheus* fiddled, and ſo danced the Brutes."

PORTLAND, ME. X.

EARLY POEM BY LAMB.

TO THE POET COWPER,

ON HIS RECOVERY FROM AN INDISPOSITION.

Written ſome time back.

Cowper, I thank my God, that thou art heal'd.
Thine was the foreſt malady of all;
And I am ſad to think that it ſhould light
Upon thy worthy head; but thou art heal'd,
And thou art yet, we truſt, the deſtin'd man,
Born to re-animate the lyre, whoſe chords
Have ſlumber'd, and have idle lain ſo long;
To th' immortal ſounding of whoſe ſtrings
Did Milton frame the ſtately-paced verſe;
Among whoſe wires with lighter finger playing
Our elder bard, Spenſer, a gentler name,
The lady Muſes' dereſt darling child,
Enticed forth the ſofteſt tunes yet heard
In hall or bower; taking the delicate ear
Of the brave Sidney, and the Maiden Queen.
Thou, then, take up the mighty epic ſtrain,
Cowper, of England's bards the wiſeſt and the beſt!

Dec. 1, 1796. C. Lamb.

[*Monthly Magazine and Britiſh Regiſter*, vol. ii. p. 889.]

ACADEMIE DES FEMMES SANS SEXE.

In a little volume entitled *Curioſités Littéraires* (Paris, 1845), I find the following curious account of an Academy eſtabliſhed near Boſton, towards the cloſe of the laſt century, for the purpoſe of educating young women according to the principles of Mary Wolſtonecraft Godwin. The paſſage is as follows:

"En Amérique, près de Boſton, il ſe forma, à la fin du dernier ſiècle, une Académie où l'on ſ'attachait à former des *femmes ſans ſexe,* d'après les principes de Miſtreſs Godwin, la femme du célèbre auteur de *Caleb Williams.* Miſtreſs Godwin prétendait que la femme eſt appelée, par la nature, à partager avec l'homme toutes les fonctions élevées que celui-ci ſ'eſt arrogé exclusivement; que l'homme n'a d'autre ſupériorité que celle de la force muſculaire; et que c'eſt uniquement en ſubiſſant l'influence de l'amour que le ſexe féminin eſt tombé dans l'état de dégradation où il ſe trouve aujourd'hui. Cette Académie, que bien des femmes de nos jours voudraient voir reſſuſciter, n'eut pas une longue durée."—Pp. 385–6.

Is there any hiſtorical evidence that ſuch an inſtitution as this was ever organized in the vicinity of Boſton; and if ſo, where may it be found? Paulus Silentiarus.

Meſſrs. Philes & Co. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of *The Paradiſe of Dayntie Deviſes.* The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges' as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of art, upon India paper, and is limited to 500 copies, as follows:

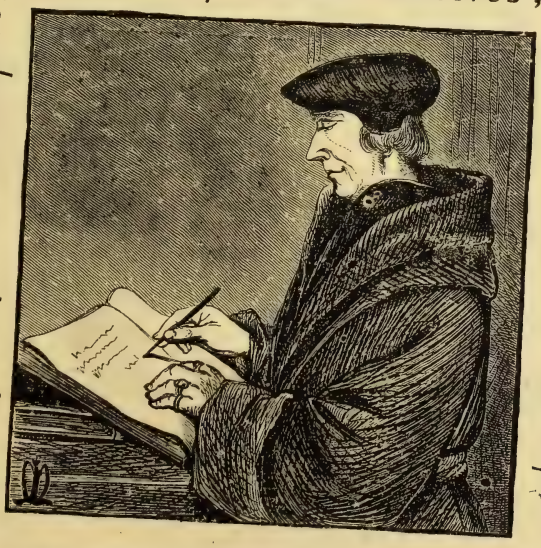
400 on ſmall paper, at $2.00 each.
100 on large paper, at 4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies. Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of old Engliſh poetry. The next volume in the ſeries will be "England's Helicon."

The Philobiblion

A Monthly Catalogue and Literary Journal

Græcos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

C. A. ALVORD, PRINTER.

PROSPECTUS.

IN publiſhing the firſt number of The Philobiblion, a few words of preliminary ſtatement may be neceſſary, as to the peculiar aim and character of the Journal here announced.

The practical buſineſs experience of the Publiſhers, and their ſpecial correſpondence for ſome years paſt with Librarians, Scholars, and Amateur Book Collectors in different parts of the country, have led them to believe that an uſeful and important deſideratum in Literature might be ſupplied by combining the obvious utility of a priced Monthly Catalogue of a choice ſelection of ſtandard works, with a ſeries of Literary Eſſays, and Critical Notices of rare, curious, and valuable books. In addition to this ſcheme, the Publiſhers propoſe to devote a portion of the pages of The Philobiblion to a department of "Notes and Queries," hoping thereby to render it an highly uſeful medium of voluntary communication between the ſtudents and literary men ſcattered throughout the country, on all topics of general intereſt connected with literature; and in which liberal freedom of diſcuſſion will be permitted and encouraged. In accordance with this deſign, the Publiſhers would reſpectfully ſolicit contributions to this portion of their Journal.

The Philobiblion will be printed on India paper, and publiſhed monthly at $2.00 a year, invariably in advance.

All communications ſhould be addreſſed to the Publiſhers,

GEO. P. PHILES & CO.,

No. 51 Nassau Street, N. Y.

Contents of Number IV.

I. George Darley's Paradise Lost. 75

II. Napoleon a Myth. 78

III. Gabriel Barlette. 81

IV. Adversaria. 83

V. Poe's Early Poems. 86

VI. Sale of Zelotes Hosmer's Library. (*Continued.*) 89

VII. Miscellaneous Items: 91

Parnelliana. Death of Dr. Young. Curious French Tranflation of Gray's Epitaph in a Country Churchyard. Sir William Jones on the Philobiblion.

VIII. Notes and Queries: 93

Sedley and Pope. Epitaph on Jacob Tonfon, the Bookfeller. J. G. Prêtre, the Artift. Mary Howitt Cribbing. Paradife of Dayntie Devifes.

IX. Catalogue.

March, 1862. **The Philobiblion.** *Number* 4.

George Darley's Paradise Lost.

I HAVE an early copy of *Paradiſe Loſt* (the third edition, 1678), which I bought three or four years ago, for the ſake of one of its former poſſeſſors, whoſe autograph is on the title-page—George Darley. I knew little of him at the time, except that he was the author of a charming lyrical drama, *Sylvia, or the May Queen* (London, 1827); nor have I been able to learn much ſince. The fulleſt account of him that I have ſeen is in Miſs Mitford's *Recollections of a Literary Life.* She devotes a chapter to him and the Rev. Edward William Barnard, under the head of "Unrecognized Poets," an unfortunate claſs of men for whom ſhe had the largeſt and warmeſt ſympathy.

After a graceful prelude on her theme, in which ſhe compliments Wordſworth for having lived down the ſneers of his critics, and compelled the world to admire him by the bare perſiſtence of his genius, ſhe ſays:

"Men of leſs power and of leſs faith die of the trial. Of ſuch was George Darley. Gifted certainly with high talents, and with the love of ſong, which to enthuſiaſtic youth ſeems the only real vocation, he offended his father, a wealthy alderman of Dublin, by devoting his whole exiſtence to poetry, and found, when too late, that the fame for which he had ſacrificed worldly fortune eluded his purſuit. It is impoſſible not to ſympathize with ſuch a trial; not to feel how ſevere muſt be the ſufferings of a man conſcious of no common power, who ſees day by day the popularity for which he yearns won by far inferior ſpirits, and works which he deſpiſes paſſing through edition after edition, while his own writings are gathering duſt upon the publiſher's ſhelves, or ſold as waſte-paper to the paſtry-cook or the chandler. What wonder that the diſenchanted poet ſhould be tranſmuted into a cold and cauſtic critic, or that the diſappointed man ſhould withdraw into the narroweſt limits of a friendly ſociety, a hermit in the centre of London!

"To add to theſe griefs, Mr. Darley was afflicted by a natural infirmity not uncommon with men of high talent and nervous and ſuſceptible temperament. He ſtammered ſo much as to render converſation painful and difficult to himſelf, and diſtreſſing to his companions. The conſciouſneſs of this impediment (which he called 'his maſk') increased its intenſity, cauſing him to ſhrink from all unneceſſary communications, except with the few to whom he was familiarly accuſtomed, and of whoſe appreciation he was ſure. They ſeem to have eſteemed him much.

"I myſelf never ſaw him. But I ſup-

pofe I owed to the too partial report of fome of his own moft valued friends the honor of being admitted among his correfpondents. Much as I admired him, and fincerely grateful as I felt for his notice, I confefs that thefe elaborate epiftles frightened me not a little. Startling to receive, thefe epiftles, refembling the choiceft part of the choiceft orations, were terrible to anfwer; and as my theory as to letter-writing is, that it fhould be like the eafieft, moft carelefs, moft off-hand talk, and my practice full of blots and blunders, and of every fort of impertinence that a pen can by any chance commit, is apt to carry out my theory even to excefs, I have no doubt but I often returned the compliment by ftartling my correfpondent.

"Befides thefe letters, Mr. Darley fent me a little volume, called '*Sylvia, or the May Queen*,' a dramatic paftoral full of lyrical beauty; a tragedy on the ftory of Thomas-à-Becket, of which the moft original fcene is one in which Richard is reprefented as a boy, a boy forefhowing the man, the playful, grand, and noble cub, in which we fee the future lion; and an unpublifhed poem called '*Nepenthe*,' as different in appearance from the common run of books 'printed for private diftribution,' which are ufually models of typography, of paper, and of binding, as it is in fubject and in compofition. Never was fo thorough an abnegation of all literary coxcombry as was exhibited in the outward form of this '*Nepenthe*,' unlefs there may be fome fufpicion of affectation in the remarkable homeliness, not to fay fqualidness, of the ftrange little pamphlet, as compared with the grace and refinement of the poetry. Printed with the moft imperfect and broken types, upon a coarfe, difcolored paper, like that in which a country fhopkeeper puts up his tea, with two dufky leaves of a ftill dingier hue, at leaft a fize too fmall for cover, and garnifhed at top and bottom with a running margin in his own writing, fuch (refembling nothing but a ftreet ballad or an old 'broadfide') is the fingular difguife (ah, Mr. Darley might well have called that a mafk!) of the ftriking poem of which I am about to offer an extract. There is no reading the whole, for there is an intoxication about it that turns one's brain. Such a poet could never have been popular. But he was a poet."

She gives four pages of *Nepenthe*—four dreamy pages of dainty, luxurious verfe, which make one long to fee the reft of the poem—and concludes as follows:

"Mr. Darley's death was even more lonely than his life. The kind and admirable perfons who had been his beft and trueft friends in London, wrote to his brother in Dublin as foon as the imminent danger of his laft illnefs was known. No anfwer arrived. He died; and they wrote again ftill more preffingly, and then, after a delay which rendered his interment inevitable, it was difcovered that the brother in Ireland lay dead alfo."

A date or two, and the names of fome of Darley's books, are all that I can add to his brief and imperfect memoir. He was born in Dublin, in 1785; ftudied in Trinity College, in the fame city, and graduated in 1811; went to London in 1825, and became attached to *The Literary Gazette*, and *The Athenæum*; died in 1849.

Allibone gives the following as a lift of his works:

Poems. Sylvia, or the May Queen (London, 1827, 12mo); *Familiar Aftronomy* (1830, 12mo); *Popular Algebra* (third edition, 1836, 12mo); *Geometrical Companion* (fecond edit., 1841, 12mo); *Ethelftan, a Dramatic Chronicle* (1841, 8vo); *Geometry* (fifth edit., 1844, 12mo); *Errors of Extafie and other Poems* (8vo); *Trigonometry* (third edit., 1849, 12mo).

Befides thefe works, he edited an edition of Beaumont and Fletcher, for Moxon, a fact of which Allibone feems to have been

ignorant. He is alſo the author (if Appleton's *Cyclopædia* may be relied upon) of *Labors of Idleneſs*—a poem, I preſume.

Dr. Griſwold, in his *Poets and Poetry of Europe* (ſecond edit., 1845), attributes to him *The Manuſcripts of Erdeley*—the work of Mr. George Stephens, author of *Dramas for the Stage.*

So much for George Darley, of whom I ſhould be glad to know more. And now for the copy of *Paradiſe Loſt*, which contains a number of curious annotations in his neat but rather cramped writing, moſtly referring to parallel paſſages in earlier poets. What induced him to annotate Milton, on whom ſo many have tried their hands, I know not; perhaps the editing him at ſome future time was one of his "pleaſures of hope." Be this as it may, his notes are valuable, as ſhowing a wide range of reading; and if in ſome of them he has been anticipated by Todd and others, he is ſtill entitled to credit for independent and careful reſearch. The following, I believe, are original with him. At any rate, I do not find them in Todd, the moſt minute of all the Miltonic commentators.

BOOK I.

"No light, but rather darkneſs viſible." l. 63.
Where the light is as darkneſs.—Job x. 22.

"Created hugeſt that ſwim th' Ocean ſtream." [l. 202.
Stream in Saxon means the ſea.

"Hewn on *Norwegian* Hills, to be the Maſt." l. 293.
Maſt-great the ſpear was, which the Gallant bore,
Which in his warlike pride he made to ſhake,
As winds tall cedars toſs on mountains hoar.
Fairfax—Tasso, III, 16.

"Though all the Giant brood
Of *Phlegra* with th' Heroic Race were joyn'd." ll. 576–'7.
Phlegra, the field where all the ſons of earth
Muſtered againſt the gods, did ne'er acknowledge
So proud & huge a monſter.
Sejanus, A. V. S. laſt.
The blood of Giants, which were ſlaine
By thundering Jove, on the Phlegrean plaine.
Faerie Queene, V. Canto 7, 10.

"With fear of change
Perplexes Monarchs." ll. 598–'9.
Qual con le chiome ſanguinoſe orrende
Splender cometa ſuol per l'aria aduſta,
Che i regni muta, e i feri morbi adduce,
Ai purpurei tiranni infauſta luce.
Ger., Lib. vii. 52.

"The ſudden blaze
Far round illumin'd hell." ll. 665–'6.
Odin's hall is ſaid to be illumined by drawn ſwords. V. Wart., Sp. 11. 310, *for this quotation from Hickes. V. Edda, IId Part, & alſo V. Iliad XIX.*

BOOK II.

"And through the palpable obſcure find out." l. 406.
"*Darkneſs that may be felt.*" *Alſo Warton*, (*Sp.* 11. 267) *quotes Hobbes*, 1650, "*palpable darkneſs.*"

"The parching Air
Burns frore." ll. 594–'5.
Urebant montana nives.—Lucan, IV. 52. *Ambuſti artus vi frigoris.*—Tac., Ann. XIII.

"The likeneſs of a Kingly Crown had on." l. 673.
And on his head like to a coronet
He wore.—Faerie Queene, IV. 2c. 27.

"Wing ſilently the buxom Air." l. 842.
And with wide winges to beat the buxome ayre.
Faerie Queene, III. XIc. 34.

"Had from his wakeful cuſtody purloind
The guarded Gold." ll. 946–'7.
V. Pliny, XI. 31, *where the prodigious Ants wd ſeem identic with the Gryphons.*

"Tamely endur'd a Bridge of wondrous length." l. 1028.
Bridge between Life & Death, Earth & Hell, mentioned in the Edda, XXIX Fable.

BOOK IV.

"How from that Saphire Fount the criſped Brooks." l. 237.
V. Warton on Comus, 984. (*Along the criſped ſhades and bowers.*)

"And heav'nly Quires the Hymenæan ſung." [l. 711.
Their Hymenean all the palace rung.
Chapman's Theocritus, Id. 18.

"Not to know mee argues your ſelves unknown." [l. 830.
Thou know'ſt me now,
If thou at all art known.—Samson, 1093. (This reference is wrong.)

BOOK V.

"*Aurora's* fan
Lightly diſpers'd." ll. 6, 7.
Come gentle Zephyr, trickt with thoſe perfumes
That erſt in Eden ſweetened Adam's love,
And ſtroke my boſom with thy ſilken fan.
PEELE's David & Bethſabe.

"Till the Sun paint your fleecie ſkirts with Gold." l. 187.
. . . *A cloud* . . .
Whoſe ſkirts were bordered with bright ſunny beams
Gliſtering like gold.
Faerie Queene, V. 9c. 28.

"Or they led the Vine
To wed her Elm." ll. 215–'16.
The loving Vine about her Elm is twined.
FAIRFAX—TAS. II, 63.
The married Elm fell with his fruitful Vine.
Ditto, III, 75.

"Thrones, Dominations, Princedoms, Vertues, Powers." l. 601.
Archangellis, Angellis, and Domynationſs,
Tronis, Poteſtalis, & Martyrs ſeir.
DUNBAR, Nativitie of Chryſte.

R. H. S.

Napoleon a Myth.

THE following ingenious piece of ſophiſtry is intereſting as a pendant to Archbiſhop Whately's treatiſe, *Hiſtoric Doubts Relative to Napoleon Bonaparte*, firſt printed in 1819. It is tranſlated from a little volume entitled "*Curioſités Hiſtoriques. Paris. Paulin et le Chevalier, Editeurs,* 1855"—which forms the ninth of the ſeries of the *Bibliothèque de poche, par une Société de gens de lettres et d'érudits.*

"To a great number of peaſants Napoleon is not dead; theſe good perſons, by an effort of credulity, arrive finally at an entirely oppoſite opinion to that ſo wittily maintained by an eccleſiaſtic of Agen, in 1836: *Comme quoi Napoléon n'a jamais exiſté.*"

We will give extracts from the pamphlet, in which the author developes his ſyſtem, an excellent parody of that of Dupuis in his *Origine des Cultes*, and alſo a very ingenious ſatire on the hiſtorical and archæological methods of many of our learned men:

"NAPOLEON is the Sun perſonified.

1. Between the name of NAPOLEON and that of APOLLO or APOLEON, the Sun-made man, we muſt grant that the difference is not great. There is a letter or even a ſyllable more, for ſometimes it was written *Néapoléo*, as on the column of the *Place Vendôme.* But what difference does this ſyllable make? Even granting it, it is well that it is there. This ſyllable is doubtleſs Greek, like the reſt of the name; and in Greek, *né* (*νη*), or *nai*, is one of the ſtrongeſt forms of affirmation, which we may tranſlate by the word *truly;* whence it follows that NAPOLEON ſignifies *truly* APOLLO. He is, then, truly the Sun.

But his other name, BONAPARTE, how explain that? Nothing more ſimple. The day is divided into two parts: one good and luminous; the other bad and dark. To the Sun we owe the good part, *bona pars:* whence, very naturally, APOLLO, or NE-APOLEON, received the ſirname BONAPARTE.

2. Apollo was born in Delphos, an Iſle in the Mediterranean Sea: Napoleon was born in Corſica, another iſland in the ſame ſea.

See the reſemblance. According to Pauſanias, Apollo was an Egyptian divinity. And 'they ſay that, in Egypt, Napoleon was thought to be endowed with an extraordinary character, and to be a friend of Mohammed, and that there he received ſuch homage as amounted to adoration.'

3. It is pretended that his mother was called *Letitia;* but under this name of Letitia, which means joy, it was intended to deſignate Aurora, whoſe brilliant birth ſpreads joy over all nature; Aurora, who

gives birth for the world to the Sun, as the poets ſay, in opening for him, with her roſy fingers, the gates of the Orient.

And again, it is very remarkable that, following the Grecian mythology, the mother of Apollo was called *Leto* or *Lêto* (Λητω). But if of *Leto* the Romans made *Latona*, the mother of Apollo and Diana, we have preferred in our age to make *Letitia* of it, becauſe *Lætitia* is the ſubſtantive of the verb *lætor*, or the unuſed form *læto*, which means to inſpire with joy.

It is, then, certain that this *Letitia* is taken, as was her ſon, from the Grecian mythology.

4. According to what is told, this ſon of Letitia had three ſiſters; and it is indubitable that theſe three ſiſters are the three Graces, who, with the Muſes, their companions, made the ornaments and the charms of the court of Apollo, their brother.

5. It is ſaid that this modern Apollo had four brothers. But theſe four brothers are the four Seaſons of the year, as we will prove. But we ſhould not be offended at ſeeing the Seaſons of the year repreſented by men rather than by women. This ſhould not appear even new; for, in French, of the four Seaſons of the year, only one is feminine, that is Autumn: and further, our grammarians diſagree greatly on this point. But, in Latin, *Autumnus* is no more feminine than any one of the other Seaſons. Thus, there is no difficulty upon this head. The four brothers of Napoleon can repreſent the four Seaſons of the year; and what follows goes to prove that they did really do ſo.

Of the four brothers of Napoleon, three, it is ſaid, were kings; and theſe three kings are—Spring, which reigns over the flowers; Summer, which reigns over the harveſts; and Autumn, which reigns over the fruits. And, as theſe three Seaſons depend upon the powerful influence of the Sun, they tell us that the three brothers of Napoleon derived their royalty from him, and reigned only by him. And when they add that, of the four brothers of Napoleon, there was one who was not a king, it is becauſe, of the four Seaſons of the year, there is one which reigns over nothing—that is, Winter.

But if, in order to weaken our parallel, it is pretended that Winter is not without an empire, and to him is attributed the ſad principality of the ſnows and froſts which, in this melancholy ſeaſon, whiten our fields, our anſwer is ready: it is, we ſay, this very thing which they have wiſhed to indicate to us by the vain and ridiculous principality with which it is pretended that this brother of Napoleon was endowed after the decadence of his family—a principality which they have attached to the village of Canino, in preference to any other, becauſe *canino* comes from *cani*, which means the white hairs of cold old age, that remind us of Winter. For, to the eyes of the poets, the foreſts which crown our hills are hair; and when the winter covers them with froſt, they are the white hair of failing nature, in the old age of the Year:

"Cum gelidus creſcit *canis* in montibus humor."

Thus, the pretended prince of Canino is nothing but Winter perſonified—Winter, which commences when there remains nothing of the three fine Seaſons, and when the ſun is at its greateſt diſtance from our lands, invaded by "the children of the North," a name which the poets have given to the Winds which, coming from thoſe countries, take all color from our fields, and cover them with ſnow; a fact which has furniſhed the ſubject of the fabulous invaſion of France by the people of the North, when they made diſappear a flag of diverse colors with which ſhe was embelliſhed, and ſubſtituted a white flag, with which ſhe has been completely cov

ered ever ſince the disappearance of the fabulous Napoleon. But it would be uſeleſs to repeat here, that this is only an emblem of the froſts which the winds of the North bring to us during the winter, in the place of the colors which the Sun produces in our fields before he has moved ſo far from us by his declination to the South; all matters in which it is eaſy to ſee the analogy with the ingenious fables which have been imagined in our age.

6. According to the ſame fables, Napoleon had two wives: the ſame number have been attributed to the Sun. Theſe two wives were the Moon and the Earth—the Moon, according to the Greeks (Plutarch ſays ſo); and the Earth, according to the Egyptians: with this remarkable difference, that of one (that is, the Moon) the Sun had no poſterity, and that of the other he had a ſon, *an only ſon*, that is, the little *Horus*, the ſon of Oſiris and Iſis; that is, of the Sun and the Earth, as we ſee in the *Hiſtory of Heaven* (vol. i. p. 61–). It is an Egyptian allegory, in which the little *Horus*, born from the Earth fecundated by the Sun, repreſents the fruits of agriculture. And preciſely ſo have they placed the birth of the pretended ſon of Napoleon, on the 20th of March, the Spring equinox, becauſe it is in the Spring that the productions of agriculture take their great development.

7. They ſay that Napoleon put an end to a devaſtating ſcourge which *terrorized* all France, and which they call the Hydra of Revolution. But a hydra is a ſerpent, and the ſpecies is of ſmall importance, particularly when the whole matter is a fable. It is the ſerpent Python, a monſtrous dragon, who was the *terror* of Greece, and who was ſtrangled by Apollo when he was yet in his cradle; and therefore it is that they tell us Napoleon commenced his reign by ſtrangling the French Revolution, as chimerical a matter as the reſt; for we ſee clearly that *revolution* is derived from the Latin word *revolvo*, which indicates the poſition of a ſerpent coiled up upon himſelf. It is Python, and nothing elſe.

8. The celebrated warrior of the nineteenth century had, they ſay, twelve marſhals of his empire, at the head of his armies, and four not in active ſervice. But the firſt twelve (as well known) are the twelve ſigns of the Zodiac, marching under the orders of the Sun Napoleon, and commanding, each of them, a diviſion of the innumerable army of Stars, which is divided into twelve parts, correſponding to the twelve ſigns. Such are the twelve marſhals, who, according to our fabulous chronicles, were in active ſervice under the emperor Napoleon; and the four others, it would ſeem, are the four cardinal points, which, motionleſs in the midſt of the general movement, repreſent very well the non-activity in queſtion.

Thus, all theſe marſhals, active as well as inactive, are purely ſymbolical beings, who have no more reality than their chief.

9. They tell us that the chief of ſo many brilliant armies had glorioſuſly overrun the countries of the South, but, having penetrated too far North, he could not maintain himſelf there. But all this characterizes perfectly the march of the Sun.

The Sun, it is well known, rules as a ſovereign in the South, as is ſaid of the emperor Napoleon. But what is very remarkable is, that after the equinox of Spring the Sun tries to reach the regions of the North by moving away from the equator; but at the end of *three months'* advance towards theſe countries, he meets the boreal tropic, which forces him to retreat and return upon his ſteps towards the South, following the ſign Cancer—that is, *the Crab*—a ſign to which this name was given (ſays Macrobius) in order to expreſs the retrograde march of the Sun in this portion of his circle. It is from this that they

have evolved the imaginary expedition of Napoleon towards the North, to Moſcow, and the humiliating retreat with which they ſay it was followed.

Thus, all they tell us of the ſucceſſes and reverſes of this ſtrange warrior are only alluſions to the Sun.

10. Finally, and this needs no explanation, the Sun riſes in the eaſt and ſets in the weſt, as all the world knows. But, for the ſpectators on the borders of the ocean, the Sun ſeems to emerge in the morning from the eaſtern ſeas, and to ſink in the evening in the weſtern ſeas. It is thus that all the poets deſcribe his riſing and his ſetting. And this is all that we ſhould underſtand when they tell us that Napoleon came by ſea from the Eaſt (from Egypt) to reign over France, and that he diſappeared in the weſtern ſeas, after a reign of twelve years, which are only the twelve hours of the day, during which the Sun ſhines above the horizon.

He reigned only one day, says the author of the *Nouvelles Meſſeniennes*, ſpeaking of Napoleon; and the manner in which he deſcribes his elevation, his decline, and his fall, proves that this charming poet has ſeen, as we do, nothing in Napoleon but an image of the Sun: and he is nothing elſe. It is proved by his name, by the name of his mother, by his three ſiſters, his four brothers, his two wives, his ſon, his marſhals, and his exploits; it is proved by the place of his birth, by the region whence he came in entering upon his career of domination, by the time he ſpent in paſſing through it, by the countries where he ruled, by thoſe where he failed, and by the region where he diſappeared, pale and *uncrowned*, after his brilliant courſe, as the poet Delavigne ſays.

It is, then, proved that the pretended hero of our age is only an allegorical perſon, all of whoſe attributes are borrowed from the Sun; and conſequently, Napoleon Bonaparte, of whom ſo much has been ſaid and written, has never even exiſted, and the error which ſo many perſons have paſſively received comes from a *quidproquo:* it is becauſe they have taken the mythology of the nineteenth century for hiſtory.

P. S.—We could ſtill bring to the ſupport of our theory a great number of royal ordinances, the unqueſtionable dates of which are evidently contradictory to the reign of the pretended Napoleon; but we have our motives for not uſing them."

Gabriel Barlette.

Gabriel Barlette was the moſt diſtinguiſhed of the monkiſh preachers of the end of the fifteenth century. His popularity gave riſe to the proverb—

"Neſcit prædicare, qui neſcit Barlettare."

Yet ſo fleeting is the cheap notoriety of extravagance, that neither the date of his birth nor of his death are known. He has left no record behind him but his ſermons; and ſome modern critics have tried to deprive his memory of the credit of theſe.

His name, it has been ſaid, was taken from *Barlette*, a village in the kingdom of Naples; while by other authorities *Aquino*, a ſmall place which will be ever memorable for having given birth and a name to Thomas Aquinas, is ſaid to have added to its claims upon poſterity by producing Barlette alſo. This laſt opinion is probably the correct one; at leaſt, it has the preponderating weight of authorities in its favor.

Of the period of Barlette's life nothing is known, except that it is ſuppoſed he was alive in 1480, ſince he mentions, in one of his ſermons, the capture of Otranto by the Turks, which took place in that year.

Leandro Alberti, who was born in 1479

and died in 1552 or '53, calls Barlette "a learned and eloquent preacher," and ſays in his *Deſcrizzione di tutta Italia*, &c. (Bologna, folio, 1550), ſpeaking of Barlette, that "ſermons have been printed which are attributed to him, which in truth were not worthy of ſo great a man: they are the work of an ignorant perſon whom I knew in my youth. In order to give them value, he printed them under the name of P. Gabriel."

But then we muſt remember that Alberti was a Dominican, and that Barlette belonged to the ſame order; and ſince—

"Concerning thoſe of our own ſect or creed
To tell the truth is very hard indeed"—

we muſt not put too great faith in Alberti's teſtimony, even though he is not ſingle in his opinion.

Other writers, who wiſhed to reſcue Barlette's reputation, have ſuppoſed that the extravagances in his ſermons were added in the century after his death; but as the firſt editions contain them, this opinion is hardly tenable.

Others, again, have ſuppoſed two Barlettes—one ſerious, the other burleſque; but there can be no doubt that the ſermons, ſuch as we have them, were the productions of a ſingle perſon.

The fact ſeems to be, that Barlette, though perhaps a good man, an earneſt man, and it may be a man of ſome learning, had ſtill the folly to deſire a reputation as a ſenſation preacher; and like all men of his type, now as well as then, he appealed to the loweſt claſs among his hearers, and ſo—

"While he to fiſh for men pretended,
And from the Twelve to be deſcended,
He uſed mean bait, and caught his fools
As mackerel are caught, in ſchools."

Perhaps, however, ſince the popularity of his ſermons is undoubted, they are more valuable to us on account of their extravagances, inaſmuch as they ſerve the better to ſhow the character of the civilization of his time, of the abuſes in the Church, of the ignorance of the people which permitted them, of the wonderful mixture of learning and ſtupidity, of freedom and bigotry, which make it ſo hard to arrive at an accurate comprehenſion of the Middle Ages.

But for the ſermons themſelves:

"Non eſt plus erubeſcentia tenere publicé concubinas, accipere ſacramenta falſa, & omnia illicita perpetrare. A Saracenis, ab Agarenis, ab Arabis, ab Idumæis, a Mahometanis, a barbaris, a Judæis, ab infidelibus o falſe Christiane hæc accepiſti."

"Non eſt amplius verecundia publicé tenere concubinas: finitur uxor, & nutritur putana cum manicis rubeis."

"Hoc impedimento impedit diabolus linguam Sodomitæ, qui cum pueris rem turpem agit. O naturæ deſtructor! Impeditur ille qui cum uxore non agit per rectam lineam. Impeditur qui cum beſtiis rem agit turpem. O beſtia deterior!"

"Exemplum prælati, quem novi Januæ, qui loqui neſciebat niſi per corpus & nomen diaboli. Quum nemo anderet monere, ego Gabriel officium ſuſcepi, dicens, Pater reverende, plures de veſtris nobis dicunt quod neſcitis loqui ſine iuramento & nomine diaboli. At epiſcopus in impatientiam verſus ait. In nomine diaboli & quis de me ita dicit? Per corpus Chriſti non eſt verum. Cui reſpondi. Reverende domine a vobis teſtimonium capio; ſicque cum rubore diſceſſit."

"Quia tempore paſſionis, quanvis ſui dolores eſſent intenſi, videndo filium affligi, tamen volebat filium mori pro humanæ generationis ſalvere. Et ut dicit archiepiſcopus. Si alius modus non fuiſſet, ipſamet filium proprium occidiſſet. Quia non minor erat charitas ſua quam Abrahæ qui filium ſuum erat paratus occidere."

"Unde iſto mane ad Mariam veniunt dicentes. Heu filius tuus nobis promiſit mittere Spiritum ſanctum: hodie ſunt decem dies quod aſcendit, & adhuc Spiritum ſanctum non miſit. Et Virgo, Non dubitetis quod hodie omnino mittet; nec ante mittere debuit. Et ratio. Quando Deus traxit populum de captivitate Ægypti, quinquageſimo die deſcendit in forma ignis in Monte Sina, dando legem: fuit figura quod quinquageſimo die reſur-

rectionis ſuæ nos liberaret & vivificaret. Unde ponamus nos in oratione. Petrus cum aliis ſe ad unam partem poſuit. Lazarus cum LXXII, ad aliam: & Magdalena cum aliis mulieribus, ad aliam: & virgo Maria in medio. In cæleſti palatio facta eſt diſſentio inter Patrem & Spiritum ſanctum. O pater (inquit Filius) promiſi Apoſtolis meis paraclitum & conſolatorem: tempus advenit ut promiſſionem attendam. Cui Pater. Sum contentus: indica Spiritui ſancto. Cui Spiritus ſanctus. Dic mihi quomodo te tractavere. Cui filius. Vide me per charitatem. Oſtendit ei latus & manus & pedes perfiratos. Heu mihi. Sed vadam in aliam effigiem, quod non audebunt me tangere. Qui deſcendit cum maximo ſtrepitu. Factus eſt repente de cælo ſonus tanquam advenientis."

"Quomodo Samaritana cognovit Chriſtum eſſe Judeum? Reſpondeo quod triplici de cauſa. Prima: ad habitum quem portabat. Numeri XVI. Loquere filiis Iſrael ut faciant ſibi ſimbrias per quatuor angulos palliorum. Hunc habitum *Chriſtus* habebat. Secunda ratio: quia Nazareus; in cujus capite novaculum non aſcendit. Quia Nazarei non poterant eſſe de alio populo niſi Judaico; unde agnovit. Tertia ratio ad circumciſionem. Nullus populus erat circumciſus niſi Judaicus."

"Altercatio facta eſt quis debebat ire ad Matrem annuntiare hanc Reſurrectionem. Adam dixit: Mihi incumbit, quia fui cauſa mali. Respondit Chriſtus: Comedis ficus, forte in via morareris. Abel ſimiliter dixit; cui Chriſtus: Non, quia invenire Cain poſſes, qui te occideret. Noë; mihi incumbit: Non ibis, quia bibis libenter. Venit Joannes Baptiſta; Ego ibo: Non vere, quia habes indumentum de pilis. Et Latro; Ad me pertinet: Non, quia habes tibias fractas. Miſſus eſt Angelus, quia cantare cæpit: Regina Cœli, lætare, alleluia; quia quem meruiſti portare, alleluia; reſurrexit ſicut dixit, alleluia."

"Non eſt peccatum ita Deo abominabile ut peccatum ludi. Et vix eſt dare actum in quo concurrant tot mala ſicut ex ludo. Et ſicut deus invenit XXI literas alphabeti, alie autem poſtea ſunt ſuperaddite ad componendum biblia; ubi eſt omnis ſapientia revelata. Ita diabolus invenit bibliam ſeu datos, ubi poſuit XXI puncta tanquam literas nigras. Prima litera A, i. e. *Amiſſo* temporis, quo nihil eſt precioſius. Secunda B, i. e. *Blaſphemia*. 3. C, i. e. *Contumelia*, nam contumelias ſibi dicunt, guloſe, aſine fatue. 4. D, i. e. *Diſſipatio* ſubſtantie temporalis. 5. E, i. e. *Eccleſie* contemptus. 6. F, i. e. *Furtum*. 7. G, i. e. *Gula*. 8. H, i. e. *Homicidium*. 9. I, i. e. *Invidia*. 10. K, i. e. *Cariſtia* rerum, que ſequitur in domo. Modo deficit panis. 11. L, i. e. *Laudatio* mala quia ſe laudat eſſe bonum luſorem. 12. M, i. e. *Mendacium*. 13. N, i. e. *Negligentia*. 14. O, i. e. *Odium*. 15. P, i. e. *Participatio* ſceleris. 16. Q, i. e. *Queſtio* litigioſa. 17. R, i. e. *Rapina*. 18. S, i. e. *Scandalum*. 19. T, i. e. *Triſticia*. 20. U, i. e. *Uſura*. 21. X, i. e. *Xpianitatis* vituperatio."

Barlette's ſermons have been often reprinted. At leaſt ſixteen editions are known, and by ſome writers it is ſaid that twenty editions were printed. They are all, however, rare. The firſt edition is ſaid to have been printed in 1470, but this date is conſidered apocryphal. The firſt well-authenticated date is 1497. (See Hain and Clement.)

Barlette's ſermons, together with thoſe by Maillard and Menot, are valuable as commentaries upon the times, and to enable us to better comprehend Rabelais and the *Epiſtolæ Obſcurorum Virorum*. They explain the fact that this laſt was, at its appearance and long after, miſtaken as the genuine correſpondence between Ortuinus and his friends, and juſtify Sir William Hamilton in calling that work the beſt ſatire of the Middle Ages.

Adversaria.

VI.

GENUINE PARTICULARS CONCERNING MR. POPE.

Mr. Pope was unable to dreſs or undreſs himſelf, or get into bed without help; nor could he ſtand upright until a kind of ſtays, made of ſtiff linen, were laced under him, one of his ſides being contracted almoſt to the back-bone. He wanted much waiting on, but was very liberal to the maid-ſervants about him, ſo that he never had reaſon to complain of being neglected. Theſe

females attended him at night, and in the morning brought him his writing-desk to bed, lighted his fire, drew on his stockings, &c., which offices he often summoned them to perform at very early hours; so that when any part of their other business was left undone, their common excuse was, that they had been employed with Mr. Pope, and then no further reprehension was to be dreaded. He ordered coffee to be made several times in a day, that he might hold his head over the steam, as a temporary relief to the violent headaches from which he usually suffered. His hair having almost entirely fallen off, he sometimes dined at Lord Oxford's table in a velvet cap; but, when he went to court, he put on a tye-wig and black clothes, and had a little sword peeping out by his pocket-hole. It was difficult to persuade him to drink a single glass of wine. He and Lady Mary Wortley Montague had frequent quarrels, which usually ended in their alternate desertion of the house. When Mr. Pope wanted to go out anywhere in the evening, he always sent for Mrs. Blount to accompany him in a hackney-coach. He often resided at Lord Oxford's while the family was absent in the country, and whatever he ordered was got ready for his dinner. He would sometimes, without any provocation, leave his noble landlord for many months, nor would he return till courted back by a greater number of notes, messages, and letters, than the servants were willing to carry. He would occasionally joke with my lord's domestics as well as higher company; but was never seen to laugh himself, even when he had set the whole table in a roar, at Tom Hearne, Humphrey Wanley, or any other persons whose manners were as strongly tinctured with singularity.—J. Alcock's *Entertaining and Instructive Companion.* (8vo. Wolverhampton. 1779.)

Pope and I, with my Lord Orrery and Sir Harry Bedingfield, dined with the late Earl of Burlington. After the first course, Pope grew sick, and went out of the room. When dinner was ended and the cloth removed, my Lord Burlington said he would go out and see what had become of Pope. Soon after, they returned together. But Pope, who had been casting up his dinner, looked very pale, and complained much. My Lord asked him if he would have some mulled wine or a glass of old sack, which Pope refused. I told my Lord Burlington that he wanted a dram. Upon which the little man expressed some resentment against me, and said he would not taste any spirits, and that he abhorred drams as much as I did. However, I persisted, and assured my Lord Burlington that he could not oblige our friend more at that instant than by ordering a large glass of cherry-brandy to be set before him. This was done, and in less than half an hour, while my Lord was acquainting us with an affair which engaged our attention, Pope had sipped up all the brandy. Pope's frame of body did not promise long life; but he certainly hastened his death by feeding much on high-seasoned dishes, and drinking spirits. —Dr. William King's *Political and Literary Anecdotes of His Own Time.*

VII.

Dr. Maty, in his *Memoirs of the Earl of Chesterfield*, gives the following curious anecdote of Pope and Bishop Atterbury, in Chesterfield's own words: "I went to Mr. Pope one morning at Twickenham, and found a large folio Bible with gilt clasps lying before him upon his table; and as I knew his way of thinking upon that book, I asked him jocosely if he was going to write an answer to it? It is a present, said he, or rather a legacy, from my old friend the Bishop of Rochester. I went to take my leave of him yesterday in the Tower, where I saw this Bible upon his table. After the first compliments, the Bishop said

to me, My friend Pope, conſidering your infirmities, and my age and exile, it is not likely that we ſhould ever meet again; and therefore I give you this legacy to remember me by it.—Does your lordſhip abide by it yourſelf?—I do.—If you do, my Lord, it is but lately. May I beg to know what new light or arguments have prevailed with you now, to entertain an opinion ſo contrary to that which you entertained of that book all the former part of your life?—The Biſhop replied, We have not time to talk of theſe things: but take home the book; I will abide by it; and I recommend to you to do ſo too, and ſo God bleſs you."

VIII.

Reſpecting the ſyſtem of Optimiſm as ſet forth by Pope in the *Eſſay on Man*, Warburton, amongſt other things, ſays: "As to the paſſages of Mr. Pope that correſpond with Leibnitz, you know he took them from Shafteſbury, and that Shafteſbury and Leibnitz had one common original, Plato, whoſe ſyſtem *of the beſt*, when puſhed as far as Leibnitz has carried it, muſt end in fate. It is pleaſant enough to ſee the different taſte of authors. Leibnitz, in his Théodicée Scheme, objects againſt Sir Iſaac Newton's theory of attraction, becauſe on that ſcheme the revolutions of the celeſtial orbs could not be performed without a perpetual miracle. And Mr. Baxter makes that very conſideration one of the moſt recommending qualities of that theory, and has, you know, wrote a large book to prove that there is a perpetual miracle in the caſe; i. e. God's immediate power exerted in every moment of time.—I have a poor opinion both of Markland's and Taylor's critical abilities, between friends; I ſpeak from what I have ſeen. Good ſenſe is the foundation of criticiſm; this is that has made Dr. Bentley and Biſhop Hare the two greateſt critics that ever were in the world. Not that good ſenſe alone will be ſufficient; for that conſiderable part of it emending a corrupt text, there muſt be a certain ſagacity, which is ſo diſtinguiſhing a quality in Dr. Bentley. Dr. Clarke had all the requiſites of a critic but this, and this he wanted. Lipſius, Jos. Scaliger, Faber, Is. Voſſius, Salmaſius, had it in a great degree; but theſe are few amongſt the infinite tribe of critics."

What he writes to Dr. Birch on ſelling his library is truly Warburtonian: "I do not at all diſapprove of your parting with your library. For I am fully perſuaded Mr. Pope's prophecy will be fulfilled before Will Whiſton's: and that his ſon Jack will ſee the end of learning before the Father gets to the beginning of his Millennium. However, do not be over-haſty, for your books will ſell beſt when there is nobody that can underſtand them. That thriving auctioneer will tell you there are always the moſt buyers where there are the feweſt readers. This is the beſt reaſon I have why you ſhould ſuſpend your project. For the reſt, if you would get up into the higher forms, you muſt do at Lambeth what you formerly did at the Charter-Houſe, *learn your leſſon without book*. I confeſs myſelf a dunce; I could never learn this neceſſary trick, neither in youth nor age, and have thriven accordingly."

IX.

Warburton's diſcovering "the regularity" of Pope's *Eſſay on Criticiſm*, and the "whole ſcheme" of his *Eſſay on Man*, I happen to know to be mere abſurd refinement in creating conformities, and that from *Pope* himſelf, though he thought fit to adopt them afterwards. By this method of overlooking the plain and ſimple meaning, which preſents itſelf at firſt ſight (as that of good authors always does, and is the end of writing, and of words themſelves, only that there is no credit to be gained in diſcover-

ing what any one elſe could diſcover) with proper talents, a good deal of imagination, and more vanity, it might clearly be ſhewn that Pope's *Art of Criticiſm* is, indeed, an *Eſſay on Man*, and his *Eſſay on Man* was, really, deſigned, by the deep author, for an *Art of Criticiſm*. I *know* that theſe would not be more falſe than the aſſertion and ſophiſtry in proving the regularity of his *Art of Criticiſm*, ſince he, when often ſpeaking of it, (before he ſo much as knew *Warburton*) ſpoke of it always, as an "irregular collection of thoughts, thrown together as they offered themſelves, as Horace's *Art of Poetry* was," he ſaid, "and written in imitation of that irregularity," which he even admired, and ſaid was beautiful.

As for his *Eſſay on Man*, as I was witneſs to the whole conduct of it in writing, and actually have his original MSS. for it, from the firſt ſcratches of the four books, to the ſeveral finiſhed copies, (of his own neat and elegant writing theſe laſt) all which, with the MS. of his *Eſſay on Criticiſm*, and ſeveral of his other works, he gave me himſelf, for the pains I took in collating the whole with the printed editions, at his requeſt, on my having propoſed to him the "making an edition of his works in the manner of *Boileau's*;" as to this nobleſt of his works I *know* that he never dreamed of the ſcheme he afterwards adopted, perhaps for good reaſons, for he had taken terror about the clergy, and *Warburton* himſelf, at the general alarm of its fataliſm, and deiſtical tendency, of which however we talked with him (my father and I) frequently at *Twickenham*, without his appearing to underſtand it otherwiſe, or ever thinking to alter thoſe paſſages, which we ſuggeſted as what might ſeem the moſt exceptionable.—*Richardſoniana.*

Poe's Early Poems.

I AM deſirous of obtaining information concerning the firſt volume of verſe publiſhed by the late EDGAR A. POE, its date, ſize, contents, etc. It appears to be a ſcarce book—ſo ſcarce, indeed, that Dr. Griſwold never ſaw it. In his memoir of Poe, in *The Poets and Poetry of America* (ſixteenth edition, 1855), he refers to it in the vagueſt terms, "ſhirking the details," as the painters ſay, in his cuſtomary manner. It is evident that, at the time he wrote the memoir, he knew nothing about it. In his *Proſe Writers* he ſays it was publiſhed in 1830. Mr. Duyckinck, in his *Cyclopædia*, gives the date, publiſhers, and ſize. (*Hatch & Dunning, Balt.* 1829. 8*vo*, *p.* 71), and, I preſume, the title, *Al Aaraaf, Tamerlane, and Minor Poems.* Poe himſelf, in his own edition of his poetical works, devotes a portion of the volume to *Poems Written in Youth*, which he introduces by the following Preface:

"Private reaſons—ſome of which have reference to the ſin of plagiariſm, and others to the date of Tennyſon's firſt poems—have induced me, after ſome heſitation, to republiſh theſe, the crude compoſitions of my earlieſt boyhood. They are printed *verbatim*—without alteration from the early edition—the date of which is too remote to be judiciouſly acknowledged. E. A. P."

This Preface is characterized by Poe's uſual mendacity. The poems are *not* "printed *verbatim* — without alteration from the early edition"—nor have we any reaſon to think them "the crude compoſitions of his earlieſt boyhood." He was at leaſt eighteen when they were printed—rather a late period in a man's life to be conſidered his "earlieſt boyhood!" Why he ſhould ſay the date was "too remote to be judiciouſly acknowledged," I can not ſee: the more remote he could make it the

better, if he really thought the poems discreditable to him. He knew that he was guilty of falſehood when he penned that preface, but he ran the riſk of detection, truſting to the chance of his firſt volume never turning up againſt him. What it really contained, I know not; his ſecond volume, or what he calls a ſecond edition of the firſt, is before me: *Poems by Edgar A. Poe. Tout le Monde a Raiſon.—Rochefoucault. Second Edition. New York: Publiſhed by Elam Bliſs.* 1831. It is a preſentation copy, bound up with two other early volumes, by then prominent American poets. The original ſize (the volume has been cut down in the binding) I take to have been a 12mo, or ſmall 12mo, of 124 pages, probably bound in boards. It is dedicated to "THE U. S. CORPS OF CADETS," of courſe of Weſt Point, which Poe was then about to leave. The Dedication is followed by an Introduction in the ſhape of a letter, of 17 pages, dated Weſt Point, 1831, and addreſſed to Mr. ———, an enigmatical "Dear B———." This letter is ſmart, but ſomewhat flippant, not to ſay impertinent. The aſſured young poet goſſips about his art, as ſuch gentry will, and is ſevere on two of his elder brethren, Coleridge and Wordſworth, the former of whom he ſneers at, preferring Macpherſon to him, or rather *Temora* to *Peter Bell.* One paſſage of the letter is curious as containing a definition of poetry, ſimilar to that afterwards adopted by Poe, and inſiſted upon with vehemence and ingenuity:

"A poem, in my opinion, is oppoſed to a work of ſcience by having, for its *immediate* object, pleaſure, not truth; to romance, by having its object an *indefinite* inſtead of a *definite* pleaſure, being a poem only ſo far as this object is attained: romance preſenting perceptible images with definite, poetry with *in*definite ſenſations, to which end muſic is an *eſſential*, ſince the comprehenſion of ſweet ſound is our moſt infinite conception. Muſic, when combined with a pleaſurable idea, is poetry; muſic without the idea is ſimply muſic; the idea without the muſic is proſe from its very definiteneſs."

After the proſe Introduction, or letter, comes an *Introduction* in verſe, conſiſting of 66 lines. The firſt and fourth ſtanzas, or diviſions, of this poem, are ſimilar to the piece which Poe afterwards chriſtened *Romance*, and printed among his *Poems Written in Youth.* The third ſtanza is remarkable as ſhowing his pſychological tendencies, and as foreſhadowing the claſs of compoſitions in which he afterwards delighted, and on which his reputation chiefly reſts:

"For, being an idle boy lang ſyne,
Who read Anacreon, and drank wine,
I early found Anacreon rhymes
Were almoſt paſſionate ſometimes—
And by ſtrange alchemy of brain
His pleaſures always turn'd to pain—
His naïveté to wild deſire—
His wit to love—his wine to fire—
And ſo being young and dipt in folly
I fell in love with melancholy,
And uſed to throw my earthly reſt
And quiet all away in jeſt—
I could not love except where Death
Was mingling his with Beauty's breath—
Or Hymen, Time, and Deſtiny
Were ſtalking between her and me."

The next poem is *To Helen*, a charming little cabinet-piece, which he afterwards retouched, and printed among his youthful poems. Then comes *Iſrafel.* This he retouched, expanding it from 44 lines, its original length, to 51, and printing it among the poems of his manhood. This is followed by *The Doomed City*—58 lines, afterwards ſhortened 5 lines, and printed among his later poems, as *The City in the Sea.* *Fairy Land*, the next piece, conſiſts of 64 lines, the laſt 24 of which he afterwards expanded into 46, and printed, with the ſame heading, among his early poems. Here is the cancelled portion:

"Sit down beſide me, Iſabel,
Here, deareſt, where the moonbeam fell
Juſt now ſo fairy-like and well.
Now thou art dreſs'd for paradiſe!
I am ſtar-ſtricken with thine eyes!
My ſoul is lolling on thy ſighs!
Thy hair is lifted by the moon
Like plumes by the low breath of June!
Sit down, ſit down—how came we here?
Or is it all but a dream, my dear?

You know that moſt enormous flower—
That roſe—that what d' ye call it—that hung
Up like a dog-ſtar in this bower—
To-day (the wind blew, and) it ſwung
So impudently in my face,
So like a thing alive you know,
I tore it from its pride of place
And ſhook it into pieces—ſo
Be all ingratitude requited.
The winds ran off with it delighted,
And, thro' the opening left, as ſoon
As ſhe threw off her cloak, yon moon
Has ſent a ray down with a tune.

And this ray is a *fairy* ray—
Did you not ſay ſo, Iſabel?
How fantaſtically it fell
With a ſpiral twiſt and a ſwell,
And over the wet graſs rippled away
With a tinkling like a bell!
In my own country all the way
We can diſcover a moon ray
Which thro' ſome tatter'd curtain pries
Into the darkneſs of a room,
Is by (the very ſource of gloom)
The motes, and duſt, and flies,
On which it trembles and lies
Like joy upon ſorrow!
O, *when* will come the morrow?
Iſabel! do you not fear
The night and the wonders here?"

Irene, 74 lines, is identical with *The Sleeper*, which conſiſts of 61 lines, and is printed among his later poems. *A Pæan* contains the germ of what he afterwards called *Lenore*, which conſiſts of 26 long lines, equal to 52 lines of the original meaſure. *The Valley Nis*, 46 lines, was afterwards changed into *The Valley of Unreſt*, 27 lines. Then come *Al Aaraaf* and *Tamerlane*, both of which were afterwards ſhortened, the former about 100 lines. Half of theſe poems (there are ten in all, not counting a ſonnet, which ſtands as an Introduction to *Al Aaraaf*, and which is identical with the ſonnet afterwards headed *Science*) were printed by Poe among his later productions, the remainder as early pieces—not *verbatim*, as he ſaid, but very materially changed.

Two or three things ſtrike one in reading Poe's early poetry. Firſt, that he was remarkable for genius in his youth; for no American poet, with the exception of Bryant, whoſe *Thanatopſis* is ſaid to have been written in his eighteenth year, ever wrote ſo well at ſo early an age. Second, that his artiſtic perceptions were keen and ſure, for he may be ſaid to have bettered every thing that he altered. The principle of the Refrain is not to be found in his firſt poems. It is a pity, I think, that he ever ſtumbled upon it, for, effective as he made it in *The Bells*, it too often degenerates in his hands into the mereſt jingle.

As your readers may like to ſee the firſt draught of *Lenore*, I ſubjoin it:

A PÆAN.

I.

How ſhall the burial rite be read?
The ſolemn ſong be ſung?
The requiem for the loveliest dead,
That ever died ſo young?

II.

Her friends are gazing on her,
And on her gaudy bier,
And weep!—oh! to diſhonor
Dead beauty with a tear!

III.

They loved her for her wealth—
And they hated her for her pride—
But ſhe grew in feeble health,
And they *love* her—that ſhe died.

IV.

They tell me (while they ſpeak
Of her "coſtly broider'd pall")
That my voice is growing weak—
That I ſhould not ſing at all—

v.

Or that my tone ſhould be
Tun'd to ſuch ſolemn ſong
So mournfully—ſo mournfully
That the dead may feel no wrong.

vi.

But ſhe is gone above
With young Hope at her ſide,
And I am drunk with love
Of the dead, who is my bride—

vii.

Of the dead—dead who lies
All perfum'd there,
With the death upon her eyes,
And the life upon her hair.

viii.

Thus on her coffin loud and long
I ſtrike—the murmur ſent
Through the gray chambers to my ſong,
Shall be the accompaniment.

ix.

Thou died'ſt—in thy life's June—
But thou didſt not die too fair:
Thou didſt not die too ſoon,
Nor with too calm an air.

x.

From more than friends on earth,
Thy life and love are riven,
To join the untainted mirth
Of more than thrones in heaven—

xii.

Therefore to thee this night
I will no requiem raise,
But waft thee on thy flight,
With a Pæan of old days.

H. R.

Sale of Zelotes Hosmer's Library.

(*Continued from No. III., p. 59.*)

395 Fuller (Thomas, D. D.) Hiſtory of the Worthies of England. *Portrait by Loggan, and vignette.* Folio, ruſſia. Lond., 1662. $15.00

[Little, Brown & Co.]

401 Gascoyne (George). A Hundreth Sundrie Flowers, bounde up in One Small Poeſie, Gathered partely (by tranſlation) in the fine Outlandiſh Gardins of Euripides, Ouid, Petrarke, Arioſto, and others; and partely by inuention out of our own fruitefull Orchardes in Englande. *Black letter*, 4to, morocco, gilt. *Imprinted for Rychard Smith.* London, N. D.—G. Stevens' copy, 1572. $38.00

[Griſwold.]

402 ———: The Poesies of George Gascoigne, Corrected, Perfected and Augmented by the Authour. *Black letter.* Ruſſia joints, with arms ſtamped on the cover. *Imprinted by H. Bynneman.* Lond., 1575. $49.00

[Griſwold.]

413 Gibbon (Edward). Hiſtory of the Decline and Fall of the Roman Empire. *Portrait and vignette.* 8 vols. roy. 8vo, *large paper.* Oxford, 1827. $50.00

[Humphry.]

411 Goldsmith (Oliver). The Vicar of Wakefield. *Printed on large paper, India proofs*, 8vo, full mor. gilt. Chiſwick, 1819. $18.00

[Richardſon.]

416 Googe (Barnaby). The Zodiake of Life, written by the Godly and Zealous Poet, Marcellus Pallingenius Stellatus; wherein are contained twelue ſeuerall Labours, etc, tranſlated out of Latine into Engliſh, and newly recogniſhed. *Black letter.* Small 4to, morocco, gilt, *Bound by Clarke & Bedford. Imprinted by Robinſon, neere Holborne,* London, 1588. $11.00

[Little, Brown & Co.]

421 Gower (John). De Confeſſione Amantio. Folio, *black letter*, red mor. gilt, and gilt edges, *bound by Hering. Imprinted in Flete Strete by Thomas Berthelette, printer to the King's Grace.* Lond., 1532. $51.00

[Griſwold.]

422 Grafton (Richard). A Chronicle at Large, and Meere Hiſtory of the Affayres of Englande, and Kings of the ſame, deduced from the Creation of the Worlde vnto the firſt habitation of this Iſlande, and ſo by Contynuance vnto the firſt yere of the Reigne of our Moſt deere and Souereigne Lady, Queene Eliſabeth. *Firſt edition. Frontiſpiece and other engravings. Black letter.* Thick folio, mor. gilt, tooled ſides and edges. Lond., 1569. $53.00
[Fowle.]

426 Greene (Robert). The Spaniſh Maſquerado, Wherein vnder a pleaſant deuiſe is diſcouered effectuallie in certaine breefe ſentences and mottos, the pride and inſolencie of the Spaniſh eſtate; Whereunto by the Author, for the better vnderſtanding of his deuice, is added a breefe gloſſe. *Firſt edition. Black letter.* Sm. 4to, hf. mor. *Roger Ward.* Lond., 1589. $14.50
[Griſwold.]

427 ———: A Quip for an Vpſtart Covrtier, or a Quaint Diſpute betweene Velvet-breeches and Cloth-breeches.—*Black letter.* 4to, morocco, gilt edges, *bound by Bedford.* Lond., 1620. $17.00
[Griſwold.]

428 ———: Neuer too Late. Both partes. Sent to Youthfull Gentlemen, deciphering in a true Engliſh Hiſtorie, thoſe particular Vanities, that with their Froſtie Vapours, nip the bloſſomes of euery braine, from attaining to his intended perfection, etc. Sm. 4to, moroc. Lond., 1631. $15.00
[Lowe.]

430 ———: Dramatic Works, to which are added his Poems, with ſome account of the Author, and Notes by the Rev. Alex'r Dyce. 2 vols. 12mo, red mor. Pickering, London, 1831. $12.50
[Humphry.]

439 Habington (Wm.) Caſtara. *Third edition, with frontiſpiece by Marſhall,* corrected and augmented. 18mo, green mor. Lond., 1640. $7.50
[Guild.]

441 Hagthorpe (John). Viſiones Rerum. The Viſions of Things. *Firſt edition,* ſm. 4to, turkey mor. gilt, tooled edges. B. Alſop, Lond., 1623. $10.00
[Griſwold.]

450 Hall (Joseph). Satyres and Poems. Virgidemiarvm, Sixe Bookes; Firſt three Bookes, of Tooth-leſſe Satyrs, 1602; Three Laſt Bookes, of Byting Satyres, 1599; Certaine Worthye Manvſcript Poems of Great Antiqvitie Preſerued long in the Studie of a Northfolke Gentleman, 1597. Sm. 4to, cf. London, 1597–1602. $12.50
[Griſwold.]

457 Halle (Edward). The Vnion of the Two Noble and Illuſtre Families of Lancaſtre and Yorke, beyng long in Continuall diſcenſion for the Croune of this Noble realme, with all the Actes done in both the tyme of the Princes, both of the one Linage, and of the other. Whereunto is added to euery Kyng a ſeuerall Table, with preface by Richard Grafton. *Fine engraved frontiſpiece and initial letters. Black letter.* Thick folio, mor. gilt; tooled back, ſides, and edges. Lond., 1550. $42.00
[Fowle.]

470 Harington (Sir John). Vlyſſes vpon Aiax, written by Miſodiaboles to his friend Philaretes. *Firſt edition,* 12mo, mor., gilt back, ſides, and edges, *bound by Murton.* Lond., 1596. $6.00
[Guild.]

471 ———: Epigrams, both Pleaſant and Serious, and neuer before Printed. 4to, hf. mor. Lond., 1615. $6.25
[Griſwold.]

475 Haslewood (Joseph). Catalogue of his Curious and Valuable Library. *Beautiful interleaved copy, large paper, prices and names.* 4to, turkey morocco, gilt edges. Lond., 1833. $7.25

[Griſwold.]

486 Heliconia. Compriſing a Selection of Engliſh Poetry of the Elizabethan Age. Written or Publiſhed between 1575 and 1604, edited by Thomas Park. *Fine frontiſpieces.* 3 vols. 4to, ruſſia, gilt. Lond., 1815. $36.75

[Ryder.]

488 Herbert (George). The Temple, Sacred Poems and Private Ejaculations. *Firſt edition,* 12mo, green mor. Cambridge, 1633. $11.50

[Little, Brown & Co.]

490 Herodotus. Hiſtoriæ Græce. Folio, ruſſia, gilt. In Doma Aldi. Venitiis, 1502. $10.25

[Parker.]

491 Herrick (Robert). Heſperides, or the Works, Humane and Divine. *Original and rare portrait by Marſhall. Firſt edition,* 8vo, turkey morocco, gilt. Lond., 1648. $21.50

[Griſwold.]

493 Heywood (John). Parable of the Spider and the Flie. *Illuſtrated with engravings. Black letter.* 4to, crimſon mor. gilt; tooled back, ſides, and edges. *Imprinted in Flete ſtrete by Thomas Powell,* Lond., Anno 1556. $36.00

[Griſwold.]

496 ———: The Workes of John Heiwood, newly imprinted, viz: A Dialogue conteyning the number of the effectual Prouerbs in the Engliſhe tonge, compact in a matter concerning the manner of mariages, with one hundred of Epigrammes; and three hundred of Epigrammes vpon three hundred of Prouerbs; and a fifth hundred of Epigrammes. Whereunto are now newly added a ſyxt hundred of Epigrammes by the ſayd John Heywood. *Black letter.* 4to, moroc. gilt, *bound by Bedford. Imprinted at London, in Flete-ſtrete, near vnto Saint Dunſton's Church, by Thomas Marſhe.* Lond., 1587. $18.50

[Griſwold.]

496 ———: A Mery Playe, betweene the Pardoner and Frere. Folio. *Black letter. Reprinted from the ed. of* 1533. George Smeeton, London, 1819–1820. $5.50

[Fowle.]

Miscellaneous Items.

PARNELLIANA.

The volume of Steele's "*Miſcellanies*" from which I ſent you an extract for your third number, contains, like moſt ſimilar publications, a great deal of unreadable verſe, by the "beſt hands" of the time, and one or two meritorious as well as curious pieces. Among the then living poets who were intereſted in it was Dean Parnell, who contributed four poems, the text of which differs ſomewhat from that of the copy uſed by Pope, who edited Parnell's *Remains,* and whoſe readings have been followed by every ſubſequent editor. Two of theſe poems—a Song, beginning "My Days have been ſo wondrous Free," and the Anacreontic, "Gay Bacchus liking Eſtcourt's Wine"—contain each a ſtanza not to be found in Pope's edition of Parnell. The omitted ſtanza of the firſt is as follows:

> "An eager Hope within my Breaſt
> Does ev'ry Doubt controul,
> And charming *Nancy* ſtands confeſt
> The Fav'rite of my Soul."

The *Nancy* of the poem was Miſs Anne Michin, the lady whom Parnell married,

and whoſe death, Goldſmith tells us, drove him to drink, and broke his heart. The cancelled ſtanza of the Anacreontic runs in this faſhion:

"Free Jeſts run all the Table round
And with the Wine conſpire,
(While they by ſly Reflection wound,)
To ſet their Heads on Fire."

In addition to theſe ſtanzas, which, it muſt be confeſſed, are not of much conſequence, the volume contains a poem not to be found in the ordinary editions of Parnell. Here it is, in the doubtful glory of the old ſtyle of "compoſition:"

TO A YOUNG LADY,

ON

Her Tranſlation of the Story of *Phœbus* and *Daphne*, from *Ovid*.

By the ſame Hand.

In *Phœbus Wit* (as *Ovid* ſaid)
Enchanting *Beauty* woo'd;
In *Daphne Beauty* coily fled,
While vainly *Wit* purſu'd.

But when you trace what *Ovid* writ,
A diff'rent Turn we view;
Beauty no longer flies from *Wit*,
Since both are joyn'd in You.

Fair Lines the wondrous Change impart,
From whence our Laurels ſpring:
In Numbers fram'd to pleaſe the Heart
And merit what they Sing.

Methinks thy *Poet's* gentle Shade
Its Wreath preſents to Thee;
What *Daphne* owes you as a Maid,
She pays you as a Tree. X.

THE DEATH OF DR. YOUNG.

Reading lately the letters of Dr. Nathaniel Cotton, one of the phyſicians who attended Young in his laſt illneſs, I came acroſs a paſſage which, as it ſeems to have eſcaped the notice of all Young's biographers, I copy below. There is no date to the letter, but it muſt have been written (ſee the letters of Mr. Jones, Young's curate and executor, quoted in Mitford's *Life*) either on Thurſday, the 4th, or Friday (Good Friday), the 5th of April, 1765:

"In my laſt, I acquainted you, that I was called to Welwyn. When I arrived there, I found Dr. Yate waiting for me. It ſeems he had been ſent for three or four days before my aſſiſtance was deſired. Dr. Young's diſorder was attended with ſome obſcurity. But on Tueſday matters wore a very diſcouraging aſpect; and on Wedneſday, Yate and myſelf gave up the caſe as loſt. From that period to the preſent, Dr. Young hath been dying. Whether the ſcene be cloſed this evening I cannot take upon me to ſay; but this day at noon the phyſicians took their leave. Dr. Young, although in his eighty-ſixth year, has diſputed every inch of ground with death, from the ſtrength of his conſtitution, never impaired in his early life by riot and debauchery. As I ſat by his bedſide, how earneſtly did I wiſh the vital knot untied! I humbly pray God, that myſelf, and all who are connected with me, whether by blood or friendſhip, may be favoured with an *eaſy* tranſition out of this world into a better. For long and painful agonizings of nature under her diſſolution, appear to me ſufferings hardly inferior to ſome of the ſeereſt tortures of martyrdom; and conſequently trials, which require apoſtolical attainments and ſupernatural aſſiſtances to ſupport our ſouls under them.

"Your friendſhip will excuſe the melancholy reflections, for the ſake of the object which ſuggeſted them. I was very fond of Dr. Young's company, and greatly venerated his mental abilities."

The Dr. Yate mentioned above (Mitford calls him Dr. *Yates*) was of Hertford. Cotton's reſidence was at St. Albans, where he had a private inſane aſylum. Cowper, the reader will remember, was under his

charge; and, as near as I can gather from Mitford's *Life* of him (I have not Southey's by me at this moment) at this very time. Think of a good-natured profer like Cotton having two ſuch poets as Young and Cowper on his hands together—the one dying, the other mad! The fact, if it be one, ought to do more towards perpetuating his memory than all his verſes; for nothing that he has written will repay peruſal, except *The Fireſide*, which is ſucceſsful of its kind, becauſe its kind is ſo common. He is not a poet to Cotton to. H. R.

CURIOUS FRENCH TRANSLATION OF GRAY'S EPITAPH IN A COUNTRY CHURCHYARD.

Ici repoſe en paix dans le ſein de la terre
Des grands, de la Fortune, un jeune homme ignoré;
Dès ſon humble berceau, par les arts honoré,
A la Melancolie il voua ſa carriere.
Doué d'un cœur ſenſible et d'une âme ſincere,
Donnant aux malheureux tout ce qu'il paſſedoit
Une larme; il obtint tout ce qu'il deſiroit
Un ami; car le ciel dans toute ſa puiſſance
Ne pouvoit lui donner plus riche recompenſe,
Ne ſcrutons point plus loin, dans la nuit des tombeaux,
Les defauts, les vertus de cette ombre plaintive;
Près de ſon père du moins laiſſons-lui ſon repos,
Et du grand jour de Dieu l'eſperance craintivé.

SIR WILLIAM JONES ON THE PHILOBIBLION.

DEAR PHILOBIBLION:

I found a mention of you to-day in an author from whom I ſhould leaſt have expected it—Sir William Jones. It is in *Plaſſey Plain*, a ballad, addreſſed by him to his wife, Auguſt 3, 1784. The tenth ſtanza is as follows:

"Three elephants, to warn her, call,
But they no weſtern tongue could ſpeak;
Tho' once, in Philobiblian ſtall,
Fame ſays, a brother jabber'd Greek."

NEMO.

WISCONSIN, *Feb.* 1, '62.

Notes and Queries.

SEDLEY AND POPE.

"SEDLEY," ſays Pope, in *Spence's Anecdotes*, "is a very inſipid writer; except ſome few of his little love-verſes." Pope was not remarkable for the juſtneſs of his judgments concerning his tuneful brethren, particularly thoſe of the preceding century. Something of this may have been owing to his ignorance of their writings—an ignorance ſo marked, in ſome caſes, as to excite wonder. For proof on this ſubject, I adviſe the reader to turn to Pope's Claſſification of the Poets, in which he places Cowley, Davenant, Drayton, Randolph, Cleaveland, Craſhaw, Corbet, and others, in the ſchool of Donne; confounds Carew with T. Carey (a ſuppoſitious verſifier), and makes an imaginary Tho. Baynal one of the originals of *Hudibras!* He ſeems to have had a ſpite againſt the earlier poets, and embraced every opportunity of having a fling at them—a much ſafer proceeding in his day, when they were almoſt unknown, than in this age of reprints. Sedley is *not* "an inſipid writer," as Pope pretended, but, with the exception of Carew, Waller, and Suckling, the moſt charming poet of the claſſ to which he belonged. "His little love-verſes" are exceedingly graceful and elegant—almoſt perfect in their finiſh. The beſt point in Pope's beſt love-poem—the ſhort epiſtle which he addreſſed to Gay, who had congratulated him on finiſhing his little band-box at Twickenham—is borrowed and enlarged from Sedley. The reader will at once recall the couplet:

"So the ſtruck deer in ſome ſequeſtered part
Lies down to die, the arrow in his heart."

Here is the original, which may be found in a poem of Sedley's, beginning "*Thyrſis*, no more againſt my Flame adviſe:"

"And now like a hurt Deer, in vain I ſtart
From her, that in my Breaſt has hid the Dart."

X.

EPITAPH ON JACOB TONSON, THE BOOKSELLER.

The following epitaph on Jacob Tonſon, the bookſeller, has conſiderable reſemblance to the celebrated epitaph written by Dr. Franklin on himſelf. What is the date of Tonſon's death? When and where was his epitaph firſt publiſhed? P. S.

Vitæ *Volumine* peracto
Hic *Finis* Jacobi Tonſon
Perpoliti Sociorum Principis.
Qui, velut obſtetrix Muſarum,
In Lucem edidit
Felices ingenii partus.
Lugete Scriptorum chorus, et frangite Calamos.
Ille veſtris qui chartis vitam dedit,
E vitæ *Margine eraſus*, deletur.
Sed hæc *poſtrema Inſcriptio*
Huic *primæ* mortis *Paginæ*
Imprimatur,
Ne *prælo* Sepulcri *commiſſus*
Ipſe *Editor* careat *Titulo*;
Hic jacet *Bibliopola*,
Folio vitæ delapſo,
Expectans *novam Editionem*
Auctiorem et Emendatiorem.

J. G. PRETRE, THE ARTIST.

Can any of your readers give me an account of the life and labors of a French artiſt, J. G. Prêtre, who was employed by Temmenck to illuſtrate his "*Nouveau recueil de planches coloriées d'oiſeaux pour ſervir de ſuite et de complément aux planches enluminées de Buffon*" (*Paris*, 1820–'39)? I have about 470 (originally 500) exquiſite deſigns of birds and quadrupeds painted by him in water-colors, on fine parchment, and I am anxious to diſcover for what work they were prepared.

S. W. P.

MARY HOWITT CRIBBING.

Among the plagiariſts we are ſorry to claſs the amiable and ingenious authoreſs of *The Spider and the Fly*. This pretty ſong for children is merely an alteration and adaptation of one of the ſongs of the Engliſh comic poet Hudſon. The ſong is ſet to the tune of Tom Moore's rather ſenſual *Will you come to the bower?*

Hudſon's piece is entitled *The Spider and the Fly*, and so is Mary Howitt's. Hudſon wrote for grown-up people, and Mary Howitt for children. The idea and moral are the ſame, but Mary Howitt has improved on her original and model by omitting the coarſer illuſtrations and language, and ſubſtituting incidents and temptations better ſuited to childiſh comprehenſion. Mary Howitt's ſong is in every houſehold and Sabbath-ſchool. Thoſe who would like to ſee Hudſon's, will find it on page 268 of the *Univerſal Songſter, or Muſeum of Mirth*, publiſhed in London, in 1826. A. G. J.

Meſſrs. Philes & Co. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of *The Paradiſe of Dayntie Deviſes*. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges' as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of art, upon India paper, and is limited to 500 copies, as follows:

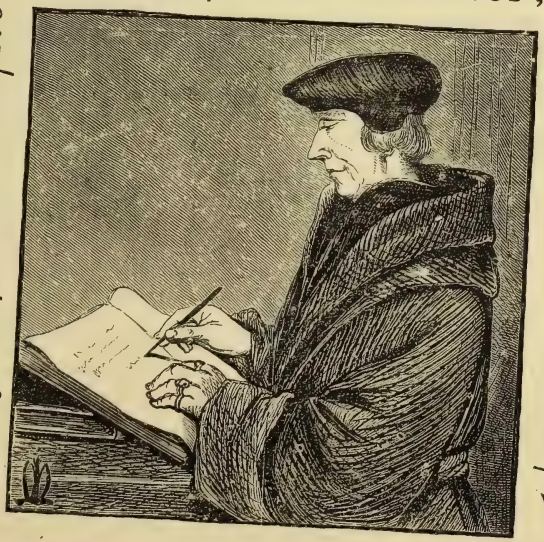
400 on ſmall paper, at $2.00 each.
100 on large paper, at 4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies. Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of old Engliſh poetry. The next volume in the ſeries will be "England's Helicon."

The Philobiblion

A Monthly Catalogue and Literary Journal

Græcos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

Contents of Number V.

I. The Savages of Europe. 97

II. The Golden Sentences of Democrates. 100

III. Lyons' Infallibility of Human Judgment. 102

IV. Adversaria. 106

V. Sale of Zelotes Hosmer's Library. (*Continued.*) 109

VI. Powell's Humane Industry. 111

VII. Miscellaneous Items: 114

Booth's Reprint of Shakeſpeare. Cocker's Arithmetick. Poetical Tranſlation and Imitation.

VIII. Notes and Queries: 117

Tale of a Tub, Part II. Quotations Wanted. The Feathers Tavern Petition. Paradiſe of Dayntie Deviſes.

IX. Catalogue.

C. A. ALVORD, PRINTER.

April, 1862. **The Philobiblion.** *Number* 5.

THE

Savages of Europe.

FROM THE FRENCH.

Printed by *Dryden Leach*, for *T. Davies*, in Ruſſel-ſtreet, Covent Garden. London: 1764. 12mo.

Such is the title of a little book I diſcovered one day in my rambles about old book-ſtalls. It purports to be "from the French," and has for motto, "*Fas eſt ab hoſte doceri.*" Many times have I read this ſmall *jeu d'eſprit*, without being able to ſatisfy my own mind as to whether it is really the work of a Frenchman, or a mere pretext of ſome ſatiric Engliſhman for caſtigating his fellow-countrymen. It is perhaps as well to let the word of the profeſſed tranſlator decide the matter; and he ſays diſtinctly that it *is* from the French, and that the work, in that language, was ſelling in large numbers at Amſterdam at the time of the publication of this verſion of it.

A young Frenchman, by name Delouaville (Chriſtian name not given), and a young lady, called Cecilia (ſurname not given, perhaps as of no importance, owing to her expected change of ſituation), being betrothed, and finding themſelves laughed at in Paris for their determination to marry for love, have reſolved on going to England, as to a freer, leſs quizzical country. By a ſingular freak, they did not marry before ſtarting; nor is it in their proſpectus to undergo that ceremony at an early period.

The lovers are firſt introduced to us on board an Amſterdam veſſel, bound for Dover. They ſit on the deck, diſcourſing of the paſt and the future. "Adieu to France, land of heartleſſneſs and ſatire!" ſays Delouaville. "Welcome, Britain, realm of freedom and of love!" rejoins Cecilia. And ſo the duet runs on in a *creſcendo* of praiſe to England, and of ſcorn for France, for a page or two, until they are joined by a fat, ſquare-faced old gentleman, who ſits near them, reading the *Travels of Tchin Kao.* "The ſavages! how ſhall I civilize them?" mutters this latter gentleman. A trio is thus eſtabliſhed, ſuch as we find in operas, where each perſon ſings different words and different airs at the ſame time, and then unite both words and melody in a grand *enſemble.* The lovers, in different degrees of ſentiment and ſillineſs, ſing their anticipated bliſs in England; the old gentleman abuſes the Engliſh as *the* ſavages of the world, *par excellence;* and then the trio go off *da capo*, with a "We ſhall ſee!" This old gentleman, it appears, is a Chineſe Mandarin, who has ſet up a little "Propagation Society" on his own account—has travelled over all

countries, ſhedding the light of Confucius on all people from Oregon to Cathay.

They land juſt as another veſſel is diſcharging a cargo of French priſoners. Theſe are tied together in various ſtages of nudity, and are no ſooner flung on the mud than the people of Dover commence leaping on them, robbing thoſe who have any thing to be robbed of, and cutting off the noſes and poking out the eyes of others by way of amuſement. This is the firſt ſight England preſents to the lovers. Delouaville draws his ſword, and ruſhes at the people; he is ſurrounded in an inſtant, beaten to the earth, and nearly killed, while Cecilia has her ear-rings and a portion of her ears carried away; and the Mandarin, while preaching "Confucius on Peace," has ſome teeth ſtruck out by a brick.

However, they get away alive, and reach London. The lovers' faith in England is now quite overthrown. The coach puts them down at a London inn. They enter the room and find it opaque with tobacco-ſmoke, manufactured wholeſalely by ſome ſcore of individuals who ſit ſilently around the tables, drinking a liquid reſembling ſtreet mud, and eating thick ſlices of half-raw beef. The diſguſt of the lovers is, of courſe, increaſed, and the triumph of the Mandarin beyond queſtion.

They then proceed to take a ſtreet ramble, but are ſoon caught along by a denſe crowd, and huddled on and on, until they are depoſited, half-ſuffocated, before the very Tyburn-Tree! Three or four individuals are about to be ſuſpended. One dances, another ſings, and a third makes a humorous oration previous to being tied up. No ſooner are they ſwinging, than the crowd hang on their legs, fighting in their anxiety to be partakers in the execution. The bodies are then opened on the ſpot, and favored parties are allowed to help themſelves to bits of the pericardium and viſcera as relics. Delouaville and Cecilia are ſick and ſhocked; but Kin Foe, the Mandarin, tells them all ſavage nations are the ſame. He noticed a like indifference to death, a like brutality, among the Carribees.

A theatre is their next venture. They are entertained by a real Engliſh tragedy, with fencing and killing *ad libitum*, inſtead of a delightful love-epiſode—like their own, for inſtance. After the play, dancers come on; they are much applauded, until a whiſper goes round that they are French. Then enſues a riot; the audience ruſh upon the ſtage, cut down the dancers, then break their own heads and the benches. Kin Foe and the lovers eſcape with life; that is all that can be ſaid.

This is all unlucky enough, but worſe comes. A young Engliſhwoman ſets eyes of admiration on the prim, lath-and-plaſter proportions of Delouaville. Gallant to the core, he muſt, at any rate, ſmile in return; beſides, as Cecilia is confined to her bed with bruiſes, a little flirtation ſerves to kill time. Fanny Blickman is the name of the Engliſh ſiren. She entices him to join her in a walk. He conſents. She leads him to a diſtant part of the town; aſks him to ſtep into a houſe, and lo! no ſooner are they in, than up ſtarts a fat man in a black gown, who gabbles out of a book for ten minutes, and then the affrighted foreigner is informed that the lady is his wife. He has ſcarcely time to remonſtrate, before the door opens, and Fanny's mamma and papa enter, and, after tearing her hair and ſcratching her eyes, carry her off with them. Delouaville finds his way back, and conſults with Kin Foe, who aſſures him of his marriage, although the happy bridegroom cannot at all comprehend it. Kin Foe tells him of a ſimilar adventure of his own among the Cherokees; but remarks that the Britiſh Channel forms an excellent divorce. Delouaville retires to reſt, but has ſcarcely dozed ere his wife comes to ſeek him. She

is heard by Cecilia, who flies at her like—like a jealous woman. They fight fiercely, and, when thoroughly exhauſted, fall into Delouaville's arms, until the ſage Kin Foe appears in his night-dress, and makes an amicable arrangement. The next day, Fanny brings her huſband before a magiſtrate, and he is ordered to maintain her as his wife, much to his embarraſſment and ſurprise. However, her implacable relatives interfere again, and tear her from her willing huſband, who, returning to his lodgings, finds Cecilia gone!

In gaining a wife, he has loſt a "dearer one ſtill, and a nearer one." In vain to tear his hair, and curſe his ill luck; gone ſhe is, and the Mandarin as well. Diſtracted, deſpairing, the haplefs Delouaville runs through the ſtreets of the metropolis, ſhrieking "Cecilia!" and, by ſingular good fortune, eſcaping the lock-up or lunatic aſylum, regains his lodgings at midnight. At the door he ſtumbles over ſomething; he examines it, and it turns out to be Kin Foe himſelf, not dead, but dead drunk. "Where is my Cecilia?" ſcreams Delouaville. "Hurra for brandy-and-wa'r!" ſays the Mandarin. And ſo the lover has to wait as patiently as may be until the morning, when Kin Foe, deſpite his headache, informs him that Blickman, Fanny's father, coming there to ſearch for his daughter, found Cecilia inſtead; was ſeized with a brutal deſire for her, and carried her off in his arms, in ſpite of her ſhrieks and Kin Foe's extracts from Confucius, to the amuſement of an applauding mob. The Mandarin alſo gives the ſtory of his own intoxication. Deſpairing of the civilization of the lower orders, Kin Foe determined to try his hand on their betters, and obtained admittance to a faſhionable bachelor's party in Pall Mall. Theſe gentlemen pretended to be much intereſted in Confucius, with the deſign of converting the miſſionary to the practices of Bacchus, in which, as we have ſeen, they ſucceeded.

But the one deſire of Delouaville is, of courſe, to find Cecilia, and he therefore performs the office of town-crier again for a whole day, with conſiderable ſucceſs, as far as regards inſults and an acquiſition of mud, but none at all as regards the object of his crying. Nay, in crying Cecilia, he loſes the Mandarin: Kin Foe becomes myſteriouſly *non eſt*, but there are rumors that he has been arreſted as a ſuſpected prieſt. In the mean time, Blickman purſues his deſigns upon his fair prize, in a markedly Engliſh manner. He does not ſigh, or breathe ſoft nothings, or caſt delicious, languiſhing love-looks upon her, or beat his left breaſt, and uſe many genuflections; on the contrary, he locks her up in a damp garret, relying on cold and hunger as the moſt effectual go-between to the accompliſhment of his deſire. His daughter Fanny diſcovers who is her father's victim, and immediately flies to Delouaville, informing him that, unleſs he behaves like a huſband to her, ſhe will infallibly ſlaughter his Cecilia. Numerous errands Fanny makes between theſe two individual termini. At the one end, her employment is pinching and half-ſtrangling Cecilia; at the other, holding Cecilia's life out to Delouaville as the price of his affection. Delouaville remains firm, and Cecilia does not yield to the forcible, *practical* love-making of Blickman. In deſpair, Fanny ſeeks her father, caſts herſelf on her knees before him, and prays him to give her—what does the reader imagine? a new dreſs or a new bonnet?—no, to "Give her *death!*" The ſeaſon of fogs has juſt ſet in, and with November comes the Engliſh deſire for ſuicide. Blickman, ſeeing his daughter thus in deſpair, finding himſelf unable to win Cecilia's favor, and, moreover, expecting a diſtraint upon his chattels, decides that the time has come to die. He marſhals all his family—wife, Fanny, eight other olive-branches, and Cecilia. In a long proceſſion they deſcend into the

cellar, "black with the gore of his ancestors." He ranges them on their knees in a row before him; and then taking down an old, blood-blackened sword from the wall, tells them that he is now convinced of the vanity of human wishes, and sees a great joy and an incalculable good in giving up wishing in this world, and in walking out of it altogether. Loud applause from his family greets him; they bare their throats and bosoms, and, stretching imploringly forward, with a savage thirst for death, which it appears is a peculiar characteristic of the English nation, cry, "Kill! kill! kill!" Politeness, even in England, demands one to help strangers first; and so he places Cecilia between his knees, *à la* bass-viol players, and performs a *fantasia* on her windpipe with his old sword. Fanny follows, exulting in the death of her rival; and then, in succession, wife and children, and finally Blickman himself.

This grand finale of *felo-de-se* is hardly ended, when the bailiffs burst in up-stairs, and Delouaville with them. Cecilia is not dead, and, on coming to herself, screams. This noise attracts Delouaville and the distrainers; they enter the cellar, and discover the scene of horror. Delouaville bears away Cecilia, and the creditors lock up the dead family in the cellar, to save the expense of their interment. Of course, Cecilia is very ill, and Delouaville falls into a fever from excitement and anxiety. They lie in bed in separate apartments, with the connecting door ajar, lisping adoration in the intervals of delirium. A Romish priest attends them, and administers the consolations of his faith. They recover.

As soon as they can go abroad, they ramble through the town, with the vague design of coming across Kin Foe. Once more they are entangled in a crowd, and irresistibly borne on to Tyburn. Two culprits are about to suffer; and with horror they discover that one is the priest who attended them in their illness, and the other Kin Foe! Both have been convicted of being Romanist priests—the priest because he *is* one, and the Mandarin because he looks like one—and, in pursuance of the laws of England, are to be hanged. The priest prays for the mob, amid their jeers and laughter, and is worked off. The Mandarin addresses the populace, and tells them that all European religions are humbug; whereupon they raise a cry that he talks too sensibly for a priest—that there must be some mistake; and, accordingly, they rush on the sheriff and the hangman, break their heads, and rescue Kin Foe.

The trio now do a sensible thing. They proceed at once to Dover, and set sail for France: the lovers with the intention of being married in the French manner, and bearing the polished sneers of their countrymen, as infinitely preferable to the brutal manners and *practical* satire of the English; the Mandarin affirming that he had civilized Carribees and Cherokees and Japanese with ease, but that the English were the absolute and eternal savages of nature, whom neither Confucius nor Kin Foe could reform.

JOHN ACKERLOS.

THE

GOLDEN SENTENCES

OF THE

Philosopher Democrates.

Translated by William Bridgman.

1. If any one will give his mind to these sentences, he will obtain many things worthy of a man, and be free from many things that are base.

2. The perfection of the soul will correct the depravity of the body; but the strength of the body, without reasoning, does not render the soul better.

3. He who loves the goods of the soul will love

things more divine; but he who loves the goods of its tranſient habitation will love things human.

4. It is beautiful to impede an unjuſt man; but, if this be not poſſible, it is beautiful not to act in conjunction with him.

5. It is neceſſary to be good, rather than to appear ſo.

6. The felicity of a man does not conſiſt either in body or in riches, but in upright conduct and juſtice.

7. Sin ſhould be abſtained from, not through fear, but for the ſake of the becoming.

8. It is a great thing to be wiſe where we ought in calamitous circumſtances.

9. Repentance after baſe actions is the ſalvation of life.

10. It is neceſſary to be a ſpeaker of the truth, and not to be loquacious.

11. He who does an injury is more unhappy than he who receives one.

12. It is the province of a magnanimous man to bear with mildneſs the errors of others.

13. It is comely not to oppoſe the law, nor a prince, nor one wiſer than yourſelf.

14. A good man pays no attention to the reproofs of the depraved.

15. It is hard to be governed by thoſe who are worſe than ourſelves.

16. He who is perfectly vanquiſhed by riches, can never be juſt.

17. Reaſon is frequently more perſuaſive than gold itſelf.

18. He who admoniſhes a man that *fancies* he has intellect, labors in vain.

19. Many who have not learned to argue rationally, ſtill live according to reaſon.

20. Many who commit the baſeſt actions often exerciſe the beſt diſcourſe.

21. Fools frequently become wiſe under the preſſure of misfortunes.

22. It is neceſſary to emulate the works and actions, and not the words, of virtue.

23. Thoſe who are naturally well diſpoſed know things beautiful, and are themſelves emulous of them.

24. Vigor and ſtrength of body are the nobility of cattle; but rectitude of manners is the nobility of man.

25. Neither art nor wiſdom can be acquired without preparatory learning.

26. It is better to reprove your own errors than thoſe of others.

27. Thoſe whoſe manners are well ordered, will alſo be orderly in their lives.

28. It is good not only to refrain from doing an injury, but even from the very wiſh.

29. It is proper to ſpeak well of good works; for to do ſo of ſuch as are baſe, is the property of a fraudulent man and an impoſtor.

30. Many that have great learning have no intellect.

31. It is neceſſary to endeavor to obtain an abundance of intellect, and not purſue an abundance of erudition.

32. It is better that counſel ſhould precede actions than that repentance ſhould follow them.

33. Put not confidence in all men, but in thoſe that are worthy; for to do the former is the province of a ſtupid man, but the latter of a wiſe man.

34. A worthy and an unworthy man are to be judged not from their actions only, but also from their will.

35. To deſire immoderately is the province of a boy, and not of a man.

36. Unſeaſonable pleaſures bring forth pains.

37. Vehement deſires about any one thing render the ſoul blind with reſpect to other things.

38. The love is juſt which, unattended with injury, aſpires after things becoming.

39. Admit nothing as pleaſant which is not advantageous.

40. It is better to be governed by, than to govern, the ſtupid.

41. Not argument, but calamity, is the preceptor to children.

42. Glory and wealth without wiſdom are not ſecure poſſeſſions.

43. It is not, indeed, uſeleſs to procure wealth; but to procure it from injuſtice is the moſt pernicious of all things.

44. It is a dreadful thing to imitate the bad, and to be unwilling to imitate the good.

45. It is a ſhameful thing for a man to be employed about the affairs of others, but to be ignorant of his own.

46. To be always intending to act renders action imperfect.

47. Fraudulent men, and ſuch as are only ſeemingly good, do all things in words and nothing in deeds.

48. He is a bleſſed man who has both property and intellect, for he will uſe them well in ſuch things as are proper.

49. The ignorance of what is excellent is the cauſe of error.

50. Prior to the performance of baſe things, a man ſhould reverence himſelf.

51. A man given to contradiction, and very attentive to trifles, is naturally unadapted to learn what is proper.

52. Continually to ſpeak without being willing to hear, is arrogance.

53. It is neceſſary to guard againſt a depraved man, leſt he ſhould take advantage of opportunity.

54. An envious man is the cauſe of moleſtation to himſelf, as to an enemy.

55. Not only he is an enemy who acts unjuſtly, but even he who deliberates about ſo acting.

56. The enmity of relations is far more bitter than that of ſtrangers.

57. Conduct yourſelf to all men without ſuſpicion, and be accommodating and cautious in your behavior.

58. It is proper to receive favors, at the ſame time determining that the retribution ſhall surpaſs the gift.

59. When about to beſtow a favor, previouſly conſider him who is to receive it, leſt, being a fraudulent character, he ſhould return evil for good.

60. Small favors ſeaſonably beſtowed, become things of the greateſt conſequence to thoſe that receive them.

61. Honors, with wiſe men, are capable of effecting the greateſt things, if at the ſame time they underſtand that they are honored.

62. The beneficent man is one who does not look to retribution, but who deliberately intends to do well.

63. Many that appear to be friends, are not; and others, who do not appear to be friends, are ſo.

64. The friendſhip of one wiſe man is better than that of every fool.

65. He is unworthy to live, who has not one worthy friend.

66. Many turn from their friends, if, from affluence, they fall into adverſity.

67. The equal is beautiful in every thing; but exceſs and defect to me do not appear to be ſo.

68. He who loves no one does not appear to me to be loved by any one.

69. He is an agreeable old man who is facetious, and abounds in intereſting anecdote.

70. The beauty of the body is merely animal, unleſs ſupported by intellect.

71. To find a friend in proſperity, is very eaſy; but in adverſity, it is the moſt difficult of all things.

72. Not all relations are friends, but thoſe who accord with what is mutually advantageous.

73. Since we are men, it is becoming not to deride but bewail the calamities of men.

74. Good ſcarcely preſents itſelf, even to thoſe who inveſtigate it; but evil is obvious without inveſtigation.

75. Men who delight to blame others, are not naturally adapted to friendſhip.

76. A woman ſhould not be given to loquacity, for it is a dreadful thing.

77. To be governed by a woman, is the extremity of inſolence and unmanlineſs.

78. It is the property of a divine intellect to be always intently thinking about the beautiful.

79. He who believes that Divinity beholds all things, will not ſin either ſecretly or openly.

80. Thoſe who praiſe the unwiſe do them a great injury.

81. It is better to be praiſed by another than by one's ſelf.

82. If you cannot reconcile to yourſelf the praiſes you receive, think that you are flattered.

83. The world is a ſcene; life a tranſition. You came, you ſaw, you departed.

84. The world is a mutation; life a vain opinion.

Lyons' Infallibility of Human Judgment.

Dr. Franklin, in his *Autobiography*, ſpeaking of his firſt work, a pamphlet upon Liberty and Neceſſity, Pleaſure and Pain, addreſſed to his friend James Ralph, in anſwer to Wollaſton's *Religion of Nature Delineated*, ſays:

"My pamphlet by ſome means falling into the hands of one Lyons, a Surgeon, author of a book entitled 'The Infallibility of Human Judgment,' it occaſioned an acquaintance between us; he took great notice of me, called on me often to converſe on thoſe ſubjects, carried me to the Horns, a pale ale-houſe in —— Lane, Cheapſide, and introduced me to Dr. Mandeville, author of the Fable of the Bees, who had a club there, of which he was the ſoul, being a moſt facetious entertaining companion. Lyons, too, introduced me to Dr. Pemberton at Baſton's Coffee-houſe, who promiſed to give me an opportunity ſometime or other of ſeeing Sir Iſaac Newton, of which I was extremely deſirous; but this never happened."

The following is the title-page of Lyons' book, which he informs us is, with the table of contents, a material part of his treatiſe:

"*The Infallibility of Human Judgment, its Dignity and Excellency. Being a New Art of Reaſoning, and diſcovering Truth, by reducing all diſputable Caſes to General and Self-evident Propoſitions. Illuſtrated, by bringing ſeveral well-known Diſputes to ſuch Self-evident and Univerſal Concluſions. With the Supplement, anſwering all Objections which have been made to it, and the deſign hereby perfected, in proving this Method of Reaſoning to be as forcibly Concluſive and Univerſal as Arithmetick, and as eaſie. Alſo a Diſſertation on Liberty and Neceſſity. The fourth edition, to which is now added, A Poſtſcript, obviating the Complaints made to it, and to account for ſome Things which occurr'd to* IT *and the* Author. *By* Mr. Lyons." (8vo. London, 1724. pp. 252.)

The author commences his treatiſe with the declaration, "That man is moſt excellent in his kind who uſeth to greateſt advantage thoſe diſtinguiſhable properties and excellencies wherein he differs from other animals. Reaſon is the diſtinguiſhing excellency, dignity, and beauty of mankind: whoever, by teaching or otherwiſe, hinders a man from uſing his reaſon, diſhonours him, and degenerates him to ſomething of leſs worth than he is. There is no uſe of reaſon but to judge of Good and Bad, Juſtice and Injuſtice, Wiſdom and Folly, and the like; that a man may thereby attain knowledge to diſtinguiſh Truth from Errour, and to determine his actions accordingly."

Upon the ſubject of authority in matters of opinion, there are ſome ſenſible obſervations, that are, in practical life, often overlooked: "Ten thouſand different men may pretend to ſacred authorities, with as many differing precepts for religion and manners reduced to regular ſchemes; if they are not to be examined but by themſelves and their own rules, they muſt of conſequence be every one good, tho' never ſo repugnant to each other, or to common ſenſe. There is no authority but what hath ſome others that are repugnant to it, and condemn it; whence it comes to paſs that there is ſcarce a ſingle perſon in the world but ſuppoſes the generality of mankind are ſtill, and have always been, impoſed on by falſe authorities. . . . .

"No authority muſt be allowed implicitly, before it be tried whether it be good or bad: there is no poſſibility of trying one authority by another. A Mahometan will no more have his Koran tried by the Bible, than a Chriſtian will have his Bible tried

by the Koran. You muſt firſt ſhow him ſome defects in *his*, contrary to reaſon, and prove *yours* to be agreeable to reaſon, before you can expect he will hear you name it with patience. If reaſon is not to examine all authorities, all authorities in the world are *good* to the perſons pretending to believe them, and do no more than their duty in defending them. Which makes ſuch a ridiculous and abſurd concluſion as is hardly to be expreſſed in intelligible terms, (*viz*) That every man muſt believe his *antagoniſt* in the right, tho' at the ſame time he believes he merits the greateſt puniſhment for being in the wrong.

"The way to avoid theſe abſurdities, and to diſcover and defend the truth, is to adhere to reaſon, as not only a competent and infallible judge, but the only teſt to which all authorities muſt ſubmit to be tried, before they can be known to be *good* or *bad*.

"The judgment of man, is an involuntary faculty, acted upon by objects, and determines without any conſent of the will; like a mirror, which gives a true image of everything that can be brought to it; and according to the certainty or uncertainty of the evidence, or the plainneſs or obſcurity of any matter, the judgment determines it to be more or leſs doubtful, true or falſe."

Upon the ſubject of Belief, the author appears to have met with the ſame difficulties that other metaphyſicians have encountered when attempting to inveſtigate that obſcure ſubject. His method of obviating them poſſeſſes novelty, at leaſt, if it cannot claim the merit of truth:

"There is nothing hath contributed more to the debauching Human Underſtanding than the uſe of the Word Believe. It is a term without any certain idea, and hath no intelligent meaning particularly adapted to it, nor expreſſes any proper conception or operation of the mind: is moſt extenſively and promiſcuouſly uſed, as may beſt ſerve to confound and conceal the true determination of the judgment.

"When an opinion is offered to a man for his *belief*, let him conſider what evidence there is of its being *poſſible*, *probable*, or *certain*, and ſo let him receive it, and ſpeak of it.

"This every one will readily ſay is knowledge; and ſurely it is more proper, and ſignificant ſpeaking, to call it ſo, and ſay we *know* (inſtead of ſaying we *believe*) it to be more or leſs *probable*, *poſſible*, *certain*, or *falſe*. So that, in this caſe, here is no want of the word *believe;* and if a man hath a will to ſay *he believes* a thing of which he hath no knowledge at all; or if he would ſay he believes it to be true and certain, when his knowledge of it amounts to no more than a bare probability; this is a reſolution to ſay ſomething contrary to knowledge, and is therefore no other than what we call in plain ſignificant language a Lie.

"Not only all degrees of knowledge, from *poſſibility* to poſitive *certainty*, are alike ſaid to be believed, but alſo a bare *aſſent*, without ſo much as any knowledge or ſcarce a conſideration; alſo a pure ſuppoſition, or even only the not reſiſting an authoritative recommendation, are all called *believing*. All that logicians aim at, is not to excite knowledge, but perſuade *belief;* and thoſe who pretend to ſearch after knowledge are content with believing. What a man *believes*, he muſt defend and ſupport by all poſſible force and invention: and the more learning hath been inculcated to him after this manner, the more notions and opinions he hath to ſupport, and is alſo better furniſhed with invention and authority to defend; and conſequently, as he is more fit to confound other people's underſtanding, ſo he is more liable to be confounded in his own, than a man who hath nothing to rely on but vulgar ſenſe, ſimple

and unſophiſticated. Hence it is no wonder that diſcoveries more beneficial to mankind have been taken from ſuppoſed ignorant perſons, or found, as it were, by chance, whilſt the faſhionably learned and laborious ſearchers after knowledge, when the exigencies of mankind require their aſſiſtance, ſit all amuſed, not being able to agree, any more than to underſtand themſelves, or one another; and nothing practical for general good can be brought forth, till at length, with great labour and pains, ſomething is magiſterially dictated which authority gives a ſanction to, but when it comes to be put in practice, proves vexatious to the world, and the ridicule of men of ſenſe.

"Nor can we expect much better ſucceſs from learning, till the pernicious *verb*, Believe, and its *ſubſtantive*, are eraſed from all *vocabularies*, and the very mention of them forbade the ſchools.

"If this fallacious, tyrannical uſurper of the throne of human judgment was removed, there might be hopes that men would arrive at the knowledge and uſe of their own plain ſenſe and common reaſon; and then, there would be no difficulty in perſuading them, that above all things, and in all caſes, they ought to give it the principal regard.

"When any thing is offered, to which the belief or aſſent of the judgment is required; divide the mind into *apprehenſion*, *judgment*, and *will:* If what is ſeen in the *apprehenſion* be contrary to what is required, the *judgment* doth ſo determine it to be contrary: and if there is nothing ſeen by the *apprehenſion*, then hath the judgment made no determination. In either of theſe caſes it may be boldly affirmed and demonſtrated, that the propoſer himſelf doth not believe it, nor hath any faculty of his mind any thing to do with the matter, but the will only; and his pretended faith is an idle airy conceit, an unintelligible chimera of the phantaſie: for the ſecret of the art lies in obſerving that the Determination of the Judgment is Involuntary, and therefore one man may know what another believes. Or, more properly ſpeaking, we have no meaning at all when we ſay we *believe*, but what could more intelligibly be expreſſed by ſaying, we *ſuppoſe*, we *aſſent to*, or we *know it* to be more or leſs *poſſible*, *probable*, or *certain*.

"And therefore, whoſoever would learn to think and ſpeak juſtly, muſt learn to think and ſpeak as if there were no ſuch words as Believe and Faith; and he that durſt not, or cannot conceive this, is incapacitated for forming a right underſtanding; for Here lies the impediment, and This is the Grand Mystery of all confuſion and errour."

"This amuſement [trifling with the underſtanding] being removed, the reaſoning is not on Notions, but on matters of fact and appearances of ſenſe, and an honeſt report of what the Judgment dictates: arguing is then from General Perception to a General Determination, and an aſſent is as neceſſary and forcible as in Arithmetic, ariſes exactly after the ſame manner, is liable to no other obſtruction nor objection, and as eaſily attained as the firſt Rules thereof."

Theſe extracts may perhaps ſuffice to enable the reader to *determine* whether or not the author (as Butler ſays)—

> "Knew what's what, and that's as high
> As metaphyſic wit can fly."

He appears to have been a man of candor, and a ſincere inquirer after truth; yet he did not eſcape the evils that too frequently attend upon thoſe who think freely, and who fearleſſly publiſh their thoughts. We learn from the Poſtſcript at the end of the volume, that a proſecution was commenced againſt him, and that he was impriſoned on account of his book, but was, through the exertions of the enlightened and humane Dr. Richard Mead, releaſed from confine-

ment. Of him he ſays: "Though I was altogether unknown to him before, yet hearing of my confinement on this account, with an indefatigable induſtry he undertook and perfected my deliverance. Nor am I a ſingle inſtance of his generoſity of this kind: there is continually ſome new thing diſcovered, either for public or private benefit, which demonſtrates him to be a general friend to mankind."

"The moſt that ever I, or any of my friends could learn of it [the proſecution], was, That it was a piece of ironical drollery (of a certain young Noble Lord,) which being ill timed, created ſome heat, and was either improved into, or miſtaken for a ſerious complaint: but when we were produced in three ſucceſſive Terms, neither adverſary, objection or complaint appeared."

The writer of this forgotten book was not without "the fondneſs and vanity natural to authors" (p. 250), and depicts with bright colors the great benefits which would accrue to the world from the general diffuſion of his principles:

"Tho' it ſeems to ſome now to be only a ſpeculative matter, it will be found in the end to be a real deliverance of mankind from a moſt abject condition of miſery, ſlavery, and ignorance. People will in a ſhort time ſtand amazed to conſider what a wild wilderneſs of ſavage and ſtupid brutes the world hath been (eſpecially for ſome hundreds of years paſt) for want of knowing the moſt ſimple and natural uſe and authority of *common ſenſe:* but what hideous monſters thoſe appear who have hindred their improvement, and contributed toward the continuence of it!"

Adversaria.

X.

Britton, in his edition of Anſtey's *New Bath Guide*, illuſtrated by Cruikſhank (8vo, London, 1832), introduces the following remarks and epigram from the *Monthly Magazine* (April, 1830, p. 412), without correcting the blunders:

"Warburton had married the daughter of R. Allen, of Prior Park, (a genuine *Wife of Bath*), a match which, to the ſhame of the times, got him his biſhopric. Of his wife, and that of Dean Tucker, the following epigram is given:

'The Dean, *loquitur*.
My wife, Father William, is ugly and old,
Aſthmatic, cheſt-foundered, and lame.

The Bishop.
My wife, ſon Joſiah, no man needs be told,
Is as bad in the other extreme.

The Dean.
I have put mine away.

The Bishop.
——————the deed I applaud,
Yet applauding, can only admire;
For you are bound only by man and by God,
But my obligations are *Prior*.'

"Dean Tucker is one of the curious inſtances of a man's ſlipping out of recollection. Who now mentions his name? Yet he was one of the moſt active and moſt public minds of England, not fifty years ago; a ſcholar, a moſt acute and ſtirring politician, and a moſt ſubtle and ſcientific metaphyſician; yet the author of 'Search's Light of Nature,' and the pamphlet on the American Queſtion, has ſtrangely paſſed away."

Warburton married Miſs Gertrude Tucker (a niece of Ralph Allen), in whoſe right on Allen's death, in 1764, he became proprietor of Prior Park. If there be any truth in the ſtories concerning Mrs. W.'s intimacy with Thomas Potter, the author of the *Eſſay on Woman*, ſhe was, without doubt, "a genuine *Wife of Bath*." It is hardly neceſſary to remind the reader that Joſiah Tucker, the Dean of Glouceſter, of whom Warburton ſaid, "Trade was his religion, and religion his trade," is confounded with

Abraham Tucker, the author of *Search's Light of Nature Purſued.*

XI.

A curious inſtance of miſapprehending an author's meaning, by overlooking a comma, is found in Brayley's *Londiniana* (vol. ii. p. 45): "Admiral Vernon, whom Lord Byron, in the opening canto of *Don Juan,* has ſtigmatized as 'the butcher,' became a popular favorite after his capture of Porto Bello, in November, 1739." Byron has, in *Don Juan,* canto i. ſtanza ii.:

"Vernon, the butcher Cumberland, Wolfe, Hawke."

XII.

In De Quincey's *Literary Reminiſcences* (vol. i. p. 155), there is a ſtory about Coleridge's explication of the Pythagorean precept, "Abſtain from beans" (which De Quincey might have found in the *Symbols,* not in the *Golden Verſes,* from which he quotes it), that it refers to public employments; having been ſtolen from a German author, "a poor ſtick of a man." This explanation is Ariſtotle's, as is alſo the "flaſh of lightning" with which Coleridge (p. 170) "illuminated a darkneſs which had exiſted for twenty-three centuries" upon the momentous problem of Achilles and the Tortoiſe.

At page 210, we learn that Coleridge ſeemed to labor under the ſingular "paralytic inability to raiſe the upper jaw from the lower."

XIII.

We ſhould be glad to learn what authority De Quincey had for aſſerting (*Lit. Rem.,* vol. i. p. 222) that Watſon, Biſhop of Landaff, "talked openly at his own table as a Socinian; ridiculed the miracles of the New Teſtament, which he profeſſed to explain as ſo many chemical tricks, or caſes of politic legerdemain; and certainly had as little of devotional feeling as any man that ever lived."

P

XIV.

Grammont ſaid of Alexander More's death: "He died like a good Hugonot, but what I moſt pity him for, is, that he died in a religion that is as much out of faſhion as a cocked hat."

"The detection of errors is the firſt and ſureſt ſtep towards the diſcovery of truth." —Halley.

XV.

"When I was in England, in the retinue of the Duke d'Aumont, Mr. Newton did me the honor to ſend me an invitation to dinner; where I found Meſſrs. Moivre, Halley, and two or three other gentlemen of the ſame genius. It is the cuſtom in England, after dinner, to drink the health of kings and princes, perſons with whom philoſophers have ſeldom much to do; but Mr. Newton, of an underſtanding too great to be ſwayed by cuſtom, taking me by the hand, with a ſmile of pleaſure, which I dare ſay was ſincere, ſaid: 'Come, ſir, *Here's to all honeſt men of all countries.* We, here, are all friends, concurring in the only view becoming a man—the knowledge of truth; nay, I will ſay we are of the ſame religion, all of us ſeduloufly endeavoring to pay to the Deity that worſhip which, to our weak intelligence, appears to be the moſt agreeable to his attributes, and the revelation he has vouchſafed to give us.'" —Deslandes' *Hiſt. Crit. Philoſophie.*

XVI.

Thackeray, in his *Four Georges,* mentions that when Atterbury was carried off to the Tower, it was aſked what next ſhould be done with him? "Done with him? Fling him to the lions!" Cadogan ſaid, Marlborough's lieutenant. He does not mention the revenge the biſhop took by his ſevere lines againſt Cadogan. They are given by Malone in his edition of Spence's *Anecdotes,* but omitted in Singer's:

By ſhame unmoved, by fear unawed,
Offſpring of hangman and of bawd;
Ungrateful to the ungrateful man he grew by,
A bold, bad, blundering, bluſtering, bloody booby.

XVII.

Moſt probably Thackeray intended the following bit of antiquarianiſm for his American audience: "You may ſtill ſee there, and over its old hoſtel in Ludgate Hill, the Belle Sauvage to whom the *Spectator* ſo pleaſantly alludes . . . . and who was, probably, no other than the ſweet American, Pocahontas." In the Regiſter of the Stationer's Company, of the date of Auguſt 2d, 1589 (previous to the birth of the ſweet American), there is mention of "A Sorrowful new Sonnette intituled Tarleton's Recantation upon this theame gyven him by a gent. at the Bel-Savage without Ludgate (noue or elles never) being the laſte theame he Songe."—*Tarleton's Jeſts, edited by Halliwell, Shaks. Soc., p. xvii., Intro.*

XVIII.

Ippolito. Books!—out upon them!—faithleſs chroniclers,
Mere wordy counſellors, cold comforters
I'the hour of ſorrow. I can tell thee, comrade,
Thy bootleſs learning hath been waſte of life.
Why, thou haſt blanched thy cheek, and dimmed thine eye,
Furrowed thy brow with moſt untimely wrinkles,
By theſe ſame vigils o'er the treacherous pages;
And they have left thee age, doubt, poverty,
A care-worn frame, and a care-cumbered ſpirit,
The ſole rewards of thy devoted years.
Tebaldo. Blame not my voiceleſs friends; their ſilent ſpeech
Hath ſpoken much of comfort to my need.
They have been true when other friends proved falſe;
Have welcomed me back to my lonely cell
With an unvaried kindneſs; they have not
Smiled on my hopes only to mock their downfall,
Nor changed their greeting when my fortunes altered.
They have not led me to the fabled fount,
Where man may drink the draught of ſecond youth;
But they have ſoothed the peeviſh ills of age
With many a ſoft appliance. They have not
Led me to the everlaſting throne of Truth,
But they have pointed to that ſtarry ſeat.
They have not filled my coffers with red gold,
But they have made me rich in bleſſed thoughts.
I have been young, and known the manly pride
Of arms even from my childhood. I have reined
The fiery courſer—I have felt the joy
Of cleaving with ſtrong arm the curling wave,
Breaſting its foaming might; and yet I tell thee,
I would not barter, for thoſe bygone triumphs,
My patient ſtudies and my midnight lamp.

LADY FLORA HASTINGS'S *Joanna of Naples.*

XIX.

An Egyptian prieſt ſaid to Solon: "You Athenians are like children; you know nothing of what is more ancient than yourſelves: full of your own excellence, and that of your nation, you are ſtrangers to every thing that happened before your time; you think the world began to exiſt with you and your city."

XX.

When Caſaubon firſt viſited Paris, and was being ſhown over the Sorbonne, his guide ſaid, "This is the hall in which the doctors have diſputed for three hundred years."—"Aye, and what have they ſettled?" was his remark.

XXI.

"Hath fortune dealt thee ill cards, let wiſdom make thee a good gameſter. In a fair gale every fool may ſail, but wiſe behaviour in a ſtorm commends the wiſdom of a pilot. To bear adverſity with an equal mind, is both ſign and glory of a brave ſpirit. As there is no worldy gain without ſome loſs, ſo there is no worldly loſs without ſome gain. If thou haſt loſt thy wealth, thou haſt loſt ſome trouble with it; if thou art degraded of thy honours, thou art likewiſe freed from the ſtroke of envy; if ſickneſs hath blurred thy beauty, it hath delivered thee from pride. Set the allowance againſt thy loſs, and thou ſhalt find no *great loſs.* He loſeth little or nothing, who keepeth the favour of his

God and the peace and freedom of his conſcience."—Bishop Hall's *Miſcellanea.*

Sale of Zelotes Hosmer's Library.

(*Continued from No. IV., p.* 89.)

496 Heywood (John). A Mery Playe, betweene the Pardouer and Frere. Folio, *black letter. Reprinted from the ed. of* 1533. George Smeeton, London, 1819, 1820. $5.50

[Fowle.]

499 Heywood (Thomas). Troia Britanina, or Great Britaines Troy. A Poem Deuided into XVII. ſeuerall Cantons, intermixed with many pleaſant Poeticall Tales, concluding with a Uniuerſall Chronicle from the Creation vntil theſe Preſent Times. *Frontiſpiece,* folio, red mor. gilt. *William Jaggard,* Lond., 1609. $15.50

[Griſwold.]

501 ———: The Braſen Age, containing the Death of the Centaure Niſſus, the Tragedy of Meleager, the Tragedy of Jaſon and Medea, Vulcan's Net, and the Labours and Death of Hercules. 4to, mor. gilt. Lond., 1613. $8.75

[Fowle.]

503 ———: Tunakeion; or Nine Bookes of Various Hiſtory, concerninge Women, Inſcribed by the Names of the Nine Muſes. *Frontiſpiece,* folio, red moroc. gilt. *Adam Iſlip,* Lond., 1624. $11.50

[Griſwold.]

505 ———: The Fair Maid of the Weſt, or a Girle worth Gold. 4to, mor. gilt, Lond., 1631. $6.00

[Fowle.]

512 ———: The Hierarchie of the Bleſſed Angells, their Names, Orders, and Offices; the Fall of Lucifer with his Angells. *Frontiſpiece by Cecill, and plates by Mainwaringe, Chriſtmas and Glover.* Folio, mor. gilt. Adam Iſlip, London, 1635. $10.00

[Fowle.]

530 Holinshed (Ralph). The Chronicles of Englande, Scotlande, and Irelande. By Raphaell Holinſhed. From their firſt Inhabiting, until this Preſent Tyme. *Numerous curious engravings. Black letter.* 2 vols. folio, mor. gilt; bound by Clarke and Bedford. Lond., 1577. $54.00

[Fowle.]

531 Holland (H.) Heroologia Anglica, Hoc eſt clariſſimorvm et doctiſſimorvm aliqvot Anglorvm, qui Florvervnt ab Anno Chriſti M.D. vſqve ad preſentem Annvm MDCXX. *Thirty-five fine portraits.* Folio, olive mor., tooled edges, gilt. Arnheim. $34.00

[Rodd.]

541 Hume (David) and T. Smollet. The Hiſtory of England, and Continuation. *Fine portraits and vignettes, India paper proofs.* 13 vols., *large paper,* royal 8vo, cloth. Oxford, 1826–7. $81.25

[Humphry.]

561 Jonson (Ben.) Works, with Notes, Critical and Explanatory, and a Biographical Memoir, by Gifford. *Portrait by Fittler.* 9 vols. 8vo, red turkey moroc. gilt, and gilt edges. Lond., 1816. $60.75

[Ryder.]

563 Jordan (Thomas). London's Reſurrection to Joy and Triumph, expreſſed in Sundry Shews, Shapes, Scenes, Speeches and Songs, in Parts, Celebrious to Sir George Waterman, Knt., Lord Mayor of London. 4to, hf. morocco. Lond., 1671. $12.50

[Griſwold.]

564 ———: London in Luſter, projecting many bright Beams of Triumph: diſpoſed into ſeveral Repreſentations of Scenes and Pageants, performed with great Splendour, etc. 4to, mor., bound by Mackenzie. Lond., 1679. $13.50
[Griſwold.]

565 ———: London's Glory, or the Lord Mayor's Shew, containing an Illuſtrious Deſcription of the Several Triumphant Pageants; alſo Three New Songs, with their Proper Tunes, either to be Sung or Played, etc. 4to, moroc. gilt. Lond., 1680. $10.00
[Rodd.]

567 Justinus. Hiſtoricus Clariſſimus. In Trogi Pompei Hiſtorias libri XLIV. Folio, ruſſia, gilt. *Me Gallus Veneta Jenſon Nicolaus in urbe formauit*, 1470. $11.50
[Little, Brown & Co.]

587 Kendall (Timothy). Flowers of Epigrammes out of Sundrie the Moſte Singular Authors, ſelected as well Anncient as late Writers. (Pleaſant and profitable to the expert Readers of quicke Capacitie.) *Black letter.* 16mo, green mor., ſilk linings and tooled ſides. London, 1577. $16.00
[Little, Brown & Co.]

589 Killigrew (Mrs. Anne). Poems. 4to, cf. *Portrait.* Lond., 1686. $4.50
[Griſwold.]

596 Lactantius Firmianus. Opera, cum prefatione Andreæ Epiſc. Alerienſis. Fol. Editio Tertia. Conr Sweynheym et Arn Pannartz. Romæ, 1470. $16.00
[Guild.]

597 Laing (David). Select Remains of the Ancient Popular Poetry of Scotland, with Diſſertations, Notes, etc. 4to, green moroc., gilt back, ſides, and edges; bound by Clarke and Bedford. Edinburgh, 1822. $16.50
[Fowle.]

606 Lewis (John). The Life of Mayſter William Caxton, of the Weald of Kent, the firſt Printer in England. *Portrait.* 8vo, turkey morocco, *bound by Murton.* Lond., 1738. $14.50
[Richardſon.]

610 Lidgate (John). The Tragedies, gathered by Jhon Bochas, of all ſuch Princes as fell from their Eſtates, through the Mutability of Fortune. Tranſlated. *Bl. letter.* Folio, mor. gilt. Jhon Wayland, Lond, N. D. (1555.) $16.50
[Griſwold.]

612 Lilly (John). Euphues. The Anatomie of Wit, verie pleaſant for all Gentlemen to Reade, and moſt neceſſarie to remember; alſo, Euphues and His England, containing his Voiage and Aduentures. 4to, *black letter*, cf., gilt. London, 1606. $13.00
[Fowle.]

624 Lovelace (Richard). Lucaſta. Epodes, Odes, Sonnets, Songs, etc., to which is added Aramantha. *Firſt edition*, 18mo, green mor. gilt and gilt edges. *Sold by Thomas Evoſter at the Gun, in Joie Lane.* Lond., 1649. $3.50
[Little, Brown & Co.]

625 ———: Another copy, *with the rare frontiſpiece by Faithorne, and the portrait of Lucaſta.* Small 8vo, morocco. Lond., 1649. $8.00
[Griſwold.]

626 ———: Lucaſta. Poſthume Poems. Sm. 8vo, cf. Lond., 1659. $6.00
[Griſwold.]

637 Luther (Martin). Colloquia Menſalia, or Dr. Martin Luther's Divine Diſcourſes at his Table, etc. Tranſlated out of the High Germane into the Engliſh Tongue, by Capt. Henrie Ball. Fol-

io, ruſſia, gilt, *bound by Clarke & Bedford.* Lond., 1652. $13.50

[Griſwold.]

643 Mallory (Sir Thomas). The Byrth, Lyf, and Actes of Kyng Arthur; of his Noble Knyghtes of the Rounde Table, their Marveyllous Enqueſtes and Aduentures, and in the end, Le Morte D'Arthur, with the Dolourous Deth and Departyng out of thys Worlde of them al. —Introduction and Notes by Robert Southey. *Frontiſpiece and engraved initials.* 2 vols. 4to, *large paper*, red morocco, gilt extra, bound by Clarke and Bedford. *Printed from Caxton's edition*, 1435. Lond., 1817. $28.00

[Griſwold.]

644 Marlowe (Christopher). Dramatic Works, with Notes and ſome account of his Life and Writings, by the Rev. Alexander Dyce. 3 vols. 8vo, red moroc. Pickering, Lond., 1850. $15.60

[Lodge.]

647 Marston (John). Works, being Tragedies and Comedies, collected into one Volume, viz.: Antonio and Mellida, two Parts; Sophroniſba; What you Will; The Fawne; The Dutch Courtezan. 8vo, moroc. gilt. Lond., 1633. $16.50

[Griſwold.]

662 Massinger (Philip). Dramatic Works, with Notes, Critical and Explanatory, by William Gifford, Eſq. *Second edition. Portrait.* 4 vols. 8vo, hf. ruſſia. Lond., 1813. $23.00

[Campbell.]

678 Mill (Humphrey). A Night's Search, diſcovering the Nature and Condition of all Night-Walkers; with their Aſſociates. *Fine frontiſpiece.* Small 8vo, half calf. *Printed by R. Biſhop.* London, 1640. $5.00

[Denny.]

Humane Induſtry:

or, a

Hiſtory

of most

MANUAL ARTS,

Deducing the Original, Progreſs, and Improvement of them.

Furniſhed with Variety of

Instances and Examples, shewing forth the Excellency of

Humane VVit.

(By *Thomas Powell*, D.D.)

Τέχνη κρατοῦμεν ὧν φύσει νικώμεζα.

Euripid.

London,

Printed for *Henry Herringman*, and are to be ſold at his Shop, at the *Blew-Anchor*, in the Lower Walk of the New-Exchange. 1661. (8vo, pp. 188.)

The brief memorial that Anthony à Wood has fortunately preſerved of the Reverend Thomas Powell is yet the only diſtinct notice to be found of him in Engliſh biography. His name does not appear in the Biographical Dictionaries of Aikin, Watkins, Chalmers, Gorton, Roſe, &c., or even in the *Cambrian Biography* of his countryman William Owen. Yet the Reverend Thomas Powell was, in his day, a very remarkable man. He was, ſays Wood, "an able philoſopher, a curious critic, was well ſkilled in various languages, and not to be contemned for his knowledge of divinity."

Born in 1608, Powell entered the Univerſity of Oxford in 1625, and was graduated in 1627. Having finiſhed his theological ſtudies, he was appointed rector of Cantreffe, in the county of Brecknock, the

place of his nativity. During the ravages of the civil war in 1649, he was ſilenced and deprived of his benefice. He then paſſed over into Holland, where he probably became acquainted with the great Deſcartes. This fact we infer from an alluſion which he makes to Deſcartes, in a curious paſſage on page 137 of the volume before us, which is as follows:

"There are alſo Glaſſes called Teleſcopes, from their uſe in diſcovering things afarr off, invented firſt by Jacobus Metius of Alcmar, *as Des Cartes tells mee*, and perfected (ſince) by Gallileo Gallilei the Florentine, whereby they have diſcovered many new ſtars in the firmament, which no mortal eyes had noted before, which will repreſent objects thirty times bigger than their apparent quantity, and a hundred times nearer than their apparent diſtance. By theſe, men have diſcovered not only new ſtars, brought the moon before them to be better ſurveyed and peruſed, which they finde to be another *America*, full of pleaſant rivers, hills and dales, and alſo inhabited with people," &c.

After the return of Charles II., Powell was reſtored to his benefice, was created Doctor of Divinity, and made canon of St. David's. He would doubtleſs have riſen high in the preferments of the Church had his life been ſpared. "He gave way to fate," ſays Wood, "at London, on the laſt day of December, 1660, leaving then behind him the character of a moſt ingenious and polite perſon."

Such, we believe, is the ſubſtance of all that is known of the learned and once celebrated Dr. Thomas Powell. The very brief ſketch of him which may be found in Jöcher's *Gelehrſten Lexicon*, is ſimply an abridgment from Wood, and contains no additional facts. It is now more than a hundred years ſince the accurate and induſtrious bibliographer William Oldys devoted eighteen pages of his *Britiſh Librarian* to an abſtract of this entertaining and exceedingly curious little volume, which even in his day was of extreme rarity, and the ſpecial envy of judicious and diſcriminating collectors of choice Engliſh books. Conſidering, therefore, the great ſcarcity of this "bibliographical gem," we ſhall endeavor to exhibit the peculiar nature of its contents by liberal quotations from its pages, rather than by giving an extended critical analyſis of the various ſubjects of which it treats—leaving the reader to judge for himſelf of its literary excellence, and the recondite learning of its almoſt-forgotten author.

Chapter I. treats of *The Invention of Dyals, Clocks, Watches, and other Time-tellers*, and begins thus:

"Time is the moſt precious commodity that man doth enjoy; becauſe time paſt, cannot be revoked; and time loſt, cannot be repaired.

Damna fleo, ſed plus fleo damna dierum,
Rex poterit rebus ſuccurrere, nemo diebus.
Loſt Treaſure I bewail, but loſt Days more;
Kings can give treaſure, none can days reſtore.

Therefore men ſhould ſet a due eſtimate upon this commodity, and expend it thriftily and wiſely; to which purpoſe the ancient Sages of the world have ingeniouſly deviſed a way to divide even the Natural day (which is one of the leaſt meaſures of time) into hours, and thoſe into quarters and minutes, and into leſſer Fractions than they: that by this *Horometry*, they might mete out and proportion buſineſs to the time, and time to the buſineſs in hand. The name of *Horæ*, Hours, came from *Horus Apollo*, an Aegyptian Sage, who firſt divided the day into thoſe portions we call hours, as *Macrobius, Saturnal. l. I. Cap.* 21, informs us.

"In Aegypt there was a Beaſt of a very ſtrange kinde, called *Cynocephalus*, kept in the Temple of *Serapis*, which in the time of the two Aequinoxes, did make water twelve times in a day, and ſo often in the night, and that regularly, at even ſpaces of time; from the obſervation whereof they divided the natural day into twenty four hours; and that Beaſt was their Clock and Dyal, both to divide the day, and reckon the hours by. This gave a hint (belike) to the *Clepſydræ*, or water-glaſſes (invented by *Cteſibius* of *Alexandria*) which diſtinguiſhed the hours by the fall or dropping of water, as *Clepſammidia* or Sand-glaſſes did by the

running of ſand: *Miro modo in terris aqua peragit, quod Solis flammeus vigor deſuper moderatus excutrit.* Caſſiod. de Divin. Lection. C. 30. And to ſhew they owed the invention to this creature, they uſed to ſet one carved on the top of theſe Water glaſſes, as may be ſeen in *Kircher's Mechanica Aegyptiaca.*

"*Anaximenes* the Philoſopher was the firſt that took an account of time by ſhaddows projected on the ground, and which changed and moved according to the motion of the Sun, from which obſervation he deviſed Sun-dyals, called *Scioterica.* Though *Vitruvius* aſcribes the Invention to *Beroſus* the Chaldean, who framed *Vaſa Horoſcopa*, and *Epicyclia ex cavavata cum ſtylo*, (as he terms them,) certain hollow Dyals (like diſhes) with Stiles or *Gnomons* erected in the middle. At Rome they counted the day (for a long time) by the ſhaddow of a brazen Obeliſk or Pillar; when the ſhaddow of the pillar did fall in ſuch a place, they did account it Noon or Mid-day, and then a Cryer was appointed to cry it about the Town; ſo likewiſe at Evening, when the ſhaddow fell in ſuch a place, the Cryer proclaimed *horam ſupremam*, the laſt hour of day; other diſtinctions they had none as yet.

"The Naſican Scipio was the firſt that brought the uſe of Water-glaſſes amongſt them, and diſtinguiſhed the hours of day and night: until his time, *Populo Romano indiſcreta lux fuit*, ſaith Pliny, the Roman people had no diviſion of hours; as the Turks (at this day) have no diſtinction of their ways by miles, nor of their days by hours, as *Buſbequius* relates, Ep. I. *Legat. Turc.*"

"Among the Perſians every ones belly was his Dyal; ſo it was in *Ammianus Marcellinus* his time; But theſe ways of *Horometry* were rude and imperfect. By Water-glaſſes the account was not regular, for from the attenuation and condenſation of the water, the hours were ſhorter or longer, according to the heat or coldneſs of the weather. Then for the Sun-dyals they did ſerve but at ſometimes, only by day time, and then not alwaies neither, but when the Sun ſhined. To remedy theſe defects, ſome wits did caſt about how to diſtinguiſh the hours of the night as well as of the day; and of cloudy days as well as of ſerene and clear. Hereupon ſome Engines and contrivances have been compaſed by *Trochilique* art, or the artifice of wheels; which, by the motion of ſeveral Wheels, and Springs, and Weights, and counterpoizes, ſhould give an account of the time, without Sun or Stars, and theſe were called *Horologes.*"

"Severinus Boetius, a worthy Patrician of Rome, and a moſt eminent Philoſopher and Mathematician, was the firſt (that I finde) that contrived any Engine of this ſort; Theodoricus King of the Goths wrote a letter to the ſaid Boetius to beg one from him for to beſtow on his brother-in-law Gundibald King of Burgundy; in which letter he calls it, *Machinam mundo gravidam, cœlum geſtabile, rerum compendium*; A portable heaven, and a compendium of the heavenly Sphears, as Caſſiodorus hath it, who was the penman, in the firſt book of his *Variæ Lectiones.*"

"The wit of man hath been luxuriant and wanton in the Inventions of late years; ſome have made Watches ſo ſmall and light, that Ladies hang them at their ears like pendants and jewels; the ſmallneſs and variety of the tools that are uſed about theſe ſmall Engines ſeem to me no leſs admirable than the Engines themſelves, and there is more art and dexterity in placing ſo many Wheels and Axles in ſo ſmall a compaſs (for ſome French Watches do not exceed the compaſs of a farthing) than in making Clocks and greater Machines.

"The Emperour Charles the Fifth had a Watch made in the Collet or Jewel of a Ring; and King James had the like; and one *Georgius Caput Blancus*, or George Whitehead, was expert at making ſuch knacks at *Vicenza* in Italy, as *Schottus* tells us in his *Itinerary* of that Country."

"Andrew Alciat the great Civilian of France, had a kinde of Clock in his chamber, that ſhould awake him at any hour of the night that he determined, and when it ſtruck the determined hour, it ſtruck fire likewiſe out of a flint, which fell among tinder, to light him a candle; it was the invention of one *Caravagio* of Sienna in Italy. In the Town-Hall of Prague, there is a Clock that ſhews the annual and periodical motions of the Sun and Moon, the names and numbers of the moneths, days and Feſtivals of the whole year, the times of the Sun-riſing and ſetting, throughout the year, the Aequinoxes, the length of the days and nights, the riſing and ſetting of the 12 Signes of the Zodiack; the age of the Moon with its ſeveral Aſpects and Configurations, as George Bruy deſcribes it in *Theatro Urbium.*"

"But the Town of Straſburg carries the bell of all other ſteeples (of Germany) in this point. A ſcheme of the Straſburg Clock you may finde in *Coriat's Travels*, with a full deſcription thereof. It was made by one *Conradus Daſypodius* a German, and Profeſſor of the Mathematiques in that city."

"In that famous Stable of the Duke of Saxony at Dreſden, there is a room furniſhed with all manner of Saddles; among the reſt, there is one that in the Pommel hath a guilded head, with eyes continually moving; and in the hinder part there-

of hath a Clock, as M. *Morison* (an eye witness) relates in his Travels."

The chapter concludes with the following epigram, *De Horologio Portabili*, by Thomas Campian:

"Temporis interpres parvum congestus in orbem.
Qui memores repetis nocte dierqz sonos,
Ut semel instructus jucundè sex quater horas
Mobilibus rotulis irrequietus agis,
Nec mecum (quocunqz ferer) comes ire gravaris
Annumerans vitæ damna, levansqz meæ."

Translated by H. V(AUGHN?)

Times-Teller wrought into a little round,
Which count'st the days and nights with watchful sound;
How (when once fixt) with busie Wheels dost thou
The twice twelve useful hours drive on and show,
And where I go, go'st with me without strife,
The Monitor and Ease of fleeting life.

(*To be continued.*)

Miscellaneous Items.

SHAKESPEARE:

A REPRINT

OF HIS

COLLECTED WORKS,

As put forth in 1623.

PART I.—CONTAINING

The Comedies.

LONDON:

Reprinted for LIONEL BOOTH, 307 Regent Street, 1862. (Small 4to.)

THE following extract from the Prospectus of the publisher of this most opportune and beautiful reprint of the *editio princeps* of SHAKESPEARE, will point out to our readers the special object, and some of the peculiar characteristics, which Mr. Booth has attempted to secure in this reproduction of the "famous Folio of 1623:"

"In the present reproduction of the First edition of the collected works of Shakespeare, the prime object has been to secure its entire identity with the Original. It is well known that there exists in the Original a great variety of errors; but not one of these has here been corrected. Whatever the defects of the Volume, it was felt that if reproduced at all it must be reproduced intact as it was first put forth in 1623, and that if the least 'license of ink' were assumed, all reliance upon its identity would be destroyed. For accuracy, therefore, it is designed that the present reprint should not only be 'letter perfect,' but on the needful occasions letter *im*perfect. Notwithstanding its defects, it should not be forgotten that the Folio of 1623 is the most important edition extant; the authority of its Text duly considered. Yet while, for the reasons given, the blemishes must be allowed to remain, they have not been unheeded. On the hint of Horne Tooke (see *Diversions of Purley*, Part II., p. 52, Edit. *Lond.* 1805), they have all been noted, with a view to a comprehensive list of *corrigenda*.

"To instance the exactness of the reproduction, it may be mentioned that attention has been called to some letters at the top of page 240, Col. i.—*All's Well that ends Well*—as being rather out of array. On referring to the Original, due warrant was found for the deviations from the right line there. . . . The occurrence is now alluded to, because various such peculiarities—likely to be regarded as blemishes—are known to exist, and have only been perpetuated from the desire that Reprint and Original should be—as One. In illustration of the difficulties attending the effort to accomplish an exact reprint, it may be here stated, that Porson and Upcott 'carefully compared, literatim and verbatim,' the reprint of 1808 with the Original, and discovered '348 errors of the press' requiring to be corrected; thus rendering every copy, if not so corrected, utterly useless for all purposes of study or critical inquiry. (*Vide* Lowndes's *Bibliographical Manual*, p. 1645. Col. i.)

"After accuracy, the next object is to place within easy attainment of the many a book the possession of which has hitherto been restricted to the very fortunate few. Henceforth for less than two pounds may be secured, in a perfect state, the coveted of all English book-collectors—a Volume which, in the Original, and in a condition more or less of defacement and repair, would be considered cheap at a hundred; and this in form and condition more pleasing to the eye—a 'cheerful semblance' of its prototype—and much more convenient for use: in this respect it will serve admi-

rably as a Handbook to its ponderous predeceſſors. The Folio of 1623, although ſo important for the authority of its Text, from its rarity may almoſt be regarded as a ſealed book; and it is hoped that the opportunity now afforded of a more extended knowledge of its contents, will lead to a correſponding elucidation of the many perplexities which yet remain, but which poſſibly are not 'perplex'd beyond ſelf-explication.' A recent writer, doing good battle for the Text of the Firſt edition, with reference to a paſſage in *Anthony and Cleopatra*, obſerves, 'I am inclined to think the original reading the right one, and the emendation impoſſible.' Poſſibly, this remark may be found to have a juſt application in numerous other inſtances.

"The Work will be completed in Three Parts —Part II. containing the Hiſtories—Part III. the Tragedies; each at the ſame price. There will alſo be impreſſions in Royal 8vo and Folio."

Cocker's Arithmetick:

Being a Plain and Familiar Method, ſuitable to the Meaneſt Capacity, for the full Underſtanding of that Incomparable Art, as it is now taught by the Ableſt School-Maſters in City and Country. Compoſed by Edward Cocker, *late Practitioner in the Arts of Writing, Arithmetick, and Engraving; being that ſo long ſince promiſed to the World. Peruſed and Publiſhed by* John Hawkins, *Writing-Maſter, near St. George's Church in Southwark, by the Author's correct Copy, and commended to the World, by many eminent Mathematicians and Writing-Maſters in and near London. 12mo. London,* 1694.

This curious volume conſiſts of 215 pages, excluſive of Dedication; Addreſs "To the Reader;" "Mr. Edward Cocker's Proeme or Preface;" another Addreſs to the "Courteous Reader" (ſigned John Collens); liſt of perſons by whom "This Manual of Arithmetick is recommended;" and a "Table of Contents." Prefixed is a rude portrait of Cocker, with theſe lines under:

"Ingenious *Cocker!* (now to reſt thow'rt gone):
Noe *Art* can ſhew thee fully but thine own;
Thy rare *Arithmetick* alone can ſhew,
Th' vaſt *Sums* of *Thanks* wee for thy *Labours* owe."

The Addreſs "To the Reader," by the Editor, is worth extracting, as it gives us an inſight into the hiſtory of this popular little Manual:

"Courteous Reader,

"I having the Happineſs of an intimate Acquaintance with Mr. Cocker in His life time, often ſolicited him to remember his Promiſe to the World, of Publiſhing his Arithmetick, but (for Reaſons beſt known to himſelf) he refuſed it; and (after his Death) the Copy falling accidentally into my hands, I thought it not convenient to ſmother a work of ſo conſiderable a moment, not queſtioning but it might be as kindly accepted, as if it had been preſented by his own hand. The method is familiar and eaſie, diſcovering as well the Theorick as the Practick of that neceſſary Art of Vulgar *Arithmetick*; And in this new Edition there are many remarkable Alterations for the benefit of the Teacher or Learner, which I hope will be very acceptable to the World; I have alſo performed my promise in publiſhing the Decimal Arithmetick, which finds encouragement to my Expectation, and the Bookſellers too.

"I am Thine to ſerve thee,
"John Hawkins."

The *firſt edition of Cocker's Arithmetick* is now exceſſively rare. A copy was ſold in London, in April, 1852, for £8 10*s*. Dibdin never ſaw any edition printed in the *ſeventeenth century*, and mentions the thirty-ſecond edition as the earlieſt he had met with. There have been upwards of ſixty editions of this "rare Arithmetick." The following is a liſt of thoſe we have been able to diſcover:

1ſt edition		1678
2d "		1678
4th "		1682
———		1685
———		1694
20th "		1700
37th "		1720
40th "		1723
41ſt "		1724
44th "	*London Bridge*	
50th "		1746
52d "		1748
———	Edinburgh	1751
———	Edinburgh	1765
56th "	London	1767
———	Glaſgow	1777

POETICAL TRANSLATION AND IMITATION.

Canning's *Knife-Grinder*, for its ingenious employment of a classical measure, is rivalled by Francis Davison (the editor of the *Poetical Rhapsody*, and son of the admirable but unfortunate victim of the state policy of Queen Elizabeth, Secretary Davison), in his *Sapphics upon the Passion of Christ*, commencing—

> "Hatred eternal, furious revenging,
> Mercileſs raging, bloody perſecuting,
> Scandalous ſpeeches, odious revilings,
> Cauſeleſs abhorring, &c."

In the paraphraſe, by the ſame author, of the twenty-third Pſalm, ſo well known by the fine hymn of Addiſon, we think we can diſcern ſome ſlight marks of imitation by the Queen Anne wit. The imitation (if any) is very ſlight; and Addiſon's hymn is the far finer verſion.

Tranſlation, imitation, and paraphraſe, were favorite poetical ſtudies of the Engliſh poets of the ſeventeenth and eighteenth centuries, from Chapman and Fairfax, through Dryden and Pope, to Gray and Cowper. Theſe great names, as well as Jonſon, Cowley, Milton, Swift, Johnſon (and others of a ſecondary rank), did not diſdain to employ their genius and talents upon rendering into verſions as claſſic as their originals, ſome of the fineſt productions of the Greek and Latin poets. Indeed, a mere Engliſh reader may obtain a fair idea of ancient literature by a careful reading of their admirable paraphraſic verſions. This is eſpecially true of Homer, Virgil, Ovid, Horace, Anacreon (or whoever paſſes for him), Juvenal, Pindar, Martial, Æſchylus, &c.

So, too, of poetical tranſlations from the Italian, Spaniſh, Portugueſe, German, and French, by Fairfax, Byron, Mickle, Lockhart, Holcroft, Shelley, Maginn, &c.

But the poets of the Stuart period, in particular, as pure claſſical ſcholars, deeply imbued with the ſpirit of antiquity, could make Greece and Rome and England contemporary by their genius and ſkill.

Ethical poetry (not technically didactic verſe, the dulleſt form of ſo-called poetry) was a favorite ſpecies of compoſition with them, and often happily caught up from the beſt models and elaborated into ſterling Engliſh poems; and there were few of the higheſt or lighteſt writers of that day who did not at times point a moral as well as adorn a tale. An inſtance occurs in the tranſlation from a portion of the chorus (act ii.) in the *Thyeſtes* of Seneca the Tragedian—

> "Stet quicunque volet potens."

On this fine paſſage Sir Matthew Hale, Norris of Bemerton (the Platoniſt and divine), Cowley, and Andrew Marvell (the wit, poet, and publiciſt), have all tried their hands; and, as we have often noticed, the greateſt original writer is not always the happieſt tranſlator—we think Norris bears the bell.

Poetical "Choices" form a claſs of poems unique and agreeable. They are ideals of a happy life and domeſtic comfort, philoſophic and ſcholarly. Among theſe are Cowley's *Wiſh*, Norris's *Choice*, Jonſon's verſion of Martial, Cowley's *Old Man*, from Claudian, Swift's paraphraſe from Horace, Dr. Walter Pope's *Old Man's Wiſh*. Pomfret's "Choice," Dr. Johnſon ſtates, in his life of that poet, to have been more popular than any poem of his time; and in the preſent century we have John Quincy Adams and Leigh Hunt.

W. A. J.

Notes and Queries.

TALE OF A TUB. (Part Second.)

Who was the author of "*A Tale of a Tub* (?) Part Second. With Notes and Illuſtrations.

——'*Videntem dicere veram*
Quid vetat?'—Hor.

"By Democritus Americanus. Philadelphia: Printed for the Author. 1826." 8vo, pp. 97. Eight well-executed woodcuts of Martin, Mitre, Jack, Broadbrim, Leatherlungs (ſpitting flames and devils), Lord Peter (with a ſhaven crown and the key of Paradiſe), and Cantwell, and a wolf with a ſheep on its back.

"Goode menne who onderstonde, wille not condemne mee:
Goode menne who doo not onderstonde me, wille sospende
Therre sentense tille they doo, and of badde menne
And foolss the condemnation's prayse."
Dekkar MSS.

The volume ends with a poem, under the title of *Apolloniana, or, A Dinner at Ruby's.*

It is a ſtrange rhapſody, as the following extracts will teſtify; and one is often at a loſs to know what the author is aiming at:

. . . . . The infractors of his laws "were puniſhed by Leatherlungs with unſparing ſeverity, who, to ſhow them they were not a dead letter, proceeded with the zeal of a Draco. He fined—he whipped—he baniſhed; and beſides hundreds of witches, actually tucked up a couple of unfortunate Broadbrims, whoſe evil ſtars had led them into the Colony. The deputies of Peter—fryars to a man—endeavoured to perſuade their followers to have a pan, but in vain—they were too partial to a barbecue to think of a fry. They had indeed no objection to the *Inſurance office, pickle,* or *bulls,* all of which were imported without delay."

"It having been aſſerted on good authority that on the coaſt of a far-diſtant land there exiſted a race of black monkeys, without tails, very much reſembling men in appearance, and well adapted for labour, a number of ſhips were ſent thither, with experienced hunters, to catch a few, who were no ſooner taken, than they were packed in the hold like herrings in a barrel—heads and points. When the veſſels returned, thoſe that eſcaped ſuffocation on the paſſage, were taken out, exhibited in the market, and ſold to the higheſt bidder, at ſo much per pound. The ſhe ones, if young and likely, brought prodigious great prices from the gentlemen, who took them into their houſes, as ſervants; while the males, and the old or ugly females, were turned into the fields, to hoe corn, plant tobacco, dig potatoes, and live upon cotton-ſeeds. Now, though theſe animals were nothing but monkeys, they very much reſembled men in their averſion to labour and cotton-ſeeds—ſo much ſo, that it was ſoon found neceſſary to give them a driver, who, armed with a long whip, kept a ſtrict watch over them, and if they flagged but a moment, applied the thong of it with ſuch dexterity to their backs, as to take out the ſkin. This was ſure to give them freſh vigour and ſtrength, and enable them to proceed in their taſks with alacrity."

"By this policy the ſettlers ſoon became wealthy; and, finding the benefit of the traffic alluded to, ſome of their number took it up as a buſineſs, and *ſwearing they would never abandon it,* proſecuted the trade with ſo much vigour, that in a ſhort time, thouſands and tens of thouſands of theſe animals were imported, who ſo manured the ſoil with their ſweat, tears, and blood, that the country round them bloomed like a garden, producing all the neceſſaries and luxuries of life in ſuch profuſion, that Leatherlungs himſelf began to wiſh he had pitched his own tents to the South."

C.

QUOTATIONS WANTED.

I have looked in vain, in Hood, for the following quotations: L. L. C.

"But, kindled into action, human clods,
Kings, Coblers, Statesmen, Nightmen,—all,—
Stalk, here, this Spheric Plaything's Demigods,
Terrestrial Joves, of Jove's mere billiard ball.—
They prate, they legislate, they criticise,
Chop logic, ethicise, philosophise,
(Poor reasoning dirt-pies!)
While nine in ten,
Among the mighty foolish men,
Are the sophisticated mighty wise."

"Ossian's patched spectre,—on his breast
A Gaelic nightmare's hoof impreſt,—
The rhymes would rave a curse on:
In metaphors from Homer's lore,
And tropes from David's Psalms, good store,
Supplied by James Macpherson."

[They are not by Hood, but Colman the Younger, and may be found in his *Eccentricities for Edinburgh*.—Ed.]

The following lines I have seen ascribed to Jortin, but, not having his works at hand, am unable to ascertain the fact. Can you help me out? L. L. C.

"Man,—the lordly sovereign of the world,
Whose soul aspires to great and glorious deeds,
If once life's spring and vigorous youth
Are pass'd, decays; nor does the general law
Of Nature raise him to the æthereal realms,
Nor the cold prison of the tomb unbar.
Yet, that repose is never broke by cares:
There grief, disease, and anger, and revenge,
Pain with her scourge, and av'rice ever-craving,
Discord that madly wields her blood-stain'd sword,
And hunger prompting ill, and want in rags,
And hatred, or that deadly foe to virtue
The green-eyed envy, or deceit, whose face
Wears the insidious mask,—dare not intrude:
But night with friendly gloom enwraps the scene,
And placid Sleep waves slow his dusky wings.
Let Patience then assist thee, to sustain
The lot which Nature and all-conquering Fate
Impose. The globe and all that it contains,
Will sink in chaos' wide-devouring gulf:
Even he, whose fiery front illumes the earth,
Fate's heavy hand will feel, like hapless man:
Old age will bow him down; his hoary steeds
Will drag laboriously his sluggish car,
His hand still trembling as he guides the reins:
Time will bedim the lustre of the stars,
Nay, glory only lives a few short years,
Like the frail column that records its triumphs.
The Muse and Virtue long shall brave the shocks
That lay the world in ruins; yet o'er *them*
Her dusky veil will late Oblivion fling."

[They are to be found in Jortin's *Tracts*, edited by his son, vol. i. p. 465.—Ed.]

THE FEATHERS TAVERN PETITION.

Having frequently seen Bishop Porteus and Archdeacon Paley reproached for their connection with a certain *Feathers Tavern Petition*, I should be glad to learn the nature and object of the petition, and in what way these two eminent churchmen were connected with it. H. E. S.

Utica, N. Y.

Messrs. Philes & Co. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devises*. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges' as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of art, upon India paper, and is limited to 500 copies, as follows:

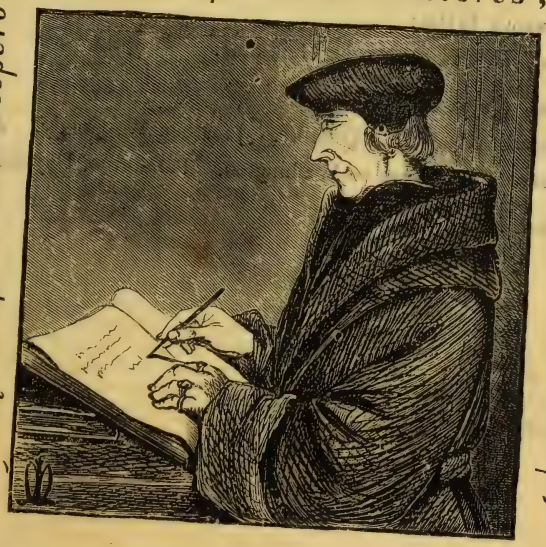
400 on small paper, at $2.00 each.
100 on large paper, at 4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies. Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "England's Helicon."

The Philobiblion

A Monthly Catalogue and Literary Journal

Graecos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

Contents of Number VI.

I. Powell's Humane Industry. (*Continued.*) 121

II. The Similitudes of Demophilus. 123

III. Feathers' Tavern Petition. 125

IV. Sale of Zelotes Hosmer's Library. (*Continued.*) 128

V. Adversaria. 131

VI. Major André and Voss the Poet. 134

VII. Bibliographical Notice of Works on the Personal Beauty of Christ. 135

VIII. Neglected Biography of Booksellers and Book-Collectors. (William Gardiner.) 136

IX. Miscellaneous Items: 139
Byron *Fils*. Hymn to the Guillotine.

X. Notes and Queries: 142
Cervantes and his Don Quixote. Jonathan W. Condy. Addreſs of Citizens of New York to Waſhington. Paradiſe of Dayntie Deviſes.

XI. Catalogue.

C. A. ALVORD, PRINTER.

May, 1862. **The Philobiblion.** *Number* 6.

Humane Industry:

OR, A

History

OF MOST

MANUAL ARTS.

(BY THOMAS POWELL, D. D.)

(*Continued from No. V., p.* 114.)

In Chapter II., the erudite Doctor gives an interesting account of "*Some Curious Spheares and Representations of the World*," constructed by Archimedes, the celebrated Cornelius Drebble of Alcmar, and Janellus Turrianus of Cremona:

"Archimedes of Syracuse was the greatest *Mathematician* and the rarest Engineer that was in his time, or hath been ever since (as 'tis believed), both for the *Rational* and *Chirurgical* part, the *Theory* and *Practick* of the Mathematicks. Cicero calls him *Divinum ingenium*, 20 De Natura Deonem. He was not only, *Cœli Syderúmque Spectator assiduus* (as Livy speaks of him), a diligent Spectator of the Heavenly Orbs and their Motions; but also *Cyclorum et Staticorum indagator acerrimus*, as the same Livy, a great Experimentator and Devisor of Mechanical Motions and Inventions. He was the first, *qui stellarum errantium motus in Sphæram illigavit*, saith Cicero, I. Tusc. that made a Sphear and an artificial heaven, wherein he did represent the rotations and revolutions of the planets, and that with as true time and measure as they perform the same above. Of this Sphear Claudian hath an Epigram that acquaints us with some thing of the Fabrick of it:

'*In Sphæram Archimedis. XVIII.*

'Jupiter in parvo cum cerneret æthera vitro,
Risit, & ad Superos talia dicta dedit;
Huccine mortalis progressa potentia curæ?
Iam meus in fragili luditur orbe labor.
Iura poli, rerumque fidem, legesque Deorum,
Ecce Syracosius transtulit arte senex.
Inclusus variis famulatur spiritus astris,
Et vivum certis motibus urget opus.
Percurrit proprium mentitus Signifer annum,
Et simulata novo Cynthia mense redit.'

Translated thus by Mr. Nathaniel Carpenter.

In a small Glass when Jove beheld the skies,
He smil'd, and thus unto the Gods replies;
Could man extend so far his studious care,
To mock my labours in a brittle sphear?
Heavens Laws, Mans Ways, and Natures Soveraign Right,
This Sage of Syracuse translates to sight.
A soul within on various Stars attends,
And moves the quick Work unto certain ends;
A feigned Zodiac runs its proper year,
And a false Cynthia makes new months appear.
And now bold Art takes on her to command,
And rule the heavenly Stars with humane hand.
Who can admire Salmoneus harmless Thunder,
When a slight hand stirs Nature up to wonder?

"Authors do make mention of a Sphear of glass which *Sapor* King of Persia had, which was so large that he could enter within it, and sit in the midst of it, and see the Sphears and Planets whirling round about him; which did swell him with such a conceit, that in his Letters he did use this

ſtile, *Rex regum* Sapor, *Particeps Syderum, Frater Solis et Lunæ.*

"We read of a ſilver Heaven ſent by the Emperour *Ferdinand* for a Preſent to *Soliman* the grand Signior, which was carried by twelve men, with a book along with it that ſhewed the uſe of it, and how to order and keep it in perpetual motion. *Du Bartas* makes mention of both, and concludes his deſcription of them with this Rapture touching humane wit:

O compleat Creature! who the ſtarry Sphears
Canſt make to move, who 'bove the heavenly Bears
Extend'ſt thy power, who guideſt with thy hand
The days bright Chariot, and the heavenly brand.

"Kircher doth highly extol and admire the Artificers of this latter age for making Sphears and Globes, and ſuch repreſentations; who can make them, ſaith he, with ſuch exactneſs and perfection in all points, that Jupiter might have juſter cauſe to complain of them, than he did of *Archimedes* (in *Claudian*) for their preſumptuous emulation of his handy-works."

"Among the Moderns, one Cornelius van Drebble, a Dutchman of Alcmar, may deſerve juſt admiration. This man lived here in England, and was *Regi Jacobo à Mechanicis* (as one ſaith) King James his Engineer; he preſented the King with a rare Inſtrument of perpetual motion, without the means of Steel, Springs, or Weights; it was made in the form of a Globe, in the hollow whereof were Wheels of Braſs moving about, with two pointers on each ſide thereof, to proportion and ſhew forth the times of days, moneths, and years, like a perpetual Almanack: it did repreſent the motions of the heavens, the hours of riſing and ſetting of the Sun, with the Signe that the Moon was in every 24 hours, and what degree the Sun was diſtant from it; how many degrees the Sun and Moon are diſtant from us day and night, what Signe of the Zodiack the Sun was in every moneth; it had a circumference or ring which being hollow had water in it, repreſenting the Sea, which did riſe and fal, as doth the flood, twice in 24 hours, according to the courſe of the Tides. This *Bezaleel* was ſent for by the Emperour of *Germany*, who ſent him a chain of gold.

"One Janellus Turrianus, a citizen of Cremona, made brazen heavens in imitation of thoſe of Archimedes, and far ſurpaſſing them for Art, ſaith Gaffarellus in his book of *Curioſites*; and *Ambroſe Morinus* in his deſcription of *Spain*. Eraſmus had a golden Ring given him by one of the Princes of Germany, which being explicated, was a perfect celeſtial ſphear, juſt of that form we call the Armillary ſphear, as we read in his life."

"Janellus before mentioned did recreate the Emperour *Charls* the *Fift* (when he had reſigned up his Empire, and retired to a monaſtique life in Spain) with ingenious and rare devices. Oftentimes when the cloth was taken away after dinner, he brought upon the board little armed Figures of Horſe and Foot, ſome beating Drums, others ſounding Trumpets, and others of them charging one another with their Pikes. Sometimes he ſent wooden Sparrows into the Emperours Dining room, that would fly round about, and back again; ſo that the Superiour of the Monaſtery coming in by accident, ſuſpected him for a Conjurer. He framed a Mill of Iron that turned itſelf, of ſuch ſubtile work and ſmalneſs, that a Monk could eaſily hide it in his ſleeve; yet would it daylie grinde ſo much wheat as would abundantly ſerve eight perſons for their days allowance. This was he who made the Water work, which by a new Miracle of Art, drew up the River Tagus to the top of the Mountain of Toledo. All this we have from *Famianus Strada's* excellent *Hiſtory* of the *Low Country Wars.*"

Chapter III. treats *Of ſundry Machins, and Artificial Motions*, and begins as follows:

"God framed the world by Geometry, (as we may ſay,) that is, with wonderful Art; he did all things in Number, Weight, and Meaſure. Ariſtotle calls him, '*The great Engineer of the World*,' that tacked this rare Syſteme of heaven and earth together, tacked the Center to the Sphears, and made the whole Frame to move in a wonderful order from its firſt creation to this day."

"As the great world is an *Automaton*, ſo is the little world (Man) a ſort of ſelf-moving Engine, that performs its ſeveral motions by certain Springs, and Wheels, and Chords that are acted by one ſecret principle of all motions, to wit, the heart and ſpirits therin contained, and which are from thence diſperſed through the whole frame of the work, *Mens agitat molem, & parvo ſe corpore miſcet.*

"Now it is obſerved, that the wit of man by a diligent and attentive peruſal of the world and himſelf, hath framed ſundry uſeful Machins and artificial motions, after thoſe patterns, after the frame and model of thoſe two primary *Automata* that God himſelf made. A Mill was firſt made after the pattern of a man's mouth, as Seneca tells us in his ninth Epiſtle; An Organ pipe had its pattern from mans weazand, which is inſpired

with the Lungs, and many other Inventions have been hinted unto us from the Organs of mans body, and the actions performed by them. All artificial motions (generally) are performed by Ayr, or by Water, and so all Engins, at least such as move of themselves, are (or may be) divided in *Spiritalia et Aquatica.* Heron of Alexandria writ books *de Spiritalibus Machinis*, or wind motions or machins moved with ayr or wind; and Baptista Porta hath some thing *de Pneumaticis experimentis*, or wind-motions, in his fifth book of Natural Magick, and *Marinus Mersennus* hath written *Phenomena pneumetica.* I will here produce some instances or examples of both kindes, and first of *pneumatic* or wind motions.

"Of this kinde I conceive was that Wooden Dove of *Architas*, which he made to fly in the Ayr, which was by the means of Ayr pent or inclosed within, which in the motion being somthing rarified, kept it up aloft, and with some wheels contrived in the concavity thereof, did set it forward; so *Aulus Gellius* gives us some hint of the contrivance of it, *Ita erat libramentis suspensum, & aurâ spiritûs inclusa, & occulta constitum*, &c. Julius Scaliger understood the feat full well it seems, for he professeth the skill to make the like with a wet finger, as we say. By the same art did *Regiomontanus* make a wooden Eagle to fly from *Norimberg* to meet the Emperour on his way thither; and when it met him, it hovered over his head with a Tonick motion, and then returned along with him the same way that it came. The Iron Fly was the like device, made by the same *Regiomontanus*, which springing from under his hand, would fly round about the room with a humming noise, and then return back under his hand again.

"*Simon Stevinius* a Dutchman, made a Chariot to go with sails, which was as swift almost as the wind that drove it; for it would carry eight or nine persons from *Scheveling* in Holland to Putten in two hours, which was the space of forty miles and upwards.

"*Cœlius Rhodiginus* relates, that the Ægyptians had made some Statues of their Gods, both to walk of themselves, and also to utter some words articulately; for their motion, it must be ascribed to some wheels and springs within, like the contrivances of *Dædalus* his Statues, and Vulcan's Tripodes: But for their voice or speech, it must be ascribed unto some Ayr forced up through some pipes placed in the heads and mouth of those Statues. So we must conceive of the artificial Lions that roared like the natural ones; and the artificial Birds that imitated the voices and tunes of real Birds, which *Luit-Prandus* saw at Constantinople in the Emperours palace, when he was sent thither upon an Embassie from *Berengarius* King of the Lombards, *Anno Dom.* 950, as the said *Luit-Prandus* relates in the sixth book of his History. Such was that Statue of *Albertus Magnus* which spake to *Tho. Aquinas*, and that brazen head of *Roger Bacon* a Carmelite Friar of Oxford, and perhaps that Image that Sir Richard Baker saith was made by Necromancy in the time of Richard the Second, and not long before the Parliament that wrought Wonders, as Histories speak; which Image uttered at an hour appointed these words, *The head shall be cut off, the head shall be lift aloft, the feet shall be lift up above the head*; Sir Richard Baker in the life of Rich. 2."

(*To be continued.*)

THE

Similitudes of Demophilus;

OR,

THE REMEDY OF LIFE.

Translated by William Bridgman.

1. Flattery is like painted armor, because it affords delight, but is of no use.

2. Learning is similar to a golden crown, for it is both honorable and advantageous.

3. Flighty men, like empty vessels, are easily laid hold of by the ears.

4. Life, like a musical instrument, being harmonized by remission and intention, becomes more agreeable.

5. Reason, like a good potter, introduces a beautiful form to the soul.

6. The intellect of wise men, like gold, possesses the greatest weight.

7. Boasting, like gilt armor, is not the same within as without.

8. Reason has the same power as an ointment; for it benefits us when we are disordered, but delights us when well.

9. Of a bad man, as of a bad dog, the silence is more to be dreaded than the voice.

10. It is neither becoming to prefer a mistress to a wife, nor flattery to a friend.

11. Garrulous men, like magpies, by their continued loquacity deſtroy the pleaſures of converſation.

12. The Furies purſue the ſins of bad men who are impious; and thoſe alſo of the ſtupid and daring, when they grow old.

13. It is neceſſary that a well-educated man ſhould depart from life elegantly, as from a banquet.

14. A port is a place of reſt to a ſhip; but friendſhip, to life.

15. The reproof of a father is a pleaſant medicine, for it is more advantageous than ſevere chaſtiſements.

16. It is neceſſary that a worthy man, like a good wreſtler, ſhould oppoſe his weight to fortune, when acting the part of an antagoniſt.

17. The poſſeſſion of ſelf-ſufficiency, like a ſhort and pleaſant road, has much grace and but little labor.

18. Reſtive horſes are led by the bridle, but irritable minds by reaſoning.

19. Jeſts, like ſalt, ſhould be uſed ſparingly.

20. Both a well-adapted ſhoe and a well-harmonized life are accompanied with but little pain.

21. Garments reaching to the feet, impede the body; and immoderate riches, the ſoul.

22. To thoſe who run in the ſtadium, the reward of victory is in the end of the race; but to thoſe who delight to labor in wiſdom, the reward is in old age.

23. It is neceſſary that he who haſtens to behold virtue as his country, ſhould paſs by pleaſures, as he would the Sirens.

24. As thoſe who ſail in fair weather are wont to have things prepared againſt a ſtorm, ſo alſo thoſe who are wiſe in proſperity ſhould prepare things neceſſary for their aſſiſtance againſt adverſity.

25. Garments that are made clean and bright, become ſoiled again by uſe; but the ſoul, being once purified from ignorance, remains ſplendid forever.

26. Fugitive ſlaves, although they are not purſued, are affrighted; but the unwiſe ſuffer perturbation, although they have not yet acted badly.

27. The wealth of the avaricious, like the ſun when it has deſcended under the earth, delights no living thing.

28. The fruits of the earth ſpring up once a year, but the fruits of friendſhip at all times.

29. It is the buſineſs of a muſician to harmonize every inſtrument; but of a well-educated man to adapt himſelf harmoniouſly to every fortune.

30. Neither the blows of a ſick man, nor the threats of a ſtupid one, are to be feared.

31. It is neceſſary to provide an inward garment for the protection of the breaſt, and intellect as a protection againſt pain.

32. The diet of the ſick, and the ſoul of the unwiſe, are full of faſtidiouſneſs.

33. Untaught boys confound letters; but uneducated men, things.

34. The intellect derived from philoſophy is ſimilar to a charioteer; for it is preſent with our deſires, and always conducts them to the beautiful.

35. Time, indeed, will render the herb abſinthium ſweeter than honey; but circumſtances may ſometimes make an enemy preferable to a friend.

36. A good pilot ſometimes ſuffers ſhipwreck, and a worthy man is ſometimes unfortunate.

37. Thunder eſpecially frightens children; but threats, the unwiſe.

38. Figure adorns a ſtatue, but actions adorn a man.

39. It is the ſame thing to drink a deadly medicine from a golden cup, and to receive counſel from an injudicious friend.

40. Swallows ſignify fair weather; but the diſcourſes of philoſophy, exemption from pain.

41. Orphan children have not ſo much need of guardians as ſtupid men.

42. Fortune is like a depraved rewarder of conteſts, for ſhe frequently crowns him who accompliſhes nothing.

43. There is need of a pilot and a wind for a proſperous navigation; but of reaſoning and fortune to effect a happy life.

44. A timid man bears armor againſt himſelf; and a fool employs riches for the ſame purpoſe.

45. It is the ſame thing to moor a boat by an infirm anchor, and to place hope in a depraved mind.

46. Clouds frequently obſcure the ſun; but the paſſions, the reaſoning power.

47. Neither does a golden bed benefit a ſick man, nor ſplendid fortune a ſtupid man.

48. Pure water diſſolves inflammation; but mild diſcourſe diſſolves anger.

49. Auſtere wine is not adapted for copious drinking, nor ruſtic manners for converſation.

50. The anger of an ape, and the threats of a flatterer, are to be alike regarded.

51. Of life, the firſt part is childhood, on which account all men are attentive to it, as to the firſt part of a drama.

52. It is neceſſary that we ſhould be cautious in our writings, but ſplendid in our actions.

53. As in plants, ſo alſo in youth, the firſt bloſſoms indicate the fruit of virtue.

54. In banquets, he who is not intoxicated with wine is the more pleaſant; but in proſperity, he who does not conduct himſelf illegally.

55. It is the ſame thing to nouriſh a ſerpent, and to benefit a depraved man; for gratitude is produced from neither.

56. It is rare to ſuffer ſhipwreck in fair weather, and equally ſo not to ſuffer ſhipwreck from want of counſel.

57. Wind inflates empty bladders; but falſe opinions puff up ſtupid men.

58. It is neceſſary that he who exerciſes himſelf ſhould avoid fatigue; and he who is proſperous, envy.

59. "Meaſure is moſt excellent," ſays one of the wiſe men; to which alſo we being in like manner perſuaded, O moſt friendly and pious Aſclepiades, here finiſh the curations of life.

Feathers' Tavern Petition.

The Feathers' Tavern Petition, about which H. E. S. inquires (No. V., p. 118), is, in ſome reſpects a remarkable document, and worthy of a place in your pages, devoted as they are to every thing that can throw light upon the hiſtory of the human mind and the advancement of knowledge. The *Edinburgh Review* for 1853, in an article on *Church Parties*, ſays:

"In the laſt century, the comprehenſive Chriſtianity of Tillotſon and Burnet degenerated into the worldlineſs of the Sadducean Hoadly. And the unbelieving petitioners of the Feathers' Tavern repreſented the opinions of many hundreds of their brethren whoſe ſcepticiſm was manifeſted, not by public proteſts, but by ſilent neglect of their duties and ſelfiſh devotion to their intereſts. . . . .

"In 1772, two hundred and fifty clergymen preſented this Feathers' Tavern Petition to Parliament. Its prayer was that the petitioners might be '*relieved*' from ſubſcription to the thirty-nine Articles, 'and reſtored to their rights' as Proteſtants, of interpreting Scripture for themſelves, without being bound by any human explications thereof. . . . The whole Petition . . . is the moſt *naïve* avowal of diſhoneſty on record, and leaves the modern advocates of a 'non-natural ſenſe' far behind. Paley, in the pamphlet which he publiſhed in defence of theſe Petitioners, acknowledges that they continue in the Church 'without being able to reconcile to their belief every propoſition impoſed upon them by ſubſcription,' and ſpeaks of them as 'impatient under the yoke.' (Paley's collected *Works*, p. 362.) This pamphlet was publiſhed anonymouſly at the time; and it is ſaid that when Paley was himſelf urged to ſign the Petition, on the ground that he was bound in conſcience to do ſo, he replied that he 'was too poor to keep a conſcience.'"

In the Catalogue of Dr. Samuel Parr's Library (p. 610), there may be found the titles of ſome thirty pamphlets in which this movement either originated or to which it gave riſe; and in a note to Dr. Powell's "celebrated" *Sermon in Defence of Sub-*

ſcriptions (p. 611), Parr ſays: "Powell's Sermon ſtirred up the diſpute. Mr. Wollaſton, Vicar of Chiſlehurſt; Porteus, then Rector of Lambeth, afterwards Biſhop of London; and York, then Dean of Lincoln, afterwards Biſhop of Ely; waited upon Cornwallis, Archbiſhop of Canterbury, to obtain his ſupport for a Review of the Thirty-nine Articles, and a reform of the Church Service on Dr. Clarke's plan. They failed; but Porteus, many years after, attacked the Socinians in a pamphlet without his name, which I have not, and which was lent to me by the late worthy and learned Dr. Matthew Raine, of the Charter-houſe. I ſmiled at the converſion of Porteus when he wore a mitre."

Porſon uſed to call Biſhop Porteus "Biſhop Proteus" (as one who had changed his opinions from liberal to illiberal).—*Dyce's Porſoniana*, p. 321.

Dr. Parr (Catalogue, p. 672), after applying to Paley the epithets of "*the vain, the inconſiſtent*, the . . . . , the ſelfiſh, the acute, the witty," adds: "I never thought Paley an honeſt man. He could not afford, forſooth, to have a conſcience, and he had none. He had great ſagacity, wit, and ſcience, and ſome good humour."

Dr. Maltby, Biſhop of Durham, once invited Porſon to meet Paley at dinner. Paley arrived firſt. When Porſon (who had never before ſeen him) came into the room, he ſeated himſelf in an arm-chair, and looking very hard at Paley, ſaid, "I am entitled to this chair, being preſident of a ſociety for the diſcovery of truth, of which I happen at preſent to be the only member."—*Dyce's Porſoniana*, p. 304.

The Petition.

"To the Honourable the Commons of Great Britain, in Parliament assembled. The humble Petition of certain of the Clergy of the Church of England, and of certain of the two Professions of Civil Law and Physic, and others, whose names are hereunto subscribed.

"Sheweth,

"That your petitioners apprehend themſelves to have certain rights and privileges which they hold of God only, and which are ſubject to his authority alone. That of this kind is the free exerciſe of their own reaſon and judgment, whereby they have been brought to, and confirmed in, the belief of the Chriſtian religion, as it is contained in the Holy Scriptures. That they eſteem it a great bleſſing to live under a conſtitution, which, in its original principles, enſures to them the full and free profeſſion of their faith, having aſſerted the authority and ſufficiency of Holy Scriptures in—'All things neceſſary to ſalvation; ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man that it ſhould be believed as an article of the faith, or be thought requiſite or neceſſary to ſalvation.' That your petitioners do conceive that they have a natural right, and are alſo warranted by thoſe original principles of the reformation from Popery, on which the Church of England is conſtituted, to judge in ſearching the Scriptures each man for himſelf, what may or may not be proved thereby. That they find themſelves, however, in a great meaſure precluded the enjoyment of this invaluable privilege by the laws relating to ſubſcription; whereby your petitioners are required to acknowledge certain articles and confeſſions of faith and doctrine, drawn up by fallible men, be all and every of them agreeable to the ſaid Scriptures. Your petitioners therefore pray, that they may be relieved from ſuch an impoſition upon their judgment, and be reſtored to their undoubted right as Proteſtants of interpreting Scripture for themſelves, without being bound by any human explications thereof, or re-

quired to acknowledge, by ſubſcription or declaration, the truth of any formulary of religious faith and doctrine whatſoever, beſide Holy Scripture itſelf.

"That your petitioners not only are themſelves aggrieved by ſubſcription, as now required, (which they cannot but conſider as an encroachment on their rights, competent to them both as men and as members of a Proteſtant eſtabliſhment) but with much grief and concern apprehend it to be a great hindrance to the ſpreading of Chriſt's true religion: As it tends to preclude, at leaſt to diſcourage, further inquiry into the true ſenſe of Scripture, to divide Communions, and cauſe mutual diſlike between fellow Proteſtants: as it gives a handle to unbelievers to reproach and vilify the clergy, by repreſenting them (when they obſerve their diverſity of opinion touching thoſe very articles which were agreed upon for the ſake of avoiding the diverſities of opinion,) as guilty of prevarication, and of accommodating their faith to lucrative views or political conſiderations: As it affords to Papiſts, and others diſaffected to our religious eſtabliſhment, occaſion to reflect upon it as inconſiſtently framed, admitting and authorizing doubtful and precarious doctrines, at the ſame time that Holy Scripture alone is acknowledged to be certain, and ſufficient for ſalvation: As it tends (and the evil daily increaſes) unhappily to divide the clergy of the eſtabliſhment themſelves, ſubjecting one part thereof, who aſſert their Proteſtant privilege to queſtion every human doctrine, and bring it to the teſt of Scripture, to be reviled as well from the pulpit as the preſs, by another part, who ſeem to judge the articles they have ſubſcribed to be of equal authority with the Holy Scripture itſelf: And laſtly, As it occaſions ſcruples and embarraſſments of conſcience to thoughtful and worthy perſons in regard to entrance into the miniſtry, or cheerful continuence in the exerciſe of it.

"That the clerical part of your petitioners upon whom it is peculiarly incumbent, and who are more immediately appointed by the ſtate to maintain and defend the truth as it is in Jeſus, do find themſelves under great reſtraint in their endeavours herein, by being obliged to join iſſue with the adverſaries of revelation, in ſuppoſing the one true ſenſe of Scripture to be expreſſed in the preſent eſtabliſhed ſyſtem of faith, or elſe to incur the reproach of having departed from their ſubſcriptions, the ſuſpicion of inſincerity, and the repute of being ill affected to the Church; whereby their comfort and uſefulneſs among their reſpective flocks, as well as their ſucceſs againſt the adverſaries of our common Chriſtianity, are greatly obſtructed.

"That ſuch of your petitioners as have been educated with a view to the ſeveral profeſſions of Civil Law and Phyſic, cannot but think it a great hardſhip to be obliged (as are all in one of the Univerſities, even at their firſt admiſſion or matriculation, and at an age ſo immature for diſquiſitions and deciſions of ſuch moment) to ſubſcribe their unfeigned aſſent to a variety of theological propoſitions, concerning which their private opinions can be of no conſequence to the public, in order to entitle them to academical degrees in thoſe faculties; more eſpecially as the courſe of their ſtudies, and attention to their practice reſpectively, afford them neither the means nor the leiſure to examine whether and how far ſuch propoſitions do agree with the word of God.

"That certain of your petitioners have reaſon to lament, not only their own, but the too probable misfortune of their ſons, who at an age before the habit of reflection can be formed, or their judgment matured, muſt, if the preſent mode of ſubſcription remains, be irrecoverably bound down in points of the higheſt conſequence, to tenets of ages leſs informed than their own.

"That, whereas the firſt of the three

articles, enjoined by the 36th canon of the Church of England to be ſubſcribed, contains a recognition of his majeſty's ſupremacy in all cauſes eccleſiaſtical and civil, your petitioners humbly preſume, that every ſecurity, propoſed by ſubſcription to the ſaid article, is fully and effectually provided for by the oaths of allegiance and ſupremacy, preſcribed to be taken by every Deacon and Prieſt at their ordination, and by every Graduate in both Univerſities. Your petitioners, nevertheleſs, are ready and willing to give any farther teſtimony which may be thought expedient, of their affection for his majeſty's perſon and government, of their attachment and dutiful ſubmiſſion in church and ſtate, of their abhorrence of the unchriſtian ſpirit of Popery, and of all thoſe maxims of the Church of Rome, which tend to enſlave the conſciences, or to undermine the civil or religious liberty, of a free Proteſtant people.

"Your petitioners, in conſideration of the premiſes, do now humbly ſupplicate this Honourable Houſe in hope of being relieved from an obligation ſo incongruous with the right of private judgment, ſo pregnant with danger to true religion, and ſo productive of diſtreſs to many pious and conſcientious men, and uſeful ſubjects of the ſtate; and in that hope look up for redreſs, and humbly ſubmit their cauſe under God, to the wiſdom and juſtice of a Britiſh Parliament, and the piety of a Proteſtant King."

Sir William Meredith moved to bring up the above Petition; but Sir Roger Newdigate objected to the receiving of it, as it came from perſons who had done that which they repreſented to be wrong, and which they wanted to undo. Lord John Cavendiſh wiſhed the Petition to be brought up, and examined with temper. Lord North objected to it, as tending to revive the flames of eccleſiaſtical controverſy; and wiſhed never in that houſe to proceed to the diſcuſſion of orthodoxy. On a diviſion, it was rejected, yeas ſeventy-one, nays two hundred and ſeventeen.

I can diſcover nothing in the Petition which warrants the ſevere ſtrictures of the *Edinburgh Review*, charging the petitioners with ſkepticiſm and diſhoneſty; on the other hand, every ſentence exhibits their piety and ſincerity.

The objection of Sir Roger Newdigate to receiving the Petition, is fraught with folly and wickedneſs, and would forever preclude all reformation, and compel thoſe who have been led into error to perſiſt in it, however ſtrong their wiſh to abandon it. C.

Sale of Zelotes Hosmer's Library.

(*Continued from No. V., p.* 109.)

679 Mill (Humphrey). Poems, occaſioned by a Melancholy Viſion, vpon Diuers Theames, enlarged, which by ſeuerall Arguments enſuing is ſhowed. *Firſt edition. Engraved title by Droeſhout.* Sm. 8vo, cf. Lond., 1639. $7.00

[Rodd.]

688 Milton (John). The Poetical Works, with the Principal Notes of Various Commentators, to which are added Illuſtrations, with ſome Account of the Life of Milton, by the Rev. H. J. Todd. *Portrait. Large paper,* 6 vols. royal 8vo, cf., gilt backs and edges, *by Hering.* Lond., 1801. $48.00

[Humphry.]

689 ———: The Proſe Works, with a Life of the Author, interſperſed with Tranſlations and Critical Remarks by Charles Symmons, D. D. *Large paper.* 7 vols. royal 8vo, calf, gilt, *by Hering. Uniform with the poetical works.* London, 1806. $56.00

[Humphry.]

692 ———: Paradiſe Loſt, a Poem in Ten Books. *Firſt edition.* Small 4to, calf. *Printed by S. Simmons for T. Halder.* Lond., 1669. $21.00

[Ryder.]

693 ———: Paradiſe Loſt, in Twelve Books. *Second edition,* reviſed and augmented by the ſame Author. *Portrait by Dolle.* Small 8vo, moroc. gilt, *by Clarke & Bedford.* London, 1674. $10.50

[Griſwold.]

695 ———: Paradiſe Loſt, in Twelve Books, reviſed and augmented by the ſame Author. *Portrait by Dolle. Third edition.* 8vo, moroc. gilt, by Clarke & Bedford. Lond., 1678. $7.50

[Griſwold.]

697 ———: Ninth edition. *Portrait, and other engravings; original binding.* 12mo. Tonſon, Lond., 1711. $5.25

[Ryder.]

700 ———: Paradiſe Regained, in IV. Books, to which is added Samſon Agoniſtes. Firſt edition. 8vo, cf. Lond., 1671. $11.00

[Ryder.]

702 ———: Paradiſe Regained, in IV. Books, to which is added Samſon Agoniſtes. *Second edition.* 8vo, turkey moroc. Lond., 1680. $8.00

[Griſwold.]

703 ———: Poems. Firſt edition. Both Engliſh and Latin, ſmall 8vo, cf. London, 1645. $19.00

[Griſwold.]

704 ———: Poems, etc., upon Several Occaſions, with a Small Tractate of Education to Mr. Hartlib. *Second edition.* 8vo, cf. Lond., 1673. $4.00

[Richardſon.]

722 Minot (Lawrence). Poems, written in 1352, with Introductory Diſſertations, Notes, and Gloſſary, by Joſeph Ritſon. 12mo, cloth. Lond., 1825. $5.00

[Ryder.]

724 Mirrour for Magiſtrates, wherein may bee ſeene by Examples paſſed in this Realme, with how Greeuous Plagues, Vices are Puniſhed in Great Princes and Magiſtrates; by John Higgins, Thomas Blennerhaſſett, William Baldwin, and others, and Richard Nicols. Collated, with Various Editions, and Hiſtorical Notes, Introduction, etc., by Joſeph Haſlewood. 3 vols. 4to, ruſſia. London, 1815. $18.75

[Ryder.]

725 Miſſale Romanum. Manuſcript of the Thirteenth Century, on Vellum. *Gothic letter. Four finely-painted miniatures, illuminated capitals, floral borders,* etc. Small 4to, turk. mor. gilt. Circa, 1300. $23.00

[Waterſton.]

728 Montaigne (Michael de). Eſſays, tranſlated into Engliſh, with Amendments and Improvements from the moſt accurate French edition of Peter Coſte. *Portrait.* 3 vols, royal 8vo, *large paper,* mor. gilt. Lond., 1811. $19.50

[Humphry.]

731 More (Sir Thomas). The Works of Sir Thomas More, Knyght, ſometyme Lorde Chauncellour of England, written by him in the Englyſſhe Tonge. *Black letter.* Folio, mor. antique, tooled ſides and edges. *Imprinted at the coſts and charges* of John Cawood, John Waly, and Richard Tottell. London, 1557. $84.00

[Fowle.]

736 Muſarum Deliciæ, or The Muſes' Recreations, by Sir J. M., and J. S. Wit Reſtored, in Severall Select Poems; and Wit's Recreations, with Memoirs of Sir J. Mennes and James Smith, and Preface

(by E. Dubois). 2 vols. 8vo, cf., *bound by Nult, reprinted from the editions of* 1640–56–58. Lond., 1817. $14.00

[Denny.]

741 Nash (Thomas). Haue VVith You to Saffron–VValden, or Gabriell Haruey's Hunt is Vp, etc. Small 4to, mor. gilt. *Bound by Faulkner.* Lond., 1596. $17.25

[Griſwold.]

748 Newcastle (Margaret, *Ducheſs of*). Plays, never before printed. Written by that thrice Noble, Illuſtrious and Excellent Princeſſe, the Ducheſs of Newcaſtle. *Finely-engraved frontiſpiece, with portrait by Van Schuppen.* Folio, red moroc., gilt edges, *by Murton.* London, 1668. $14.50

[Guild.]

753 Northbrooke (John). A Treatiſe, wherein Dicing, Dauncing, Vaine Playes, or Enterludes, with other idle Paſtimes, commonly uſed on the Sabbath Day, are reproved by the Authoritie of the Word of God and Auntient Writers. *Firſt edition. Black letter.* 4to, moroc. gilt. *Imprinted by H. Bynneman.* London, no date. $14.00

[Taylor.]

756 Ottley (William Y.) Inquiry into the Origin and Early Hiſtory of Engraving, upon Copper and on Wood, with an Account of Engravers and their Works, from the Invention of Chalcography by Maſo Finiguerra to the Time of Marc Antonio Raimondi. *With illuſtrative ſpecimens.* 2 vols. 4to, hf. cf. Lond., 1816. $31.00

[Humphry.]

758 Ovidius (P. N.) All Ovid's Elegies, three Bookes by C. M. (Marlowe), Epigrams by J. D. (Sir John Davis). 12mo, red mor. At Middlebovrgh, circa 1596. $13.00

[Fowle.]

759 ———: De Arte Amandi, or the Art of Love. 12mo, mor. gilt. No date. $4.00

[Griſwold.]

763 Painter (William). The Palace of Pleaſure, Beautified and Adorned, and well Furniſhed with Pleaſant Hiſtories, and Excellent Novels. Choſen and Selected out of Divers Good and Commendable Authors, Edited by Joſeph Haſlewood, from the Edition of 1575. 2 vols. in 3 vols. 4to, vellum, gilt. London, 1813. $37.50

[Humphry.]

765 Paradyse of Dayntie Devises, aptly furniſhed with Sundrie Pithie and learned Inventions; deviſed and written for the moſt part, by Mr. Edwards, ſometimes of his Majeſties Chappel; the reſt by ſundry learned Gentlemen both of honour and Woorſhippe. 4to, hf. mor., gilt. Lond., 1576. $7.00

[Humphry.]

The above is a tranſcript from the original edition, by J. Rodd, father of the late Thomas Rodd, and is moſt beautifully written.

Of this work, notwithſtanding its extreme rarity, there were no leſs than eight editions, of which the following is an account:

The firſt, in 1576; *the ſecond, in* 1577; *the third, in* 1578; *the fourth, in* 1580; *the fifth, in* 1585; *the next (ſuppoſed), in* 1592; *the ſeventh, in* 1596; *and the eighth, in* 1600. *Of all theſe,* Beloe *ſpeaks of only ſix copies as known to him, none of them being in the Britiſh Muſeum. He ſays further, that he never ſaw a copy in print, the one in* MANUSCRIPT, *from which his remarks are made, being "lent me by Mr. Douce."*

766 Park (Thomas). Heliconia, compriſing a Selection of Engliſh Poetry of the Elizabethan Age, written or publiſhed between 1575 and 1604. 3 vols. 4to. Lond., 1815. $28.50

[Humphry.]

Adversaria.

XXII.

The closing paragraph of Brown's admirable *Essay on the Relation of Cause and Effect* is perhaps the most valuable one which it contains (fourth edition, p. 461):

"A habit of constant and quick analysis of every complex word which we use, or read, or hear, is, in effect, to borrow the very striking phrase which has been applied to logic in general, like the acquisition by the mind of *a new organ*. The generalizations of language are thus made to answer the only useful purposes for which they were devised; that of conciseness in our own silent reflections and in our communications to others, and that of an artificial memory, suggesting to us by association the phenomena comprehended in them. To have thus completely under our command every term of the daily nomenclature which we employ, however slightly such a power might be estimated by superficial thinkers, would be indeed to have a dominion of no ordinary kind: for it would be to have the mastery of that which subjects in some degree even the most philosophic understandings, and which enslaves and fetters, with innumerable prejudices, the less discriminating multitudes of our race."

XXIII.

The "ever-memorable" John Hales, in his Letter to Archbishop Laud, in defence of his *Tract of Schism*, speaks thus of himself: "If they be errours which I have here vented (as perchance they are), yet my will hath no part in them, and they are but the issues of unfortunate *Inquiry*. Galen, that great physician, speaks thus of himself: 'I know not how, even from my youth up, in a wonderful manner, whether by divine inspiration, or by fury and possession, or however you may please to style it, I have much contemned the opinion of the many; but Truth and Knowledge I have above measure affected: verily persuading myself that a fairer, more divine fortune could never befal a man.' Some title, some claim I may justly lay to the words of this excellent person; for the pursuit of *truth* hath been my only care, ever since I first understood the meaning of the word. For this, I have forsaken all hopes, all friends, all desires which might bias me, and hinder me from driving right at what I aimed. For this I have spent my money, my means, my youth, my age, and all I have; that I might remove from myself that censure of *Tertullian—Suo vitio quis quid ignorat.* If, with all this cost and pains, my purchase is but errour; I may safely say, to err has cost me more, than it hath many to find the *truth:* and *truth* itself shall give me this testimony at last, that if I have missed of her, it is not my fault, but my misfortune."

XXIV.

Milton's *History of England* was printed in 1670, but not in the terms in which he wrote it; for the licensers struck out several passages, in which he related the superstition, pride, and artifices of those ecclesiastics who lived under the Saxon kings: the licensers imagining that the clergy under Charles II. were struck at through their sides.

Sir Robert Howard being told, that he was accused of having scourged, in his *History of Religion*, the English clergy on the backs of the heathen and popish priests, he answered maliciously and craftily, "What business had they there?"

XXV.

CARLYLE'S CLOTHES-PHILOSOPHY.

Pope Julius III. was found one day by two cardinals in the court of his palace, walking only in his drawers, having thrown off his clothes because of the heat. He obliged them to do the same, and then

aſked what the people would ſay of them, ſhould they go and ſhow themſelves in the Field of Flora and the ſtreets of Rome. "They would take us," ſaid they, "for ſo many raſcals, and ſo throw ſtones at us."—"We, therefore," ſays he, "are obliged to our clothes, for preventing our being looked upon as raſcals; are we not, therefore, prodigiouſly obliged to our clothes?"

XXVI.

Antiſthenes, to make the Athenians ſenſible of the abuſes that were committed in beſtowing public employments, adviſed them to order that their aſſes ſhould be made to plough no leſs than their horſes: it was anſwered that the beaſt in queſtion was not formed for ploughing. "No matter for that," replied he, "all depends on your decree; for the moſt ignorant and moſt unqualified perſons, on whom you beſtow the command in your wars, become nevertheleſs inſtantly extremely worthy of them, becauſe they are employed by you!"

XXVII.

"Study philoſophy," ſaid Crates, "until you can look upon the leader of an army as the leader of a herd of aſſes."

XXVIII.

The firſt church dedicated to St. Paul in England, was originally a pagan temple, built to the honor of Diana; and the chief moſque now in Conſtantinople was a Chriſtian church conſecrated to St. Sophia.

XXIX.

Hadrian Beverland appears to have been a curious collector of *Facetiæ*. We are told by Birch, in the *General Dictionary*, that having ſatirized the magiſtrates and miniſters of Leyden, in his *Vox Clamantis in Deſerto*, he thought it prudent to go over to England, where Dr. Iſaac Voſſius procured him a penſion upon the eccleſiaſtical revenues, which penſion was attended with an inſpection over ſeveral churches. This was an employment not very ſuitable, perhaps, to a man of Beverland's character; but Voſſius was not extremely ſcrupulous in theſe reſpects. Though the income of our author was not very conſiderable, yet he ſpent the greateſt part of it in purchaſing ſcarce and uncommon books, eſpecially thoſe remarkable for their looſeneſs and impiety, obſcene deſigns and pictures, medals, ſtrange ſhells, and other productions of the ſea.

XXX.

Cicero's *Cotta* may be conſidered a fair type of eccleſiaſtical free-thinkers, inſtances of which are to be found in all religions. Cardinal Bembo being informed that Sadolet was about writing an explanation of the Epiſtle to the Romans, said to him, "Leave off theſe fooleries; they ill become a man of gravity." He adviſed another friend not to read the Epiſtles of St. Paul, for fear of ſpoiling his ſtyle."

Melanchon wrote him a letter in recommendation of George Sabinus, who was travelling in Italy. The Cardinal made great account of that recommendation, and was very civil to Sabinus, and invited him to dine with him. In the time of dinner he aſked him a great many queſtions, and particularly theſe three: *What ſalary Melancthon had? What number of hearers? And what was his opinion concerning a future ſtate and the reſurrection?* To the firſt queſtion Sabinus replied, that Melancthon's ſalary was not above three hundred florins a year. Upon hearing which, the Cardinal cried out, "Ungrateful Germany, to purchaſe at ſo low a price, ſo many toils of ſo great a man!" The anſwer to the ſecond queſtion was, that Melancthon had uſually fifteen hundred hearers. "I cannot believe it," replied the Cardinal. "I do not know of an Univerſity in Europe, except that at Paris, in

which one profeſſor has ſo many ſcholars." (Nevertheleſs, Melanchthon had frequently twenty-five hundred hearers.) To the third queſtion Sabinus replied, that Melanchthon's works were a full proof of his belief in thoſe two articles. "I ſhould have a better opinion of him," replied the Cardinal, "if he did not believe them at all."—(*Hiſt. and Crit. Dict.*)

We are told by Dean Swift, in his *Vindication of Lord Carteret*, that "Cardinal Perron, after having ſpoken for an hour, to the admiration of all his hearers, to prove the exiſtence of God, told ſome of his intimates that he could have ſpoken another hour and much better, to prove the contrary." Swift himſelf was a very eminent inſtance of a freethinking prieſt. To ſay nothing of the *Tale of a Tub*, the following extract from a letter to Pope, September 29, 1725, ſhows pretty concluſively the eſtimation in which he held his own profeſſion: "I have ever hated all nations, profeſſions and communities, and all my love is toward individuals; for inſtance I hate the tribe of lawyers, but I love counſellor ſuch-a-one: it is ſo with phyſicians, (I will ſay nothing of my own trade,) ſoldiers Engliſh, Scotch, French, and the reſt." His friend the Archbiſhop of Caſhel appears to have been one of his diſciples. In a letter to the Dean, May 31, 1735, he ſays: "Sir James Ware has made a very uſeful collection of the memorable actions of all my predeceſſors. He tells us they were born in ſuch a town of England or Ireland; were conſecrated ſuch a year, and if not tranſlated were buried in their cathedral church, either on the North or South ſide. Whence I conclude that a good biſhop has nothing more to do than to eat, drink, grow fat, rich, and die; which laudable example I propoſe for the remainder of my life to follow; for to tell you the truth, I have for theſe four or five years paſt met with ſo much treachery, baſeneſs, and ingratitude among mankind, that I can hardly think it incumbent upon any man to endeavour to do good to ſo perverſe a generation." But as to Swift's real ſentiments, his *Day of Judgment* ſeems to ſet the queſtion at reſt:

"With a whirl of thought oppreſſed,
I ſunk from reverie to reſt.
A horrid viſion ſeized my head,
I ſaw the graves give up their dead!
Jove armed with terrors burſts the ſkies,
And thunder roars and lightning flies!
Amazed, confuſed, its fate unknown,
The world ſtands trembling at his throne!
While each pale ſinner hung his head,
Jove nodding, ſhook the heavens, and ſaid,
'Offending race of human kind,
By Nature, reaſon, learning, blind;
You who through frailty ſtepp'd aſide,
And you who never fell from pride;
You who in different ſects were ſhamm'd,
And come to ſee each other damn'd,
(So ſome folks told you, but they knew
No more of Jove's deſigns than you;)
—The World's mad buſineſs now is o'er,
And I reſent theſe pranks no more.
—I to ſuch blockheads ſet my wit!
I damn ſuch fools!—Go, go, you're bit!'"

XXXI.

USE OF TRANSLATIONS.

Men of learning, like Le Clerc and Porſon, make uſe of tranſlations, and candidly acknowledge their value: they are uſed ſtill more by pedants and pretenders, who ſpeak of them with contempt.

"A good tranſlation is as uſeful as a commentary, and nobody needs be more aſhamed to conſult it, than conſult ſome notes. If the tranſlator was a learned man, it is to be preſumed that he took more pains to explain his author, than one can often take by reading him, and certainly he deſerves to be taken notice of. Menage ſays, in the *Menagiana*, that though he had ſtudied Greek for a long time, he could not be without a tranſlation; and I think ſeveral people would ſay the ſame, if they

were as ſincere as he was."—*Le Clerc's Parrhaſiana.*

"Porſon liked Larcher's tranſlations of Herodotus. . . . He was a great reader of tranſlations, and never wrote a note on any paſſage of any ancient author without firſt carefully looking how it had been rendered by different tranſlators."—*Dyce's Porſoniana.*

Major Andre and Voss the Poet.

Major Andre had a couſin, Mr. John André, reſiding at Offenbach, near Frankfort-on-the-Main, whom he viſited. After he entered the Britiſh army, he was employed by the miniſtry to conduct a corps of Heſſians from Heſſe-Caſſel. When in Germany, he formed an intimacy with Voſs the poet. The following memorials of their friendſhip are taken from the *German Muſeum, or Monthly Repoſitory of the Literature of Germany* (3 vols. 8vo, London, 1800–1), vol. ii. p. 18. The editor obſerves:

"The ode which the German poet compoſed on him, proves the excellency of his character. How well he could expreſs his own feelings, the following poem, which he wrote at Hanau, and preſented to Voſs, at parting, will ſhew."

PARTING.

13 June, 1773.

The Boat was trimm'd, the tilt outſpread,
The main ſhone ſilver bright,
And on the fatal moment ſped,
That tore her from my ſight.

The gay umbrella caught the ſun,
To ſhade the friendly train,
The penſive maids mov'd ſlowly on,
And told their parting pain.

And did a thought of me then riſe,
And help to urge the tear?
And in thoſe drops that grac'd thine eyes
Had André too a ſhare?

Ah! well thou mightſt have deign'd to loſe
One piteous drop for me,
Full oft the bitter tribute flows,
Beloved maid to thee!

Far on the winding beach I ſtood
And watch'd the parting band;
I ſaw her truſted to the flood,
I ſaw her waive her hand.

Ah! may'ſt thou be kind heaven's care!
My throbbing heart did ſay,
And gently flow the waves, that bear
My lovely maid away!

Yet can that wave then proſperous prove
That ſevers from my heart
A maid whoſe preſence and whoſe love
Alone could bliſs impart?

And now the boatmen ply'd the oar,
And ſwift they floated on;
The leſſening veſſel fled the ſhore,
For me ſhe's ever gone.

I urged the land in frenzied mood,
To follow with the tide;
And as the land more backward ſtood,
The river's courſe I chide.

Each paſſion in my boſom mix'd,
And all my ſoul provok'd,
My heart beat high, my eye was fix'd,
And utterance was chok'd.

Deſpairing, ſtaggering from the ſtrand,
I ſought this ſilent grove,
Where theſe ſad lines my fault'ring hand
Have pencil'd into love.

J. Andre.

Voss To John Andre, 1773.

Fern, aus deines geſetzordnenden Albions
Reichem Männergebiet, trug dich das Meer, zu ſpöhn,
Ob noch heimiſch bey uns ähnliche Tugend ſei,
Die der Angel dem Britten gab.

Kehr' izt, André, zurück, Edler deines Volks,
Wo; Willkommen! dir tönt muthiger Jünglings-Schwarm,
Wo; Willkommen! dir ſanft lächelt ein ſchüchterner
Roſenknoſpiger Mädchenkreis.

Iſt die Wonne verrauſcht eueres Wiederſehns;
Dann verkündige du fröhlich den Fröhlichen,
Daſs noch heimiſch bey uns ähnliche Tugend ſei,
Die der Angel dem Britten gab.

Daſs nach heiligem Recht unſerer Greiſe Rath
Urtheil ſpricht, und den Spruch Obergewalt vollzieht;
Daſs, wo herriſcher Trog dunkelte, Licht und Fug
Und allſegnende Freiheit ſiegt;

Daſs in Hütt' und Palaſt biedere Treu und Zucht
Gern mit Mäſzigkeit wohnt, und mit geſtähltem Fleiſz;
Daſs vor Heerd' und Altar weiſere Tapferkeit
In blutargenden Kampf ſich ſtellt;

Daſs in jeglicher Kunſt, welche zu Menſchenwürd'
Aufſchwingt, deutſches Verdienſt leuchtete; daſs den Wahn
Kühn der Forſcher und frei, aus der Natur Bezirk,
Und der Religion, verſtieſz;

Daſs mit Meiſzel und Farb', und in geſtimmtem Klang,
Deutſchlands Genius ſchaft; daſs unbelohnt, verſchmäht
Deutſchlands Genius altgriechiſchen Kraftgeſang
Zur unhöfiſchen Harf' erhebt.

Dann mit leiſerem Laut ſage, wie herzlich hier
Freunde lieben den Freund, wie ſo bethränt und ſtumm
Dir nachfolgte der Zug, und wie zuletzt dein Voſs
Dich umarmt', und daſs Antliz barg.

VOSS.

Bibliographical Notice of Works on the Personal Beauty of Christ.

In the early part of the ſeventeenth century, a ſingular controverſy aroſe among the learned, concerning the perſonal beauty and deformity of Christ. Nicolas Rigaltius, the ingenious and erudite friend of Thuanus and Iſaac Caſaubon, appears to have been the perſon who firſt ſtarted this curious diſcuſſion, in a Diſſertation entitled—

De Pulcritudine (ſic) Corporis D. N. Jeſu-Chriſti, auctore Nic. Rigaltio. Ad calcem S. Cæcilii Cypriani operum ejuſdem Rigaltii obſervationibus recognitorum, etc. Pariſiis, 1649, folio, pp. 235–246.

Rigaltius ſelected as mottos for the title-page of his Diſſertation the following paſſages: one from Pſalms, xlv. v. 2, *Speciosus forma præ filiis hominum,* (Thou art fairer than the children of men;) and the other from Iſaiah, cap. lii. v. 14, *Vidimus eum, et non erat in eo ſpecies,* &c. (His viſage was ſo marred more than any man, and his form more than the ſons of men.) Of theſe prophetic deſcriptions of the figure and countenance of our Saviour, Rigaltius aſſerts that of Iſaiah to be the true one; and he quotes, as corroborative proof, a great number of paſſages from Clement of Alexandria, Origen, Tertullian, St. Auguſtin, Irenæus, Epiphanius, St. Cyril, &c.; alſo from the early opponents of Chriſtianity—Porphyry, Celſus, the Emperor Julian—and concludes with St. Paul, Philippians, chap. ii. v. 7, that Chriſt "made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men."

The Diſſertation of Rigaltius was at once anſwered by the learned Jeſuit, Fr. Vavaſſeur, who took the ground that Chriſt was neither remarkably handſome nor homely, but was ſimply what might be called a good-looking perſon. Two editions of his work were publiſhed, the titles of which are as follows:

I. *Fr. Vavaſſoris, Soc. Jes. De Formâ Chriſti liber.* Pariſiis, Cramoiſy, 1649, 8vo.

II. *Fr. Vavaſſor, De Formâ Chriſti dum viveret in terris; cum præfatione de facie Dei, et brevi mantiſſâ obſervationum, denuo editus à Joſuâ Arnodio.* Ratoſchii, Wildius, 1666, 8vo.

This Diſſertation is alſo to be found in the collected works of Vavaſſeur, publiſhed in Amſterdam, 1709, folio, pp. 317–341.

Another adverſary now entered the field of controverſy againſt Rigaltius, in the perſon of the Reverend Father Peter Pijartius, who declared boldly that the beauty of Chriſt was moſt extraordinary and marvellous. His work is divided into fourteen chapters, and is entitled—

De ſingulari Chriſti Jeſu D. N. Salvatoris Pulchritudine, aſſertio, in quâ tam Antiquis quam Modernis Scriptoribus illam impugnantibus abundè reſpondetur. Autore R. P. Petro Pijartio ordinis Minorum Theologo. Pariſiis, apud Lud. Boullenger, 1651, 12mo, pp. xiv.–172.

Peter Haberkorn, a zealous Lutheran, and Profeſſor of Theology at Gieſſen, followed in the wake of Pijartius, and gave to the world his views of this mooted ſubject in a Treatiſe of more piety than learning, which has the following title:

Petri Haberkornii Pietatis Myſterium, ſeu Chriſtologia vel Tractatus de Perſonâ Chriſti. Gieſſæ, Hampelius, 1671, 4to.

Juſtus Gottfried Rabener continued the conteſt, with much curious learning, in a *Diſſertatio de Chriſti Formâ et Staturâ*, which he publiſhed in his *Amœnitates Hiſtor.-Philol.*, &c. Lipſiæ, 1695, 8vo, pp. 365–373.

Erneſt Salomo Cyprian, a diſtinguiſhed Lutheran clergyman of Coburg, contributed his quota to the diſcuſſion in the form of a brief but elaborate *Tractatus*, entitled *De Pulchritudine Corporis Chriſti proluſio*, which may be found in his *Selecta Programmata.* Coburg, 1708, 8vo, pp. 88–94.

The only work in Engliſh we have been able to diſcover relating to this ſubject, was written by Thomas Lewis, A. M., author of the well-known *Antiquities of the Hebrew Republick*, 4 vols. 8vo, London, 1724–5. This Treatiſe is exceedingly ſcarce, and is not mentioned by Lowndes, or by any Engliſh bibliographer whoſe works have been acceſſible to us. A brief analyſis, however, is given of it in Gibbon's favorite literary journal, the *Bibliothèque Raiſonnée des Ouvrages Savans de l'Europe*, for 1735, tome xv. p. 231, from which we extract our notice. The title-page reads thus:

Inquiry into the Shape, the Beauty and Stature of the Perſon of Chriſt, and of the Virgin Mary, offered to the Conſideration of the late Converts to Popery. By Thomas Lewis, Maſter of Arts. London, printed for G. Strahan, 1735, 8vo.

This work is divided into two parts. In the firſt part, Mr. Lewis examines the reaſons of thoſe learned men who contend that Chriſt was a perſon of wonderful beauty. In the ſecond part, he undertakes to refute their arguments; and concludes finally with Irenæus, Clement of Alexandria, Origen, Tertullian, &c., that Chriſt was extremely homely. The traditional belief that Chriſt was a perſon of ſingular beauty, he ſays, is ſimply a papal ſuperſtition; and whoever wiſh to ſee that fact clearly demonſtrated, have only to read his book.

Finally, the celebrated Benedictine monk, Dom Auguſtin Calmet, publiſhed his *Diſſertation ſur la Beauté de Jéſus-Chriſt*, which may be found in the edition of his *Diſſertations et Préfaces*, reprinted from his *Commentaire Literale*, at Paris, in 1720, 3 vols. 4to, or in 5 vols. 8vo, tome iii. pp. 327–351. This Diſſertation is an excellent and judicious *réſumé* of all the various opinions and arguments which have been announced both for and againſt the beauty of Chriſt. He reviews with great learning and impartiality all the principal authors (prophets, fathers of the Church, eccleſiaſtical writers, &c.) who have made any diſtinct mention of the peculiar perſonal characteriſtics of our Saviour; and to this valuable and intereſting Diſſertation we refer the reader who may deſire to purſue the ſubject further.

Neglected Biography of Booksellers and Book-Collectors.

WILLIAM GARDINER.

Under this general head we propoſe to give occaſionally ſhort biographical notices of bookſellers, and perſonal ſketches of ſome of the more characteriſtic and ſingular col-

lectors of old books, commonly known as *bibliomaniacs*.

The ſubject of the preſent memoir, William Gardiner, was for many years a bookſeller in Pall Mall, London, and was remarkable for the great eccentricity of his manners and for his miſanthropic character. The catalogues which he publiſhed of his "Collection of Scarce and Curious Books"—a complete ſet of which are now very rare—are much ſought after by amateur book-buyers, for the pungent notes in which they abound. Gardiner's literary criticiſms were diſtinguished for their mercileſs ferocity. The ever-venerable and facetious Dr. Thomas Frognall Dibdin, having felt the ſting of Gardiner's burning ſatire, introduced him into his *Bibliomania*, in the bland character and under the euphonious name of *Muſtapha*. Accumulated miſery, both bodily and mental, led Gardiner to commit the raſh deed of dying by his own hand. He left on his table a memoir of his life, addreſſed to a friend, with the following letter, which explains ſome of his motives for ſeeking raſhly that "aſylum where the weary are at reſt."

"Sir—I cannot deſcend to the *grave* without expreſſing a due ſenſe of the marked kindneſs with which you have favoured me for ſome years. My ſun has ſet forever—a nearly total decline of buſineſs, the failure of my catalogue, a body covered with diſeaſe, though unfortunately of ſuch a nature as to make life uncomfortable, without the conſoling proſpect of its termination, has determined me to ſeek that aſylum 'where the weary are at reſt.' My life has been a continual ſtruggle, not indeed againſt adverſity, but againſt ſomething more galling; and poverty, having now added herſelf to the liſt, has made life a burthen. Adieu, Sir, and believe me your ſincere and reſpectful humble ſervant, William Gardiner.

"I beg leave to encloſe a ſpecimen of my engraving, of which I humbly beg your acceptance. I die in the principles I have publiſhed—a ſound Whig.

"Sir—I preſent you with a brief memoir of myſelf.—If you ſhould find it of no other uſe, it will at leaſt ſerve to light your fire. Your ſincere and reſpectful humble ſervant,

"William Gardiner."

The curious memoir of himſelf, which Gardiner addreſſed to his friend, is as follows:

"I, William Gardiner, was born June 11, 1766, in Dublin. I am the ſon of John Gardiner, who was *crier* and *fac-totum* to Judge Scott, and of Margaret (Nelſon) his wife, a paſtry-cook, in Henry-ſtreet. At an early age I diſcovered an *itch* for drawing, the firſt effort of which was ſpent in an attempt to immortaliſe Mr. Kennedy, my mother's foreman; and, vanity apart, it was at leaſt as like to him as it was to any one elſe. At a proper age I was placed in the academy of Mr. S. Darling; there I was, if I recollect right, eſteemed an ordinary boy, yet was I ſelected, according to annual cuſtom, to repreſent, on a roſtrum, *Cardinal Wolſey*, and *precious work* I dare ſay I made of it. Before I quit ſchool and Mr. Siſſon Darling, let me do him the juſtice to ſay, that he was the only *true Whig* ſchoolmaſter I ever heard of. Neither he nor his uſhers aſſumed any power to puniſh the ſlighteſt offence. A book was kept in ſchool, in which the tranſgreſſions of every week were regiſtered, with the proofs and evidence to the ſame. On Saturday the maſter ſat as judge, and twelve of the ſenior boys as jury, and every offender was regularly tried and dealt with ſtrictly according to juſtice. There was no *venial* judge, whoſe *paſſions* became *law*, there was no packed jury to defeat the ends of truth. If ever there was an immaculate court of juſtice, that was it. My mother, the beſt and moſt pious of all mothers, our ſheet anchor, dying, my father attached himſelf to Sir James Nugent of Donore, county of Weſtmeath, an amiable and excellent gentleman; into his ſuite I was received. My father, a ſtrictly honeſt, and excellently tempered man, like myſelf, had

neither *ballaſt* nor *reflection*, conſequently, I was at ten years old my maſter. At that time my talents began to expand, and I then, as I have uniformly through life, found that I could eaſily make myſelf a *ſecond-rate* maſter of any acquirement I choſe to purſue. I *rode* tolerably, I *hunted* paſſably, I *ſhot* well, I *fiſhed* well, I played on the violin, the dulcimer, and the German flute tolerably, and my fondneſs for painting ſtrengthened every day, and ſeemed to promiſe ſo fairly, that it was determined to ſend me to the Royal Academy in Dublin; there I ſtayed for about three years, and concluded by receiving a ſilver medal. London! Imperial London! the ſtreets paved with gold!! ſtruck my fancy. I adventured thither, and, being without practicable talents, I of courſe wandered about ſome time without a plan. Chance led me to connect myſelf with a Mr. Jones in the Strand, who made what he called 'reflecting mirrors,' and cut profile ſhades in braſs foil, which were denominated 'polite remembrances to friends;' my employ was to daub the portraits of any who were fools enough to ſit to me. At this employment I got, moſt juſtly, neither praiſe nor profit. Falling in with a Mr. Davis, one of *Foote's* performers, who was endeavouring to eſtabliſh a theatre at *Mile-end*, I liſted as ſcene-painter and actor, playing generally comedy, occaſionally tragedy, and was thought to have ſome, though I believe very little merit. The magiſtrates having interfered, the ſcheme was broken up, and my laſt theatrical effort was made as *Darby*, in the *Poor Soldier*, in the Haymarket, which they ſaid was not ill done, but acting was to me its own reward, which not ſuiting the ſtate either of my finances, or my ſtomach, induced me to ſerve a Mrs. Beetham, in Fleet ſtreet, who had at that time a prodigious run for *black profile ſhades;* my buſineſs was to give them the air of figures in ſhade, rather than the blank black maſſes which were cuſtomary. About this time the celebrated antiquarian, Captain Groſe, took me up, and obſerving that I had not talents to make an eminent painter, but that I might ſucceed as an engraver, he placed me with Mr. Godfrey, the engraver of the 'Antiquarian Repertory.' I ſerved him ſome time, but, as he was merely an engraver of antiquities, I learned little from him. At my leiſure, I had engraved an *original deſign* (ſtolen from Cipriani) of 'Shepherd Joe' in 'Poor Vulcan.' Chance led me with this for ſale to the newly-opened ſhop of Meſſrs. Silveſter and Edward Harding, in Fleet-ſtreet, and a connection enſued, which laſted through my beſt days. There I engraved many things of fancy materials; and alſo as many as time allowed of their Illuſtrations of Shakeſpeare—the principal part of the Economy of Human Life—and as many as I could of the Memoirs de Grammont: ſome of the plates to Lady Diana Beauclerc's edition of Dryden's Fables were entirely my own, and many of thoſe with the name of Bartolozzi affixed were mine. I ſhould have mentioned, that a long time before Bartolozzi was ſatisfied with my work, and liſted me among the number of his pupils. I prepared for him ſeveral plates, publiſhed by Macklin. I believe I was inferior only to Bartolozzi, Schiavonnette, and Tomkins, of that day, but I never liked the profeſſion of engraving. Gay, volatile, and lively as a lark, the proceſs of the copper never ſuited me. Under propitious circumſtances, my talents would have led me, perhaps as an hiſtorical painter, to do ſomething worth remembrance. An unfortunate ſummons from my father led me to forſake their manſion and return to Dublin, where I only ſquandered my money and injured my health. Once more in London, I took lodgings in the houſe of Mr. Good, a ſtationer, in Bond-ſtreet; where as the devil would have

it, a new-married couple came to live at the back of us; they determined to give a dashing entertainment to the Prince of Wales and the nobility, and then retire to domesticate on their 'dirty acres.' For this purpose they erected a temporary apartment over their own yard and ours, approaching within half a yard of my window. I bored a hole through their tent to see the fun, staid in the cold a great part of the night, and arose in the morning with an inflamed eye, which has never since recovered its strength, and has been the cause of all my subsequent endeavours to get a living in other lines. By the kindness of the amiable Dr. Farmer, I was admitted to Emanuel College, where I remained two years; but finding that an *Irishman* could not there get a fellowship, I removed to Bene't, where I got a degree of 5*th Senior Optime*. When it was considered that for the first two years I had no view of a fellowship, and that for the third year I was obliged to work principally for the 'day that was flying over my head,' I cannot but think I did as much comparatively as any man of my year; but fortune was always a jade to me; and Mr. D'Oyley, chaplin, at present, to the Archbishop of Canterbury, most deservedly succeeded to the next vacant fellowship—yet they kept me five years dangling after a fellowship, and might have provided for me without injuring him. At the dissolution of the partnership between S. and E. Harding, I remained with the latter, and principally employed myself in taking Silvester's place, that of copying portraits from oil to water colours. In this the testimony of the best artists in England are my witnesses that I beat hollow every one else. It was a line which suited me, which I liked, but which my cursed stars would not patronise. After this, all prospects in the church vanishing, and my eyes beginning to fail very fast, I turned bookseller, and for the last 13 years have struggled in vain to establish myself. The same ill fortune which has followed me through life, has not here forsaken me. I have seen men on every side of me, greatly my inferiors in every respect, towering above me; while the most contemptible amongst them, without education, without a knowledge of their profession, and without an idea, have been received into palaces, and into the bosom of the great, while I have been forsaken and neglected, and my business reduced to nothing. It is, therefore, high time for me to be gone.

"William Gardiner."

Miscellaneous Items.

BYRON *FILS*.

Among the multitude of nondescript people who have turned up lately in a military capacity, is a questionable individual who claims to be the son of Lord Byron, and who was recently noticed in the following manner by a correspondent of *The Evening Post*, under the date of February 11, 1862:

"This war has had the effect of bringing many strange characters into notice who were not before supposed to exist, and of presenting human nature in a novel and often a romantic light. A queer one, calling himself Captain George Gordon de Luna Byron, who is said and believed by many of his acquaintance—though he does not claim it himself—to be the son of the noble English poet. This captain informs those who question him on the subject that he is a near relative of the author of *Manfred*, but refuses to enter into any particulars respecting the connection. Some of his friends insist upon it that the captain's head, eyes, hair, brow, and nose, bear a striking resemblance to those of his putative father. Byron has been represented as an effeminate Apollo in appearance, though I suppose his pictures are greatly idealized—indeed, two or three, said to have been taken from life, which I have seen, prove that conclusively. If he were half as handsome as he is painted, the captain has deteriorated; but still there is resemblance enough between them to

build belief upon; and those who know the bard's liberal views, and not less liberal practice, in what are sentimentally termed affairs of the heart—perhaps because the heart has very little to do with them—will not wonder that he has a son almost anywhere, even in the army of the United States.

"The captain has a thorough acquaintance with all the details of Byron's life, as well as of Shelley, Keats, Moore, and most of the modern English poets, and relates many interesting anecdotes that have never appeared in print. He declares that Byron, while in Spain, was clandestinely married to a noble lady of the old family of De Luna, and that the product of this marriage was an only son, —the captain himself, though he does not say so. The discovery of this union, through certain letters, by Lady Byron in England, caused the separation, about which so much mystery has ever rested, between the poet and his second spouse; the true reason for which the proud and injured woman pertinaciously refused to divulge.

"The subject of this sketch went, when a youth, to England, and obtained a position in the British army, and served as major for some time in India. He afterward visited Persia, and filled some official position there; returned to England, and after the breaking out of the rebellion concluded to enlist in the cause of the Union; having inherited the same love for liberty that characterized his distinguished father, and sent him, in the full blossoming of his fame, to die at Missolonghi.

"The captain, who is about forty-five years of age, modest, unassuming, intellectual, and highly cultivated, but rather *bizarre* in manner, began to write the *History of the Byron Family* some years ago; but after completing two large volumes without reaching the poet's grandfather, he suspended his labors for the adoption of an abbreviated account, which is to be given to the world at some future day.

"So much for the captain, his statements, and the belief of his friends. His stories are plausible enough, and may be true, as those who know him believe they are. I give the brief history as I have heard it from various sources, thinking it would not be without intereft to many of your readers."

The *Post's* correspondent does not appear to be correctly informed concerning the literary labors of his hero. It is not as the writer of a *History of the Byron Family* that Byron *fils* is distinguished, but as the compiler of a rather dubious publication, entitled *The Inedited Works of Lord Byron, now first published from his Letters, Journals, and other Manuscripts, in the possession of his Son,* Major George Gordon Byron.

This work was commenced as a serial, and the first number was published October 1, 1849, by G. G. Byron, 257 Broadway, and R. Martin, 46 Ann street, New York. We believe that only two numbers were issued. Number I. now lies before us, and is a neatly-printed octavo pamphlet of forty-eight pages, illustrated with a steel engraving of Thorwalsden's statue of Byron. A few extracts from the Prospectus and Introduction may perhaps be amusing to the reader, and throw some additional light on the peculiar character of this mysterious "child of love:"

"Placed beyond want by the liberality of a parent, with ample means to gratify my desire of visiting the scenes with which the name of Lord Byron had been associated, at the age of seventeen I commenced my pilgrimage of love and affection. Wherever I chanced to find myself, his spirit seemed to hover around me, and to encourage the zeal with which I collected every relic of his mighty genius, which had escaped the research of those who had gone before. At first I had no other object in view than the gratification of the natural desire of possessing those memorials of my parent. I imagined, perhaps intuitively, that I should one day be enabled to place his character right with posterity. I found many documents which threw a fresh light upon the springs of action, which influenced and governed the course of his destiny. I became the more eager in my pursuit. My collection of documents assumed, from its bulk, the appearance of importance. . . . .

"I had visited every place on the Continent at which he had been; I had tracked, as it were, his footsteps through the whole sunny South. England was still unexplored by me. *It seemed the least likely place to meet with the treasures which I sought.* . . . .

"Again I crossed the Atlantic, and returned to my adopted home amongst the mountains of Virginia. I arranged the fruits of my travels, and became enamored of my pursuit. A desire to revisit the birth-place of my father, the scenes of his childhood, the home of the Byrons, allowed me no quiet. I could not rest until this desire had been gratified, and on the 13th of January, 1844,

found myſelf an inmate of the 'Suſquehanna,' about to ſail for England. . . . .

"By theſe means I have been enabled to bring together ſuch an amount of correſpondence and unpubliſhed matter, both in proſe and verſe, that in juſtice to my father's memory I conſidered myſelf called upon to place it before the public."

It will be ſeen, from theſe extracts, that "Captain George Gordon de Luna Byron" *did* formerly claim "to be the ſon of the noble Engliſh poet" whom, according to the *Poſt's* correſpondent, he has now the filial ingratitude to deny. The following "elegant extract" from the "Major's" Proſpectus may ſerve as a choice ſample of his graceful ſtyle of compoſition, and alſo as a fair ſpecimen of his critical appreciation of his illuſtrious *father's* genius:

"What Lord Byron ſaid of Pope may with more juſtice be ſaid of himſelf: 'He is the Poet of all times, of all climes, of all feelings, and of all ſtages of exiſtence. A thouſand years will roll away before ſuch another can be hoped for in our Literature: HE HIMSELF IS A LITERATURE.' Throwing aſide the trammels of conventional life, in his hatred and diſguſt at the cant and hypocriſy which ſought to annihilate him on account of his youthful irregularities and indiſcretions; and relying ſolely on the vaſt power of his own mighty genius, he contemned and defied both the World's cenſure and praiſe. But for the very fault of his early education, the misfortunes of his youth, and the diſappointments which awaited him as he merged into manhood;—but for the natural moodineſs of his ſpirit, and the poſſeſſion of affections, that longed for ſomething around which to entwine;—but for the want of a mother's love, and the loſs of a wife's affections;—but for the combination of evils, which would have proſtrated another,—but for all theſe—the genius of Byron might have ſlumbered, and been loſt to us and to poſterity. 'The light that leads aſtray is the light that ſhines from Heaven;' and this glorious light, which ſheds its effulgence over every page of his writings, will be ſought for in vain in the effuſions of his moſt gifted contemporaries. It is this lightning-flaſh of genius, uncontrolled and uncontrollable, that will cauſe poſterity to ſpeak of the nineteenth century as THE AGE OF BYRON."

"*Jam ſatis eſt; ne me Criſpini ſcrinia lippi*
Compilâſſe putes, verbum non amplius addam."

HYMN TO THE GUILLOTINE.

THE evidence upon which the *Hymn to the Guillotine* is aſcribed to Joel Barlow, is not concluſive. I have ſeen it attributed to John Thelwall, the noted Engliſh reformer. In the new edition of the *Biographie Univerſelle* (tome iii. p. 108), the following account of Barlow is given: "A ſon retour en Angleterre, Pitt le ſignala comme l'un des plus zélés propagandiſtes et l'agent des jacobins anglais ſur le continent. A ce ſujet on rapporte qu'après le ſupplice de Louis XVI., ſe trouvant à Hambourg dans une réunion d'étrangers imbus, comme lui, de principes révolutionaires, Barlow ſ'était amuſé à parodier le refrain de la prière anglaiſe *God ſave the king*, auquel il en avait ſubſtitué un autre appelant ſur la tête des rois le glaive des revolutions."

I find the *Hymn* given in *The Balance*, a Federal paper printed at Hudſon, New York, edited by Harry Croſwell and the Rev. Ezra Sampſon, from which the following copy is taken:

God ſave the Guillotine,
Till England's King and Queen
  Her power ſhall prove;
Till each anointed knob
Affords a clipping job,
Let no vile halter rob
  The Guillotine!

Fame, let thy trumpet ſound!
Tell all the world around—
  How Capet fell;
And when great George's poll
Shall in the baſket roll,
Let mercy then control
  The Guillotine.

When all the ſceptred crew
Have paid their homage to
  The Guillotine—
Let Freedom's flag advance,
Till all the world, like France,
O'er tyrants' graves ſhall dance,
  And peace begin!

Notes and Queries.

CERVANTES AND HIS DON QUIXOTE.

I BELIEVE it is not generally known that Cervantes found his hero Don Quixote ready ſketched to his hand, repreſented as riding about, armed *cap-à-pie*, in queſt of adventures, his head having been turned by the peruſal of romances, yet ſuch appears to be the caſe. Some years ago, the writer of this note purchaſed a ſmall volume entitled *Le Deſeſpoir Amoureux, avec les Nouvelles Viſions de Don Quichotte, Hiſtoire Eſpagnole.* Amſterdam, 1715. 12mo. In the advertiſement prefixed to it, the French tranſlator gives the following account of the work:

"Nous en ſommes redevables aux Ecrivains Eſpagnols que je n'ai quaſi fait que traduire, & ſurtout à l'auteur de l'Hiſtoire de la belle Floride & du Berger Philidon, avec les Viſions de Don Quichotte, dans ſon Livre intitulé *Homicidio de la Fidelitad, y la Defenſa del Honor*, imprimé à Paris, l'an Mil ſix cens neuf chez Jean Richer, & connu en ſa Langue Originale plus d'un ſiècle avant que Miguel Cervantes, qui a donné le célébre Romans de Don Quichotte, ait été au monde."—"We are indebted," ſays the French tranſlator, "to Spaniſh writers for the hiſtories contained in this volume, which are merely a tranſlation from their works, and particularly from thoſe of the author of *Homicidio de la Fidelitad*, &c., printed at Paris in 1609, for John Richer, *but known in the original Spaniſh above a century before Miguel Cervantes, who produced the celebrated Romance of Don Quixote, came into the world.*"

Who was the author of the *Homicidio de la Fidelitad*, &c., and where may an account of the work be found? W. W.

JONATHAN W. CONDY.

I ſhould be glad to learn any particulars of the author of a pamphlet under the following title: *A Letter to the Rev. Jackſon Kemper, Preſbyter of the Proteſtant Epiſcopal Church*, &c., &c., *on the Subject of his Attacks upon the Character and Writings of Emanuel Swedenborg. By Jonathan W. Condy. 8vo, pp.* 24. *Philadelphia*, 1830.

It appears to have been publiſhed in numbers; the firſt containing eight and the ſecond twelve pages, and ending with a promiſe of continuation. Was it continued? The author ſeems to have been a man of great learning and ability.

New York. A SWEDENBORGIAN.

ADDRESS OF CITIZENS OF NEW YORK TO WASHINGTON.

On the 26th of November, 1783, thirteen leading citizens of New York, at the requeſt of a meeting, ſent to General Waſhington an addreſs, congratulating him on the evacuation of that city by the Britiſh troops. Can any of your readers inform me whether this addreſs has ever been publiſhed in *fac-ſimile*, and where the original document can be found? P.

Meſſrs. PHILES & Co. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of *The Paradiſe of Dayntie Deviſes.* The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges' as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of art, upon India paper, and is limited to 500 copies, as follows:

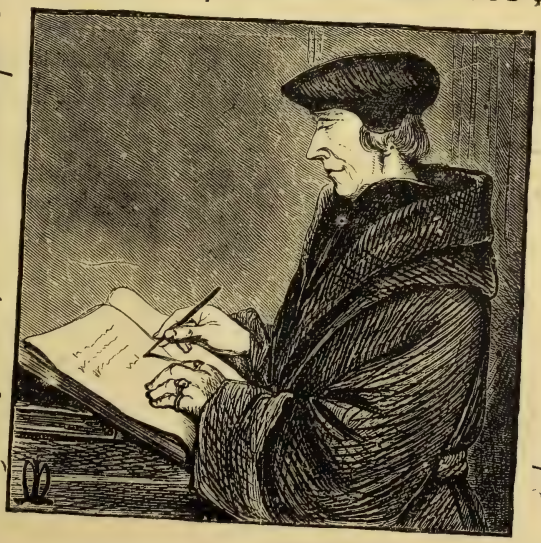
400 on ſmall paper, at $2.00 each.
100 on large paper, at 4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies. Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of old Engliſh poetry. The next volume in the ſeries will be "ENGLAND'S HELICON."

The Philobiblion

A Monthly Catalogue and Literary Journal

Græcos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

Contents of Number VII.

I. Maloniana. 145

II. Powell's Humane Industry. (*Continued.*) 149

III. The Pythagoric Sentences of Demophilus. 152

IV. Sale of Zelotes Hosmer's Library. (*Continued.*) 154

V. Neglected Biography of Booksellers and Book-Collectors. (*Continued.*) James Cox, of Philadelphia. 157

VI. The Book-Hunter, etc. 158

VII. Miscellaneous Items: 162

Sale of the Library of Dr. Francis. Song—"My Mind to me a Kingdom is." Stanzas in the Early Editions of Gray's Elegy.

VIII. Notes and Queries: 164

Father Stattler's Ethica Chriſtiana. J. B. Rouſſeau's Moïſade. Remarkable Longevity. Complot d'Arnold, etc. Paradiſe of Dayntie Deviſes.

IX. Catalogue.

C. A. ALVORD, PRINTER.

June, 1862. **The Philobiblion.** *Number* 7.

Maloniana.

FROM PRIOR'S LIFE OF MALONE.

Dr. Warton, in his *Essay on Pope*, has mentioned that three of our celebrated poets died singular deaths. He might have added Shenstone to the number. He had a housekeeper who lived with him in the double capacity of maid and mistress; and being offended with her, on some occasion, he went out of his house and sat all night in his post-chaise in much agitation, in consequence of which he caught a cold that eventually caused his death.

Conyers Middleton wrote a Treatise against Prayer, which he showed to Lord Bolingbroke, who dissuaded him from publishing it, as it would set all the clergy against him. On this ground he counselled him to destroy the manuscript, but secretly kept a copy, which is probably still in being.

Gibbon, the historian, is so exceedingly indolent that he never even pares his nails. His servant, while Gibbon is reading, takes up one of his hands, and when he has performed the operation lays it down, and then manages the other—the patient in the meanwhile scarcely knowing what is going on, and quietly pursuing his studies.

The picture of him painted by Sir J. Reynolds, and the prints made from it, are as like the original as it is possible to be. When he was introduced to a blind French lady, the servant happening to stretch out her mistress's hand to lay hold of the historian's cheek, she thought, upon feeling its rounded contour, that some trick was being played upon her with the *sitting* part of a child, and exclaimed, "Fi donc!"

Mr. Gibbon is very replete with anecdotes, and tells them with great happiness and fluency.

Colonel Erskine, Lady Mar's grandson, has a copy of a very curious letter of Lady M. W. Montague's, giving an account of a private society that used to meet about the year 1730 at Lord Hillsborough's in Hanover Square, where each gentleman came masked, and brought with him one lady—either his mistress, or any other man's wife, or perhaps a woman of the town—who was also masked. They were on oath not to divulge names, and continued masked the whole time. There were tables set out for supper, artificial arbours, couches, &c., to which parties retired when they pleased, and called for what refreshment they chose. This institution probably lasted but a short time. The late Captain O'Brien told me

that his father, Sir Edward, was one of the members.

On Mr. Pulteney's complaining to old Lady Townſhend that he had been much out of order with a pain in his ſide, ſhe aſked him which was *his ſide*, for that ſhe never knew he had one. "Oh," ſaid he, "you muſt at leaſt acknowledge that I have a *nether* ſide."—"I know nothing about it," replied Lady T. "All the world knows that your wife has one." The alluſion was to the well-known anecdote of Pulteney's inſiſting upon having ſome papers read in the Houſe of Commons, one of which turned out to be a letter by one of his wife's gallants, concluding with a diſtich too coarſe for quotation here.

The celebrated writer Sterne, after being long the idol of this town, died in a mean lodging without a ſingle friend who felt intereſt in his fate except Becket, his bookſeller, who was the only perſon that attended his interment. He was buried in a grave-yard near Tyburn, belonging to the pariſh of Mary-le-bone, and the corpſe being marked by ſome of the *reſurrection men*, was taken up ſoon afterward and carried to the anatomy profeſſor of Cambridge. A gentleman who was preſent at the diſſection told me, he recognized Sterne's face the moment he ſaw the body.

Mr. Drumgoold, who had reſided long at St. Germains, told Mr. Burke that old Grammont, whoſe Memoirs are ſo entertaining, was a very croſs, unpleaſant old fellow. Count Hamilton, who really wrote the book, *invented* ſeveral of the anecdotes told in it, and mixed them with ſuch facts as he could pick up from the old man, who was pleaſed to hear theſe tales when put nto a handſome dreſs.

March 8, 1789.—Mr. Horace Walpole remembers Lady M. W. Montague perfectly well, having paſſed a year with her at Florence. He told me this morning that ſhe was not handſome, had a wild, ſtaring eye, was much marked with the ſmall-pox, which ſhe endeavoured to conceal, by filling up the depreſſions with white paint. She was a great miſchief-maker, and had not the ſmalleſt regard for truth. Her firſt gallant after her marriage was Lord Stair, our ambaſſador at Paris.

Worſdale, the painter, told Mr. Walpole that the firſt cauſe of quarrel between her and Pope was her borrowing a pair of ſheets from the poet, which, after keeping them a fortnight, were returned to him unwaſhed!

Soon after her return from Conſtantinople, ſhe fell in love with a French gentleman who was very fond of her, and to whom ſhe gave her perſon while ſhe remained in Paris. He followed her into England with about two thouſand pounds in his pocket, which, ſoon after his arrival, ſhe perſuaded him to put into her hands to diſpoſe of in the Engliſh funds to the beſt advantage, leſt from ignorance of our cuſtoms he might be impoſed upon. Soon afterwards ſhe aſſured him her huſband had diſcovered their intrigue, and that he could not ſtay longer in England without danger to his life. The poor Frenchman in vain begged to have his money; but ſhe ſaid that withdrawing it from the funds would take up too much time, and that he muſt fly inſtantly. He fled accordingly, and ſolicited in vain afterwards to have the money remitted. Lady M. W. Montague had the impudence to diſown the whole tranſaction; and even to write to her ſiſter, Lady Mar, to incite her huſband, or Lord Stair, (Lady Mary's old lover,) to puniſh the Frenchman for defamation.

Aviennus and his wife, in Pope's verſes, were Wortley Montague and Lady Mary. *Wordy* was alſo Mr. Wortley.

Lady W. Montague had two children by the Frenchman alluded to, and this amour was the cauſe of her being ſeparated from her huſband.

It is added, in a note: "It is certain, from admiſſions in her own letters, that a Frenchman, who profeſſed the ſtrongeſt attachment, and who we muſt ſuppoſe was a previous acquaintance, wrote from France, requeſting permiſſion to join her in England. This, after ſome time, was conceded. He was not, however, to come empty-handed. With his money, or a joint ſum, purchaſes were made in the funds; but diſagreement ariſing, ſhe wiſhed him to quit England, leaving his inveſtment behind. He would not go. She ſought the return of her letters from him, which were refuſed; he even made communications to her huſband, which ſhe had ingenuity enough to intercept; and then, it is ſaid, threatened him with perſonal violence, if not aſſaſſination. In return he threatened the publication of her letters. This produced agonies of terrour, as evinced in communications to her ſiſter, ſuch as are not known in any of her writings. Expoſure would have been ruin, but her good genius prevailed in ſtaying its execution."

Lady W. Montague correſponded with Dr. Young, the poet, who a little before his death deſtroyed a great number of her letters, aſſigning as a reaſon that they were too *indelicate* for public inſpection.

Warburton, about the year 1750 or 1752, being in company with Quin, the player, at Mr. Allen's, near Bath, took ſeveral opportunities of being ſharp upon him, on the ſubject of his love of eating and his voluptuous life. However, in the courſe of the evening, he ſaid he ſhould be obliged to Quin for "a touch of his quality," as he could never again ſee him on the ſtage. Quin ſaid that plays were then quite out of his head; however, he believed he remembered a few lines of *Pierre;* on which he got up, and looking directly at Mr. Allen, repeated *ore rotunda:*

——"Honeſt men
Are the ſoft eaſy cuſhions on which knaves
Repoſe and fatten."

Warburton gave him no further trouble for the reſt of the evening.

Dr. Warton mentioned that Lord Lyttleton told him that he lived much with Pope [at the time he was writing the *Eſſay on Man*], and that Pope was then undoubtedly a Free-Thinker, though he afterwards either changed his opinion, or thought it prudent to adopt Warburton's explanation and comment, who ſaw his meaning as he choſe to expreſs himſelf.

Patty Blount was red-faced, fat, and by no means pretty. Mr. Walpole remembered her walking to Mr. Bethell's in Arlington Street, after Pope's death, with her petticoats tucked up like a ſempſtreſs. She was the decided miſtreſs of Pope, yet viſited by reſpectable people.

Mr. [John] Gilbert Cooper was the laſt of the *benevoliſts*, or ſentimentaliſts, who were much in vogue between 1750 and 1760, and dealt *in general* admiration of virtue. They were all tenderneſs in *words;* their finer feelings evaporated in the moment of expreſſion, for they had no connection with their practice. He was the perſon whom, when lamenting moſt piteouſly that his ſon then abſent might be ill or even dead, Mr. Fitzherbert ſo grievouſly diſconcerted by ſaying, in a growling tone, "Can't you take a poſt chaiſe, and go and ſee him?" . . . .

Cooper was round and fat. He was, as Mr. Burke who knew him well, told me, a maſter of French and Italian, well acquaint-

ed with the Engliſh poets, and a good claſſical ſcholar; but an inſufferable coxcomb. Dr. Warton one day, when dining with Johnſon and Burke, urged theſe circumſtances in his favour: "He was at leaſt very well-informed and a good ſcholar."—"Yes," ſaid Johnſon, "it cannot be denied that he has good materials for playing the fool; and he makes abundant uſe of them."

Mr. Soame Jenyns . . . . . (as Mr. William Gerard Hamilton, who ſat for ſix years at the Board of Trade with him, informed me) had no notion of ratiocination, no rectitude of mind; nor could he be made without much labour to comprehend an argument. If, however, there were any thing weak, or defective, or ridiculous in what another ſaid, he always laid hold of it and played upon it with ſucceſs. He looked at every thing with a view to pleaſantry alone. This being his grand object, and he being no reaſoner, his beſt friends were at a loſs to know whether his book upon Chriſtianity was ſerious or ironical.

He twice endeavoured to ſpeak in the Houſe of Commons, and every one was prepared with a half-grin before he uttered a word; but he failed miſerably. He had a moſt inharmonious voice, and a laugh ſcarcely human. He laughed all his life at patriotiſm and public ſpirit; and ſuppoſed all oppreſſion of the people by thoſe in power was merely imaginary. Among other whimſical collections he had forty-ſeven Petitions or Remonſtrances of the City of London, complaining of grievances, *all* of which he ſaid had the ſame, that is no foundation; for in each it was mentioned that if the meaſure complained of were purſued, the conſtitution would be annihilated. He was ſo great a coward that at an election at Cambridge, he was almoſt ready to faint at ſome huzza of the mob leſt they ſhould aſſault him, as his counſel, Mr. Graham, told me.

Mr. Boſwell has mentioned in his *Journal of a Tour to the Hebrides*, that Johnſon once met with an Italian in London who did not know who was the author of the Lord's Prayer. The Italian, whom Mr. Boſwell out of tenderneſs forbore to name, was Baretti. As I walked home with him from Mr. Courtenay's he mentioned that the ſtory as told gave an unfair repreſentation of him. The fact he ſaid was this. In a converſation with Dr. Johnſon concerning the Lord's Prayer, Baretti obſerved (profanely enough) that the petition, *lead us not into temptation*, ought rather to be addreſſed to the tempter of mankind than a benevolent Creator who delighted in the happineſs of his creatures. "Pray, ſir," ſaid Johnſon (who could not bear that any part of our holy religion ſhould be ſpoken lightly of), "do you know who was the author of the Lord's Prayer?" Baretti (who did not wiſh to get into any ſerious diſpute, and who appears to be an infidel), by way of putting an end to the converſation, only replied: "Oh, ſir, you know by *our* religion (Roman Catholic), we are not permitted to read the Scriptures. You can't, therefore, expect an anſwer."

Horace Walpole ſaid he was about twenty-two years old when his father retired; and that he remembered very well his offering one day to read to Lord Orford, finding that time hung heavy on his hands. "What," ſaid Lord Orford, "will you read, child?" Mr. Walpole, conſidering that his father had been long engaged in public buſineſs, propoſed to read ſome hiſtory. "No," ſaid Lord Orford, "don't read hiſtory to me; that can't be true."

Hume became ſo diſtreſſed [on account of the publication of Walpole's *Letter from the King of Pruſſia to Rouſſeau*], that he requeſted Walpole to write him a letter,

avowing ſole authorſhip in the offenſive piece, which he did. This acknowledgement was publiſhed by D'Alembert in his account of the diſpute between Rouſſeau and Hume. Mr. Walpole complained to me that Hume had garbled his letter, for it began: "Your friends, the literati, have acted like fools, as literati generally do;" but this paragraph was ſuppreſſed.

Sir William Blackſtone, as Sir William Scott of the Commons obſerved to me a few days ago, was extremely irritable. He was the only man, my informant ſaid he had ever known, who acknowledged and lamented his bad temper. He was an accompliſhed man in very various departments of ſcience, with a ſtore of general knowledge. He was particularly fond of architecture, and had written upon that ſubject. The notes which he gave me on Shakſpeare ſhow him to have been a man of excellent taſte and accuracy, and a good critic. The total ſum which he made by his *Commentaries*, including the profits of his lectures, the ſale of the books while he kept the copyright in his own hands, and the final ſale of the proprietorſhip to Mr. Cadell, amounted to fourteen thouſand pounds. Probably the bookſeller in twenty years from the time of that ſale will clear ten thouſand pounds by his bargain, and the book prove to be an eſtate to his heirs.

Blackſtone made 600*l.* a year by his profeſſorſhip and lectures, which however he thought it wiſe to relinquiſh for the chance of ſucceeding in Weſtminſter Hall. Not having acquired a facility of expreſſion, not promptneſs of applying his law by early practice, he was always an embarraſſed advocate. There were more new trials granted in cauſes which came before him on circuit, than were granted on the deciſions of any other judge who ſat at Weſtminſter in his time. The reaſon was, that being extremely diffident of his opinion, he never ſupported it with much warmth or pertinacity in the court above, if a new trial was moved for. With the little failings already mentioned, he was one of the fineſt writers and moſt profound lawyers that England has produced, conſidering law merely as a ſcience. He was alſo a ſtrictly conſcientious honeſt man. In his *Commentaries* he was much indebted to Hall and Wood (particularly the latter) for the method and arrangement he has obſerved; but the perſpicuity, the vigour, the luminous ſtatement, the elegant illuſtration, and the claſſical grace by which his *Commentaries* are ſo eminently diſtinguiſhed, were all his own.

Humane Induſtry:

OR, A

Hiſtory

OF MOST

MANUAL ARTS.

(BY THOMAS POWELL, D. D.)

(*Continued from No. VI., p.* 123.)

CHAPTER IV. contains ſome curious and intereſting particulars on *The Art and Miſtery of Writing, with the Inſtruments thereunto belonging*, and begins with the following eulogy on the invention of alphabetical writing:

"Among all the Inventions and productions of Humane Wit, there is none more admirable and more uſeful than Writing, by means whereof a man may coppy out & delineate his very thoughts and minde, and make that viſible which none can ſee but he that made it; whereby a man can utter his mind, and ſignifie his pleaſure at a thouſand miles diſtance, and this by the help of four and twenty letters, and fewer in ſome places; by various joyning and combining of which letters, as alſo by tranſpoſing and moving of them to and fro, all words that are utterable or imaginable may be framed; for the ſeveral combinations of theſe

Letters and different ways of joyning them, do amount (as *Clavius* the Jesuite hath taken the pains to compute and observe, *In Sphærâ Joh. de Sacrobosco C. I.*) to 5852616738497664000 ways; so that all things that are, or were, or shall be, that can be either uttered or imagined, may be expressed and signified by the help of this marvellous Alphabet, which may be described in the compass of a farthing.

"The Chinese have 40000 letters at least, as Purchas and others tell us, which makes the language so difficult, that a man cannot learn it in an age, which renders our Alphabet of 24 letters the more admirable.

"Though the vulgarity and commonness of this art hath made it less esteemed and set by, yet wise and considerate men that look upon things *eruditis oculis* (as Cicero speaks) do much admire the Invention.

"The Hebrews call it *Dick-Duk*, *inventum subtile* a subtile and ingenious Invention; *Greg. Thelosanus*, *Divinum Miraculum*, l. 16, de Rep. c. 2, a Divine miracle; *Cicero* speaks of it with admiration, *Quis sonos vocis, qui infiniti videbantur paucis litterarum notis terminavit? l. I. Tuscul.* The Indians admired it not a little, when they saw the Spaniards send Letters to and fro, and maintain a kinde of a dumbe Commerce among themselves by this way; they fancied that these letters were some Spirits that were the *Internuncii* or Interpreters between them. *Purchas*, *l.* 8, *of America.*

"For the first Invention of Letters, the Phœnicians carry most voices.

Phœnices primi (Famæ si credimus) ausi
Mansuram rudibus vocem signare figuris.

Phœnicians, that (if Fame we dare believe)
To Humane Speech first Characters did give.

Among the Phœnicians Cadmus had the honour of this Invention; whence one calls letters *ingellas Cadmi filias*, the black and swarthy daughters of Cadmus, *Auson. Epigr.* But the truth is, they did but borrow them from the Hebrews, as all other Nations did; though perhaps by adding some few, or varying and altering their form and character, they seem now to have different Alphabets, *Hern. Hugo.*

"The *Librarians* of old, who lived by writing books which others had made, were very admirable in handling the pen, as appears by ancient manuscripts, which are so neatly and artificially done as if they were printed. Some of the later age have been excellent in this Mistery. One *Francis Alumnus* did write the Apostles Creed and the first fourteen verses of St. John's Gospel, in the compass of a penny, and in full words, which he did in the presence of the Emperour *Charles* the 5th, and Pope *Clement* the 7th, as *Genebard* relates in his Chronologie, and *Sim. Maiolus* out of him, who had also in his own possession such a miracle, as he calls it, or the very same I believe, *Nos domi idem miraculum servamus*, these are his words in his 23d Colloquy. *Pliny* hath a parallel example of one (whom he doth not name) that wrote all the *Iliad* of *Homer* in a piece of Parchment that was so little, that it was conteined in a Nutshel. *Cicero* and others mention the same, though *Lancelotti* puts it among his *Farfalloni*, and reckons it for one of the popular Errours of *Pliny*. I read of one *Thomas Sweicker*, a Dutchman, who being born without hands and arms, could write with his feet, and that elegantly; he could also make his pen with his feet. . . . . There was a woman in this kingdom of late years that could write with her feet, and do many other things to the wonder of the beholders, and went about the kingdom.

"Besides the common way of Writing, there are some misteries and secret ways, and that either by abbreviation, setting a letter for a word, and a word for a sentence for brevity sake, as the Hebrews and Romans anciently used to do; or else by using different characters from the common and vulgar ones, such as none can understand but the author or deviser of them, and such as he is pleased to impart the mysterie to, and give him a key to decipher and open the secret by; which sort of characters the ancients used to call *Furtivas notas*, and *Sifras*, and *Ziglas*, and the art itself *Ziglography* and *Brachygraphy*. It is very useful for two respects,

1. For haste and brevity.
2. For privacy and secrecy.

For brevity and expedition; it is a good way to take a speech or a sermon, or anything else that is dictated, as fast as it is spoken; hereby the Notaries hand will keep pace with the speakers tongue, and out-strip it too;

Currant verba licet, tamen est velocior illis,
Nondum lingua suum, dextra peregit opus.
Mart. l. 14.

This *Ziglography* is useful for secrecy or privacy *ad elusionem examinis*; for hereby a man may carry a letter open in his hand, and understand never a word of it, and they that make no Religion of opening letters, finde themselves deluded, which is of good use in time of war, and at other times against paper-pyrats that lie in wait for such poor booties: *Julius Cæsar* had found out such a device for secrecie, *Sic structo litterarum ordine ut nullum*

verbum effici posset, he did so tumble, invert, and transpose the Alphabet in his writing, that no man could pick any sense out of it, and this he devised when he began to think of the Roman Monarchy, and was used by him but to private and tryed friends that were his confederates, and privie to his Designe.

"The Instruments of Writing are either, 1. *Active*, or, 2. *Passive*. That is, either the Instruments *wherein* we write, or *wherewith* we write. The Instruments *wherein* we write are divers, as Stone, Brass, Wax, Lead, Barks and Leaves of Trees, Paper and Parchment. The first Writing that we read of was in *stone*. God did write the Law in two Tables of Stone, *Exod.* 19, which *Salvian* calls *Rupices paginas*. Moses wrote in *Saphyr* and *Onix*, *Exod.* 28, 10. *Saxo Grammaticus* speaks, that the Danes did record the noble Acts of their Ancestors in verse, which were cut in stone, *in saxis ac rupibus* (as he saith) *voluminum loco, vastas moles amplectebantur, codicum usum à cantibus mutuantes, Apud Seldenum.* The Sybils books were written in the leaves of Trees; the Indians of the west do write in the leaves of the Plane tree, which are as broad as any sheet of paper, and four times as long, saith *Jos. Acosta, l.* 4. *cap.* 21. So in Malabar, and other parts of the Levant, they write in the leaves of the Palm, as the Syracusians did in an Olive leaf, from which manner of Writing the pages of books are termed to this day *folios* or leaves. The Ancients used also to write in sheets of lead; this is intimated by *Job, O that my words were graven with an Iron pen, and lead in the rock forever. Job* 10, 23. The Poems of *Hesiod* call'd ἔργα καὶ ἡμέραι were found in Bœtia written in plates of lead, saith *Pausanias in Bœticis.* There was a common manner of writing also in their rindes of trees growing under the upper bark, which is called by the Latines *Liber*, or *Caudex & Codex.*

—— udoque docent inolescere libro.
Virg. Georg. l. 2, 77.

Whence books are called *Libri* and *Codices*, for *liber* properly is *interior tunica corticis quæ ligno cohæret in quâ antiqui scribebant*, as *Isiodor* defines it. The Indians of the East used such a kinde of writing, as *Q. Curtius* mentions, l. 8, *libri Arborum teneri, haud secus quàm Ceræ, litterarum notas capiunt:* They wrote also in the leaves of certain reeds, which Isaiah called *papyr-reeds*, Isa. 19, 7, growing in the marshes of Egypt, which reed or sedge is called *Biblus* or *Byblos*, so Lucan,

Nondum flumineas Memphis contexere biblos,
Noverat——.

Which the Translator doth English *papyr*,

The River yet had not with *papyr* serv'd Ægypt.
Tho. May.

From which term or name of *Biblos*, books are by the Grecians called *Bibloi* and *biblia* diminutively, and that book of books the Bible; because books were usually made of this kinde of reed or sedge; and the manner was thus; they divided these leaves into thin flakes called *Phyliræ*, into which they naturally divide themselves, then laying them on a smooth table, and moistning them with the water of *Nilus*, (which is of a glutinous nature,) they placed one cross under the other, like a woof and warp in a weaver's loom, & then having pressed them, they set them to dry in the *Sun*, as *Pliny* relates in l. 13 of his Natural History.

"The Roman Laws called the Laws of the 12 Tables, were written in leaves, or tables of brass. Smal boards or tables of wood waxed over, were in frequent use among the Romans to write in, which were called *Cerei pugillares* in sundry Authors, and *Ceratæ tabulæ* or *tabellæ*, whence Letter-carriers were called *Tabellarii.*

"These were the Writing tables that *Zacharias* called for, Luke 1, 36. *Write these things upon a table, Isa.* 30, 8. These boards were somtimes made of Box and Cedar-wood, whence that of the Poet *Persius*,

———— Cedro digna locutus:

He spake things worthy to be written in Cedar, and worthy of immortality. *Eumenes* King of *Pergamus* devised a way to dress the skins of beasts, and to make them fit for writing, as Vellam & Parchment. This latter is called *Pergamum* from the Town of *Pergamus*, where it was first made. But the modern invention of paper surpasseth all in this kinde. My Lorde Bacon reckons it *inter monodica artis*, among the singularities of art, as being a singular and excellent invention; *adeo ut inter materias atificiales vix inveniatur simile aliquid*, saith he, it is a web or piece of cloth that is made without a Loom, and without spinning or weaving. It derives its pedigree from the dunghill, being made of rags, and things cast out of doors as useless; we do not go to the expence of making it of Cotton-wool, as the Mexicans do, but of nasty clouts, *Magnarum usque adeo sordent primordia rerum*; of so mean a birth and original is this commodity. *Quâ humanitas vitæ & memoria maximè constat, imo quâ hominum immortali-*

tas, as *Pliny*, *lib.* 13, *cap.* 11, which *Grotius* describes thus,

Nunc aurata comas, & ficco pumice lævis
Charta, senis scabri fascia nuper eram.

"Now speak we of the active Instruments, or those wherewith we write. The two Tables of the Law were written with a miraculous pen, to wit, God's own finger; for writing in brass or lead they had certain Graving tools that were hollow, called by the Latines *cœlum* and *celtes*, from the hollowness thereof. In waxen tables they wrote with pointed bodkins of iron, steel, or brass, called *stylus*; this was sharp at one end for to make impression in that wax, but it was flat and broad, and somewhat hooked at the other end, for to scrape or blot out the letter if need were. Men write in glass with pointed Diamonds, which yeild to be cut by nothing else, except the Smiris or Emeril. In ancient paper made of seggs, they wrote with a reed called *calamus scriptorius & arundo*, which kinde of reed grew much about Memphis and Cnidos, and the banks of Nile,

Dat Chartis habiles calamos Memphitica tellus.
Mart. Epigr. l. 14, 38.

"In parchment and the modern paper, they write with a pen or quil pluckt from the wing of some fowl, called by *Ausonius*, *Fissipes*, from the slit that is made in it for to let down Ink, which is a very useful invention, and commended by an ingenious muse of the Low Countries,

Præteritos reddit, præsentes prorogat annos,
Invidiamque feri temporis una domat;
Absenti loquitur, lædit rostrata juvatque,
Dumque aliis vitâ fœnerat, ipsa caret.
Barlæus de Penna.

Past years it rescues, makes the present spread
To ages, and times envy striketh dead,
Instructs the absent, hurts and helps at need,
And wanting life, makes others live indeed.

"*Opmerius* makes mention of the three last in his Chronicle, *In pugillares scribebant stylis ferreis, in papyros autem arundineis calamis & postmodum etiam avium pennis.* Some write with coals, but the verse tells you who they are,

Stultorum calami carbones, mœnia chartæ.

"The Cutlers of Damascus write in iron, steel, and brass, with corroding waters only, wherewith they make frets of curious figures and characters in sundry colours, as may be seen on Turkish Scimiters, and those *Gladii Damascinati*, Swords made at that City of Damascus, beautified with Damask work and Embroidery. It lasts long, for with one pen did Dr. Holland a Physitian of Coventry, a learned and industrious man, write out that great Volume of *Pliny*, translated into English by himself, which (for a memorial) a Lady preserved, and bestowed a silver case upon it. The Queen of Hungary in the year 1540 had a silver pen bestowed upon her, which had this Inscription on it,

Publii Ovidii Calamus,

Found under the ruines of some Monument in that country, as Mr. Sands in the life of Ovid (prefixt to his Metamorphosis) relates."

(*To be continued.*)

THE PYTHAGORIC SENTENCES OF Demophilus.

Translated from the Greek,

BY THOMAS TAYLOR, THE PLATONIST.

1. Request not of Divinity such things as, when obtained, you cannot preserve; for no gift of Divinity can ever be taken away: and on this account he does not confer that which you are unable to retain.

2. Be vigilant in your intellectual part; for sleep about this has an affinity with real death.

3. Divinity sends evil to men, not as being influenced by anger, but for the sake of purification; for anger is foreign from Divinity, since it arises from circumstances taking place contrary to the will: but nothing contrary to the will can happen to a god.

4. When you deliberate whether or not you shall injure another, you will previously suffer the evil yourself which you intended to commit. But neither must you expect any good from the evil; for the manners of every one are correspondent to his life and actions. Every soul, too, is a repository, that which is good, of things good, and that which is evil, of things depraved.

5. After long consultation, engage either in speaking or acting; for you have not the ability to recall either your words or deeds.

6. Divinity does not principally eſteem the tongue, but the deeds of the wiſe; for a wiſe man, even when he is ſilent, honors Divinity.

7. A loquacious and ignorant man, both in prayer and ſacrifice contaminates a divine nature. The wiſe man, therefore, is alone a prieſt, is alone the friend of Divinity, and only knows how to pray.

8. The wiſe man being ſent hither naked, ſhould naked invoke him by whom he was ſent; for he alone is heard by Divinity, who is not burdened with foreign concerns.

9. It is impoſſible to receive from Divinity any greater gift than virtue.

10. Gifts and victims confer no honor on Divinity, nor is he adorned with offerings ſuſpended in temples; but a ſoul divinely inſpired ſolidly conjoins us with Divinity; for it is neceſſary that like ſhould approach to like.

11. It is more painful to be ſubſervient to paſſions than to tyrants themſelves.

12. It is better to converſe more with yourſelf than with others.

13. If you are always careful to remember that, in whatever place either your ſoul or body accompliſhes any deed, Divinity is preſent as an inſpector of your conduct, in all your words and actions you will venerate the preſence of an inſpector from whom nothing can be concealed, and will, at the ſame time, poſſeſs Divinity as an intimate aſſociate.

14. Believe that you are furious and inſane in proportion as you are ignorant of yourſelf.

15. It is neceſſary to ſearch for thoſe wives and children which will remain after a liberation from the preſent life.

16. The ſelf-ſufficient and needy philoſopher lives a life truly ſimilar to Divinity, and conſiders the non-poſſeſſion of external and unneceſſary goods as the greateſt wealth. For the acquiſition of riches ſometimes inflames deſire; but not to act in any reſpect unjuſtly is ſufficient to the enjoyment of a bleſſed life.

17. Your goods are never produced by indolent habits.

18. Eſteem that to be eminently good which, when communicated to another, will be increaſed to yourſelf.

19. Eſteem thoſe to be eminently your friends who aſſiſt your ſoul rather than your body.

20. Conſider both the praiſe and reproach of every fooliſh perſon as ridiculous, and the whole life of an ignorant man as a diſgrace.

21. Endeavor that your familiars may reverence rather than fear you; for love attends upon reverence, but hatred upon fear.

22. The ſacrifices of fools are the aliment of the fire; but the offerings which they ſuſpend in temples are the ſupplies of the ſacrilegious.

23. Underſtand that no diſſimulation can be long concealed.

24. The unjuſt man ſuffers greater evil while his ſoul is tormented with a conſciouſneſs of guilt, than when his body is ſcourged with whips.

25. It is by no means ſafe to diſcourſe concerning Divinity with men of falſe opinions; for the danger is equally great in ſpeaking to ſuch as theſe, things either fallacious or true.

26. By everywhere uſing reaſon as your guide, you will avoid the commiſſion of crimes.

27. By being troubleſome to others, you will not eaſily eſcape moleſtation yourſelf.

28. Conſider that as great erudition, through which you are able to bear the want of erudition in the ignorant.

29. He who is depraved does not liſten to the divine law, and on this account lives without law

30. A juſt man who is a ſtranger is not only ſuperior to a citizen, but is even more excellent than a relation.

31. As many paſſions of the ſoul, ſo many fierce and ſavage deſpots.

32. No one is free who has not obtained the empire of himſelf.

33. Labor, together with continence, precedes the acquiſition of every good.

34. Be perſuaded that thoſe things are not your riches which you do not poſſeſs in the penetralia of the reaſoning power.

35. Do that which you judge to be beautiful and honeſt, though you ſhould acquire no glory

from the performance; for the vulgar is a depraved judge of beautiful deeds.

36. Make trial of a man rather from his deeds than his discourses; for many live badly, and speak well.

37. Perform great things, at the same time promising nothing great.

38. Since the roots of our natures are established in Divinity, from which also we are produced, we should tenaciously adhere to our root; for streams also of water, and other offspring of the earth, when their roots are cut off, become rotten and dry.

39. The strength of the soul is temperance; for this is the light of a soul destitute of passions: but it is much better to die than to darken the soul through the intemperance of the body.

40. You cannot easily denominate that man happy who depends either on his friends or children, or on any fleeting and fallen nature; for all these are unstable and uncertain: but to depend on one's self and on Divinity is alone stable and firm.

41. He is a wise man, and beloved by Divinity, who studies how to labor for the good of his soul, us much as others labor for the sake of the body.

42. Yield all things to their kindred and ruling nature except liberty.

43. Learn how to produce eternal children, not such as may supply the wants of the body in old age, but such as may nourish the soul with perpetual food.

44. It is impossible that the same person can be A LOVER OF PLEASURE, A LOVER OF BODY, A LOVER OF RICHES, AND A LOVER OF DIVINITY. For a lover of pleasure is also a lover of body; but a lover of body is entirely a lover of riches; a lover of riches is necessarily unjust; and the unjust is necessarily profane towards Divinity, and lawless with respect to men. Hence, though he should sacrifice hecatombs, he is only by this mean the more impious, unholy, atheistical, and sacrilegious, with respect to his intention; and on this account it is necessary to avoid every lover of pleasure as an atheist and polluted person.

45. The Divinity has not a place in the earth more allied to his nature than a pure and holy soul.

Sale of Zelotes Hosmer's Library.

(*Continued from No. VI., p.* 130.)

770 PECKE (THOMAS). Parnassi Puerperium, or some Well Wishes to Ingenuity in the Translation of six hundred of Owen's Epigrams: Martial de Spectaculis, and the Most Select in Sir Thomas More; with a Century of Heroick Epigrams. Small 8vo, green mor. gilt, *by Murton.* Lond., 1659. $7.50

[Humphry.]

771 PEELE (GEORGE). The Works of.—Collected and edited, with some Account of his Life and Writings, by the Rev. Alexander Dyce. *Second edition,* with additions. 3 vols. 8vo, red mor. *Pickering,* London, 1829. $15.75

[Humphry.]

773 Percy Society Publications. Early English Poetry, Old Ballads, from early printed Copies of the utmost Rarity, and Popular Literature of the Middle Ages, now for the first time collected; edited by eminent Literary Antiquaries (Members of the Society). 30 vols. 8vo, red mor. Lond., 1840–52. $150.00

[Campbell.]

774 Pernassus. The Returne From, or the Scourge of Simony. Publiquely Acted by the Students in Saint Iohn's Colledge in Cambridge. 8vo, mor. Lond., 1606. $14.50

[Griswold.]

778 PETTIGREW (T. J.) Bibliotheca Sussexiana. A Descriptive Catalogue, accompanied by Historical and Biographical Notices of the Manuscripts and Printed Books in the Library of the Duke of Sussex. *Plates and portrait.* 3 vols in 2, imp. 8vo, *large paper,* half morocco. Lond., 1827. $21.00

[Humphry.]

779 PHAER (THOMAS), AND THOMAS TROYNE. The XIII. Bookes of the Æneidos. The firſt twelue beinge the Worke of the Diuine Poet, Virgil Maro, and the thirteenth the Supplement of Maphæus Vegius; tranſlated into Engliſhe Verſe by Thomas Phaer, to the fyrſt third part of the tenth Booke, and the Reſidue by Thomas Troyne. *Black letter*, 4to. ruſſia. Lond., 1584. $9.00
[Fowle.]

780 ———: The Thirteene Bookes of Æneidos, the firſt twelue being the Worke of the Diuine Poet, *Virgil Maro.* and the thirteenth the Supplement of M. Vegius. *Black letter*, 4to, turkey mor. gilt, *by Clarke & Bedford.* London, 1596. $9.00
[Griſwold.]

786 PIERCE (PLOWMAN). The Viſion of Pierce Plowman, nowe the ſeconde time imprinted, whereunto are added certayne Notes and Cotations in the Mergyne, giuynge light to the Reader. *Black letter*, 4to, elegant mor.; gilt back, ſides, and edges. *Roberte Crowley, dwellynge in Elye rentes in Holborne, London, the yere of our Lord*, 1550. $28.00
[Richardſon.]

787 ———: The Viſion of William concerning Piers Ploughman, and the Viſions of the ſame concerning the Origin, Progreſs, and Perfection of the Chriſtian Life; written in, or immediately after, the year 1362; with an Introductory Diſcourſe and a Gloſſary, by T. D. Whitaker. *Reprinted. Black letter, large paper*, 4to, ruſſia, gilt. Lond., 1813. $10.75
[Ryder.]

793 PLANTAGENET'S Tragicall Story, or the Death of King Edward the Fourth, with the Unnaturall Voyage of Richard the Third. *Frontiſpiece*, 8vo, green mor. gilt. Lond., 1649. $8.50
[Fowle.]

831 PULTENHAM (GEORGE). The Arte of Engliſh Poeſie, contriued into three Bookes; the firſt of Poets and Poeſie, the ſeconde of Proportion, the third of Ornament. *Rare portrait of Queen Elizabeth.* Sm. 4to, mor. gilt. *Richard Field*, Lond., 1589. $16.00
[Rodd.]

832 ———: Ancient Engliſh Poets and Poeſy, embracing Ancient Critical Eſſays, by Pultenham, Gaſcoigne, Harvey, Spencer, King James, Webb, Harington, Meres, Campion, Daniel, and Bolton; edited by Joſeph Haſlewood. 2 vols. 4to, red morocco; gilt ſides and edges. Lond., 1815. $21.00
[Ryder.]

834 QUARLES (FRANCIS). Hadaſſa, or the Hiſtory of Queen Eſther, with Meditations thereupon, Diuine and Morall. 4to, green mor. gilt, *by Murton.* London, 1621. $3.50
[Griſwold.]

835 ———: Job Militant: Sion's Sonnets, ſung by Solomon the King; Sion's Elegies, wept by Jeremie the Prophet. 4to, cf. Lond., 1624–'5. $3.50
[Griſwold.]

837 ———: Divine Poems, containing Jonah, Eſther, Job, Samſon, Sion's Sonnets and Elegies. In 1 vol. ſm. 8vo, cf. Lond., 1634. $4.00
[Rodd.]

839 ———: Divine Fancies. Small 4to, green mor. Lond., 1633. $4.25
[Waterton.]

840 ———: Emblemes. *Curious plates.* Sm. 8vo, cf. London, N. D. $7.00
[Richardſon.]

852 RABELAIS (FR.) The Romance of Gargantua and Pantagruel, tranſlated by Sir Thomas Urquhart. *Reprinted from the*

original edition, with Introductory Notice, Life of Rabelais, etc. 4to, moroc. gilt, tooled edges. Edinburgh, 1838. $10.00

[Humphry.]

854 Randolph (Thomas). Poems, with the Mvses Looking-Glasse; and Amyntas. *First edition.* 4to, cf. Lond., 1638. $6.00

[Fowle.]

859 Reliquiæ Antiquæ. Scraps from Ancient Manuscripts, illustrating chiefly Early English Literature and the English Language; edited by Thomas Wright and J. O. Halliwell. 2 vols. 8vo, half mor., tops gilt. Pickering, Lond., 1841. $17.50

[Fowle.]

865 Reynard the Fox. A Renowned Apologue of the Middle Age, reproduced in Rhyme. *Illustrated.* 8vo, red turkey mor. gilt. Longmans, Lond., 1845. $8.25

[Ryder.]

866 Rich (Barnaby). A Trve and Kinde Excuse, written in defense of that Booke, intityled a Newe Description of Irelande, Pleasant and Pleasing, both to English and Irish. Small 4to, hf. mor. Lond., 1612. $9.50

[Rodd.]

867 ———: The Irish Hvbbvb, or the English Hve and Crie, briefely proving the base Conditions, and most notorious Offences of this Vile, Vaine and Wicked Age; no less smarting than tickling. Sm. 4to, cf. Lond., 1619. $7.50

[Rodd.]

868 Richards (Nathaniel). Poems, Sacred and Satyricall, viz: Prayers Paradice. The World, The Flesh, The Jesuite, The Devill, etc. *Portrait by T. R., and frontispiece.* Small 8vo, mor. Lond., 1641. $8.50

[Richardson.]

872 Ritson (Joseph). Observations on Warton's History, *with duplicate curious satirical plates.* The Life by Haslewood in MS., corrected Copy in Haslewood's own hand, with MS. Notes by Park; Life of Ritson by Haslewood, *the original first draft,* with the Notes of Thomas Park, from which the previous Copy was corrected, with Portrait by Sawyer; Account of Life and Publications of Ritson by Haslewood, edition of 1824, *inlaid;* Condensed Index to Ritson's Anthology and Percy Reliques by Haslewood in MS.; Catalogue of Sale of Ritson's Library, *with prices.* All in one volume 4to, *bound uniform with the works,* in red turkey morocco, gilt. $51.00

[Ryder.]

882 Rowland (Samuel). Hell Broke Loose. A Poem, containing the Life and Death of John Leyden, alias, Yoncker Hans, or Dutch Taylor; Tom Mynter, a Parish Clarke; Knipperdulling, a Smythe; and Crafteing, a Joyner; Infamous Rebels and Heretiques. Small 4to, mor. gilt. Lond., 1665. $18.00

[Griswold.]

891 Rump Songs; or an Exact Collection of the Choycest Poems and Songs, relating to the late Times, by the Most Eminent Wits, from 1639 to 1661. *Curious original frontispieces and plates.* 8vo, turkey mor. gilt. London, 1662. $22.00

[Griswold.]

905 Scottish Poetry. A Book of Scottish Pasquils. 12mo, green mor., *by Clarke & Bedford.* Edinburgh, 1827. $13.25

[Fowle.]

Neglected Biography of Booksellers and Book-Collectors.

JAMES COX, OF PHILADELPHIA.

(*From Powlſon's American Daily Advertiſer*, 1834.)

The death of James Cox was announced in this paper within a few days, at the advanced age of eighty-three. Mr. Cox was too remarkable a man to be allowed to paſs away from among us without at leaſt a ſlight notice. His *great paſſion* was book-collecting; and during a long life he was ſo thoroughly imbued with the *bibliomania*, that he ſacrificed all of his income to the attainment of his object, as long as he was able to exert himſelf in his profeſſion. He came to Philadelphia from England, when a young man. Paſſing along Almond ſtreet, he ſaw a lady at her front door, whom he recognized as having emigrated from his own country, and a friendſhip was formed between them. Mr. Cox became her heir, and having now a comfortable houſe over his head, and ſome ſmall income beſides that he derived from the exerciſe of his talents, he devoted himſelf to the formation of a library, and to literary purſuits, paſſing only a part of each day in teaching drawing and painting. He was long the faſhionable drawing-maſter in the families of our wealthieſt citizens, and in boarding-ſchools, &c. Robert Morris and General Waſhington were among his patrons. Being almoſt the only profeſſor of his art, Mr. Cox found money flow in upon him in a perennial ſtream, and what was ſo eaſily made was as eaſily ſpent. The book-ſtores, book-ſtalls, and auctions, were daily viſited in ſearch of rarities; his bills at one book-ſtore alone are declared to have exceeded a thouſand dollars per annum for many years, while his importations from Europe were also conſiderable. Books on the fine arts, when ſuch books were unknown in our public and private libraries, were to be ſeen only in his collection; hence his rooms were the reſort of artiſts, and from this ſtore-houſe emanated patterns for various kinds of houſe decorations, theatrical ornaments, ſcenery, &c. Muſic, too, he cultivated ſucceſſfully, and was intimate with the moſt prominent profeſſors of the art. His purſe was not unfrequently opened to poor actors and others.

A bachelor with theſe habits, and without a relative in the country, living to his great age, may be ſuppoſed to have ſurvived moſt of his friends, as well as a large portion of his ſcholars; ſuch was the caſe; and when the writer of this imperfect notice was firſt attracted to his houſe by the fame of his library, ſome three years ſince, he found him a ſolitary being of extremely eccentric habits. His companions were a dog and a macaw, the latter remarkable for its ſplendid plumage, loquacity, and miſchievous diſpoſition. Much perſuaſion was neceſſary in order to obtain a view of his books, which were ſtored away in a ſecond-ſtory room, on ſhelves in double and treble rows, and covered with cobwebs and duſt, while the floor was ſtrewn with portfolios of drawings, ſcraps of muſic, broken inſtruments, hour-glaſſes, plaſter caſts, &c., with not a few evidences of the inroads of vermin of ſundry deſcriptions.

A few hours paſſed here convinced the writer that the collection poſſeſſed great value, both as a *curious* and *uſeful* library of reference; and his exertions, aided by others, were immediately uſed to induce the venerable owner ſo to diſpoſe of the accumulation of his long life as that his literary treaſures might not be diſperſed, but remain a monument of his induſtry and taſte to poſterity. The greateſt reluctance was evinced at the very idea of parting with theſe old companions, who had cheered his ſolitude, and given him an object to live for. After frequent caſual converſations,

his judgment became convinced of the propriety of depoſiting his books in an inſtitution where they would be kept together; and, having negotiated with him for *The Library Company of Philadelphia*, who agreed to give him an annuity of four hundred dollars for his ſupport in declining life, the writer had the pleaſure of tranſporting nearly the whole of his collection to enrich the ſhelves of the above inſtitution. The number of volumes exceeded *five thouſand*. Thus the Library Company has been benefited, while Mr. Cox obtained the object of his wiſhes—that of leaving entire his literary treaſures in a place where they will be appreciated, and where his name, inſcribed in each, will cauſe him to be remembered.

The paſſion for collecting books remained to the laſt. With his increaſed income, he has been ſince an occaſional attendant at book-ſales, laying the foundation of another library; had he lived long enough, his old hive would probably have been again filled. The directors of the Library having granted Mr. Cox the free uſe of the books of the inſtitution, he was for ſome time a regular viſitor, when age and increaſing infirmities permitted ſo long a walk. He had many anecdotes to tell of his books—the difficulty he had encountered in procuring this, and the envy he had excited at having the good fortune to poſſeſs that curious ſpecimen of typography or engraving—and his converſation generally ended with the hiſtory of ſome old citizen's attempt to purchaſe or bribe from him one of his literary gems.

The remains of Mr. Cox were depoſited in St. Paul's churchyard, on Sunday, the 30th of March; and though by no relative, a train of reſpectable citizens and neighbors accompanied them to their long home. His monument is his books, and by them he will be long remembered by the citizens of Philadelphia, comparatively very few of whom could have been aware of the exiſtence of ſo ſingularly eccentric a being as James Cox the *Artiſt and Bibliomaniac*.

S.

THE

Book-Hunter, etc.

BY JOHN HILL BURTON.

William Blackwood and Sons, Edinburgh and London.

MDCCCLXII. (Sm. 8vo, pp. viii.–384.)

This entertaining volume is a handſome reprint of a ſeries of "ſketches of the ways of book-collectors, ſcholars, literary inveſtigators, deſultory readers, and other perſons whoſe purſuits revolve round books and literature," which were originally contributed by the author to *Blackwood's Magazine*. In the proceſs of reviſion for the preſs, many alterations and important additions have been made to the articles as they were primarily publiſhed, until they have expanded to the reſpectable dimenſions of the attractive book before us.

Mr. Burton has arranged his work under the following general Table of Contents, with ſubdiviſions of each Part, viz.: The Book-Hunter. Part I.—His Nature. Part II.—His Functions. Part III.—His Club. Part IV.—Book-Club Literature. Paſſing over ſome twelve pages of introduction, we come to what he calls "*A Viſion of Mighty Book-Hunters*," from which we ſelect the following characteriſtic ſpecimens:

"As the firſt caſe, let us ſummon from the ſhades my venerable friend Archdeacon Meadow, as he was in the body. You ſee him now—tall, ſtraight, and meagre, but with a grim dignity in his air which warms into benignity as he inſpects a pretty little clean Elzevir, or a tall portly Stephens, concluding his inward eſtimate of the prize with a peculiar grunting chuckle, known by the initiated to be an important announcement. This is no doubt one of the milder and more inoffenſive types, but ſtill a thoroughly confirmed and obſtinate caſe. Its parallel to the claſſes who are to be

taken charge of by their wife neighbors is only too close and awful; for have not sometimes the female members of his household been known on occasion of some domestic emergency—or, it may be, for mere sake of keeping the lost man out of mischief—to have been searching for him on from bookstall unto bookstall, just as the mothers, wives, and daughters of other lost men hunt them through their favorite taverns?

"Then, again, can one forget that occasion of his going to London to be examined by a committee of the House of Commons, when he suddenly disappeared with all his money in his pocket, and returned penniless, followed by a wagon containing three hundred and seventy-two copies of rare editions of the Bible? All were fish that came to his net. At one time you might find him securing a minnow for sixpence at a stall—and presently afterwards outbids some princely collector, and secures with frantic impetuosity, 'at any price,' a great fish he has been patiently watching year after year. His hunting-grounds were wide and distant, and there were mysterious rumors about the number of copies, all identically the same in edition and minor individualities, which he possessed of certain books. I have known him, indeed, when beaten at an auction, turn round resignedly and say, 'Well, so be it—but I daresay I have ten or twelve copies at home, if I could lay my hands on them' . . . . . The Archdeacon lay under what, among a portion of the victims of his malady, was deemed a heavy scandal. He was suspected of reading his own books—that is to say, when he could get at them; for there are those who may still remember his rather shamefaced apparition of an evening, petitioning, somewhat in the tone with which an old schoolfellow down in the world requests your assistance to help him go to York to get an appointment—petitioning for the loan of a volume of which he could not deny that he possessed numberless copies lurking in divers parts of his vast collection. This reputation of reading the books in his collection, which should be sacred to external inspection solely, is, with a certain school of book-collectors, a scandal, such as it would be among a hunting set to hint that a man had killed a fox. In the dialogues, not always the most entertaining, of *Dibdin's Bibliomania*, there is this short passage:

"'I will frankly confess,' rejoined Lysander, 'that I am an arrant *bibliomaniac*—that I love books dearly—that the very sight, touch, and mere perusal'——'Hold, my friend,' again exclaimed Philemon; 'you have renounced your profession—you talk of *reading* books—do *bibliomaniacs* ever *read* books?'" Yes, the Archdeacon read books—he devoured them; and he did so to full prolific purpose."

The shade of Fitzpatrick Sharp, Esq., another "mighty book-hunter," is next summoned by Mr. Burton:

"He too, through a long life, had been a vigilant and enthusiastic collector, but after a totally different fashion. He was far from omnivorous. He had a principle of selection peculiar and separate from all others', as was his individuality from other men's. You could not classify his library according to any of the accepted nomenclatures peculiar to the initiated. He was not a black-letter man, or a tall-copyist, or an uncut man, or a rough-edge man, or an early-English-dramatist, or an Elzevirian, or a broad-sider, or a pasquinader, or an old-brown-calf man, or a Grangerite, or a tawny-moroccoite, or a gilt-topper, or a marbled-insider, or an *editio-princeps* man; neither did he come under any of the more vulgar classifications of an antiquarian, or a *belles-lettres*, or a classical collector. There was no way of defining his peculiar walk save by his own name—it was the Fitzpatrick Sharp walk. In fact, it wound itself through isolated spots of literary scenery, if we may so speak, in which he took a personal interest. There were historical events, bits of family history, chiefly of a tragic or a scandalous kind—efforts of art or of literary genius on which, through some intellectual law, his mind and memory loved to dwell; and it was in reference to these that he collected. If the book were one desired by him, no anxiety and toil, no payable price, was to be grudged for its acquisition. If the book were an inch out of his line, it might be trampled in the mire for aught he cared, be it as rare or as costly as it could be. . . . . After all, he was himself his own greatest curiosity. He had come to manhood just after the period of gold-laced waistcoats, small-clothes, and shoe-buckles—otherwise he would have been long a living memorial of these now antique habits. It happened to be his lot to preserve down to us the earliest phase of the pantaloon dynasty. One of the mysteries about him was, that his clothes, though unlike any other person's, were always old. This characteristic could not even be accounted for by the supposition that he had laid in a sixty years' stock in his youth, for they always appeared to have been a good deal worn. . . . . So fluttered through existence one who, had it been his fate to have his own bread to make, might have been a great man. Alas for the end! Some curious annotations are all that remain of

his literary powers. His collection, with its long train of legends and affociations, came to what he himfelf muft have counted as difperfal. He left it to his houfekeeper, who, like a wife woman, converted it into cafh while its myfterious reputation was freft. Huddled in a great auction-room, its feveral catalogued items lay in humiliating contraft with the decorous order in which they were wont to be arranged. *Sic tranfit gloria mundi.*"

After a pleafant fketch (too lengthy for citation) of the peculiar literary habits and eccentricities of Thomas De Quincey—whofe fpectral name is *Thomas Papaverius*—Mr. Burton evokes the finical ghoft of another order of "mighty book-hunters," named Magnus Lucullus, Efq., of Grand Priory:

"He is a man with a prefence—tall, and a little portly, with a handfome, pleafant countenance, looking hofpitality and kindlinefs towards friends, and a quiet but not eafily folvable referve towards the reft of the world. He has no literary pretenfions, but you will not talk long with him without finding that he is a fcholar, and a ripe and good one. He is complete and magnificent an all his belongings; only, as no man's qualities and characteriftics are of perfectly uniform balance and parallel action, his library is the fphere in which his difpofition for the complete and the magnificent has moft profufely developed itfelf. As you enter its Gothic door, a fort of indiftinct, flightly mufky perfume, like that faid to frequent Oriental bazaars, hovers around. Everything is of perfect finifh—the mahogany-railed gallery—the tiny ladders—the broad-winged lecterns, with leathern cufhions on the edges to keep the wood from grazing the rich bindings—the books themfelves, each fhelf uniform with its facings or rather backings, like well-dreffed lines at a review. Their owner does not profefs to indulge much in quaint monftrofities, though many a book of rarity is there. In the firft place, he muft have the beft and moft complete editions, whether common or rare; and, in the fecond place, they muft be in perfect condition. All the claffics are there—one complete fet of Valpy's in good ruffia, and many feparate copies of each, valuable for text or annotation. The copies of Bayle, Moreri, the Trévoux Dictionary, Stephens's Lexicon, Du Cange, Mabillon's Antiquities, the Benedictine hiftorians, the Bolandifts' Lives of the Saints, Grævius and Gronovius, and heavy books of that order, are in their old original morocco, without a fcratch or abrafure, gilt-edged, vellum-jointed, with their backs blazing in tooled gold. Your dingy, well-thumbed Bayle or Moreri poffibly coft you two or three pounds, his coft forty or fifty. . . . . Throughout the eftablifhment there is an appearance of care and order, but not of reftraint. Some inordinately richly-bound volumes have fpecial grooves or niches for themfelves, lined with foft cloth, as if they had delicate lungs, and muft be kept from catching cold. But even thefe are not guarded from the hand of the gueft. Lucullus fays his books are at the fervice of his friends; and, as a hint in the fame direction, he recommends to your notice a few volumes from the collection of the celebrated Grollier, the moft princely and liberal of collectors, on whofe claffic book-plate you find the genial motto, '*Joannis Grollierii et amicorum.*' Having conferred on you the freedom of his library, he will not concern himfelf by obferving how you ufe it. He would as foon watch you after dinner, to note whether you efchew common fherry and fhow an expenfive partiality for that madeira at twelve pounds a dozen, which other men would probably only place on the table when it could be well invefted in company worthy of the facrifice."

A notable clafs of literary vampires, who are technically termed "Grangerites," and whofe peculiar glory it is to have their books "illuftrated," are thus happily defcribed:

"Illuftrating a volume confifts in inferting or in binding up with it portraits, landfcapes, and other works of art bearing a reference to its contents. The illuftrator is the very Ifhmaelite of collectors—his hand is againft every man, and every man's hand is againft him. He deftroys unknown quantities of books to fupply portraits or other illuftrations to a fingle volume of his own; and as it is not always known concerning any book that he has been at work on it, many a common book-buyer has curfed him on infpecting his own laft bargain, and finding that it is deficient in an interefting portrait or two. Tales there are, fitted to make the blood run cold in the veins of the moft fanguine book-hunter, about the devaftations committed by thofe who are given over to this fpecial purfuit. It is generally underftood that they received the impulfe which has rendered them an important fect, from the publication of *Granger's Biographical Hiftory*—hence their name of Grangerites. So it has happened that this induftrious and refpectable compiler is contemplated with myfterious awe as a fort of lit-

erary Attila or Gengis Khan, who has ſpread terror and ruin around him."

In the chapter on *Literary Pretenders,* Mr. Burton expreſſes his critical opinion of the literary merits of the Reverend Doctor Thomas Frognall Dibdin, whoſe elegant volumes of ſtultifying prattle and maudlin jocularity are the favorite "bibliographical gems" of dainty book-collectors in this country:

"One of the reaſons why Dibdin's expatiations among rare and valuable volumes are, after all, ſo devoid of intereſt, is, that he occupied himſelf in a great meaſure in catering for men with meaſureleſs purſes. Hence there is throughout too exact an eſtimate of everything by what it is worth in ſterling caſh, with a contempt of ſmall things, which has an unpleaſant odor of pluſh and ſhoulder-knot about it. Everything is too comfortable, luxurious, and eaſy—ruſſia, morocco, emboſſing, marbling, gilding—all crowding on one another, till one feels ſuffocated with riches. There is a feeling, at the ſame time, of the utter uſeleſs pomp of the whole thing. Books, in the condition in which he generally deſcribes them, are no more fitted for uſe and conſultation than white kids and ſilk ſtockings are for hard work. Books ſhould be uſed decently and reſpectfully—reverently, if you will—but let there be no toleration for the doctrine that there are volumes too ſplendid for uſe, too fine almoſt to be looked at, as Brummell ſaid of ſome of his Dreſden china. That there ſhould be little intereſt in the record of rich men buying coſtly books which they know nothing about and never become acquainted with, is an illuſtration of a wholeſome truth, pervading all human endeavors after happineſs. It is this: that the active, racy enjoyments of life—thoſe enjoyments in which there is alſo exertion and achievement, and which depend on theſe for their proper reliſh—are not to be bought for hard caſh. To have been to him the true elements of enjoyment, the book-hunter's treaſures muſt not be his mere property, they muſt be his achievements—each one of them recalling the excitement of the chaſe and the happineſs of ſucceſs," &c.

In the chapter on the CREATION OF LIBRARIES, Mr. Burton has devoted a number of pages to a notice of the Aſtorian [*ſic*] Library, and to Dr. James Wynne's volume on THE PRIVATE LIBRARIES OF NEW YORK. Dr. Cogſwell, the firſt librarian of the Aſtor, is characterized as "a judicious, active, and formidable ſportſman in the book-hunting world;" and Dr. Wynne as "a remorſeleſs inveſtigator," who has manifested his "verdant ſimplicity in mentioning among the ſpecialities and diſtinguiſhing features of a collection—the Biographia and Encyclopædia Britannica, Lowndes's Manual, the Quarterly and Edinburgh Reviews, Boyle [Bayle?], Ducange, Moreri, Dodſley's Annual Regiſter, Watt's Bibliotheca, and Diodorus Siculus." Dr. Wynne ſhould by no means be held individually accountable for *all* the "verdant ſimplicity," numerous typographical inaccuracies, and ridiculous literary blunders, that appear in his luxurious volume; for many of the very reſpectable "private gentlemen," whoſe names figure ſo conſpicuouſly in it, were the learned and elegant hiſtorians of their own collections, and it is perhaps not improbable that a ſmall number of the *ſlight* miſtakes attributed to the Doctor's careleſſneſs, ignorance, and "verdant ſimplicity," may have been committed by ſome of theſe amateur hiſtorians themſelves.

A few characteriſtic extracts from Mr. Burton's notice of Dr. Wynne's ſumptuouſly-printed volume, will perhaps be amuſing to a portion of our readers; and with theſe we ſhall conclude our neceſſarily haſty account of "The Book-Hunter:"

"The zeal and wealth which the citizens of the States have thrown into the limited field from which a library can be rapidly reaped, are manifested in the ſize and value of their private collections. A volume, called The Private Libraries of New York, by James Wynne, M. D., affords intereſting evidence of this phenomenon. It is printed on large, thick paper, after the moſt luxurious faſhion of our book-clubs, apparently for private diſtribution. . . . . Such an undertaking reveals to us of the old country a very ſingular ſocial condition. With us, the claſs who may be thus offered up to the martyrdom of publicity is limited. The owners of great houſes and great collections are doomed to ſhare them with the public, and if they

would frequent their own eſtabliſhments, muſt be content to do ſo in the capacity of librarians or ſhowmen, for the benefit of their numerous and uninvited viſitors. They generally, with wiſe reſignation, bow to the ſacrifice, and, abandoning all connection with their treaſures, dedicate them to the people—nor, as their affluence is generally ſufficient to ſurround them with an abundance of other enjoyments, are they an object of much pity. But that the privacy of our ordinary wealthy and middle claſſes ſhould be invaded in a ſimilar ſhape, is an idea that could not get abroad without creating ſenſations of the moſt lively horror. They manage theſe things differently acroſs the Atlantic, and ſo here we have 'over' fifty gentlemen's private collections ranſacked and anatomized. If *they* like it, we have no reaſon to complain. . . . . It is quite natural that their ways of eſteeming a collection ſhould not be as our ways. The ſtatement that there is in Dr. Francis's collection 'a complete ſet of the *Recueil des Cauſes Célèbres*, collected by Maurice Mejan, in eighteen volumes—a *ſcarce* and *valuable* work'—would throw any of our black-letter knight-errants into convulſions of laughter. . . . . The deſcriptions of a remorſeleſs inveſtigator like this have a freſh individuality not to be found here, where our habitual reſerve prevents us from offering or enjoying a full, true, and particular account of the goods of our neighbors, unleſs they are brought to the hammer—and then they have loſt half the charm which they poſſeſſed as the houſehold gods of ſome one conſpicuous by poſition or character, and are little more eſtimable than other common merchandiſe. It would be difficult to find, among the countleſs books about books produced by us in the old country, any in which the bent of individual taſtes and propenſities is ſo diſtinctly repreſented in tangible ſymbols; and the reality of the elucidation is increaſed by the ſort of innocent ſurpriſe with which the hiſtorian approaches each 'lot,' evidently as a firſt acquaintance, about whom he inquires and obtains all available particulars, good humoredly communicating them in bold detail to his reader.

"There are in Dr. Wynne's book deſcriptions, not only of libraries according to their kind, but according to their ſtage of growth, from thoſe which, as the work of a generation or two, have reached from ten to fifteen thouſand, to the collections ſtill in their youth, ſuch as Mr. Lorimer Graham's of five thouſand volumes, rich in early editions of Britiſh poetry, and doubtleſs, by this time, ſtill richer, ſince its owner was lately here collecting early works on the literature of Scotland, and other memorials of the land of his fathers. Certainly, however, the moſt intereſting of the whole is the library of the Rev. Dr. Magoon, 'an eminent and popular divine of the Baptiſt Church.' He entered on active life as an operative bricklayer. There are, it appears, wall-plates extant, and not a few, built by his hands; and it was only by ſaving the earnings theſe brought to him, that he could obtain an education. . . . The bricklayer, however, was endowed with the heavenly gift of the high æſthetic, which no birth or breeding can ſecure, and threw himſelf into that common ground where art and religion meet—the literature of Chriſtian mediæval art."

Miscellaneous Items.

SALE OF THE LIBRARY OF DR. FRANCIS.

Messrs. Bangs, Merwin & Co. have iſſued the Catalogue of the entire Private Library, both Medical and Miscellaneous, of the late Dr. John W. Francis, LL. D.

The ſale is announced to begin on *Wedneſday afternoon, June 4th, at four o'clock*, and following days at the ſame hour. The Catalogue numbers 126 pages, and embraces 3,159 lots, including old newspapers, pamphlets, odd numbers of magazines and reviews, a very liberal ſprinkling of ſecond-hand ſchool-books, and a "library-table uſed by Dr. Francis many years." The medical part of the collection is perhaps the moſt important and valuable, and contains "*a folio copy of Zacchias, who wrote the firſt treatiſe on Forenſic Medicine*"—a ſtatement which will be read with ſurpriſe and ſhouts of laughter by any phyſician tolerably well read in the hiſtory of his profeſſion. The miſcellaneous portion of the library is marvelloſly rich in "preſentation copies" of the works of an enormous ſwarm of literary inſects, whoſe names have long ſince juſtly ſunk into oblivion. Indeed, if the entire library may be taken as a criterion to judge of the venerable Doctor's ſcholarſhip, it may be ſafely

presumed he did not possess the various and profound learning of Scaliger and Gui Patin, or even that of the erratic Jerome Cardan; and that his name will hardly survive to the possible epoch of time when Lord Macaulay's celebrated New-Zealand traveller, seated on a broken arch of *High Bridge*, shall overlook the wide-spread and desolate ruins of "Old New York."

SONG.

My Mind to me a Kingdom is.

Sir Edward Dyer, a friend of Sir Philip Sidney, is supposed to be the author of this excellent old Song. It is found in many collections, with many variations. The accurate Ritson has been relied upon for the following version in his *English Songs*, excepting the eleventh stanza, which is given by Singer from a contemporary MS., containing many of the poems of Sir Edward Dyer, Edward Earl of Oxford, and their contemporaries, several of which have never been published:

My mind to me a kingdom is;
  Such perfect joy therein I find,
As far exceeds all earthly bliss,
  That God or Nature hath assign'd.
Though much I want that most would have,
Yet still my mind forbids to crave.

Content I live, this is my stay;
  I seek no more than may suffice:
I press to bear no haughty sway;
  Look, what I lack my mind supplies.
Lo! thus I triumph like a King,
Content with that my mind doth bring.

I see how plenty surfeits oft,
  And hasty climbers soonest fall;
I see that such as sit aloft
  Mishap doth threaten most of all:
These get with toil and keep with fear;
Such cares my mind could never bear.

No princely pomp, nor wealthy store,
  No force to win a victory,
No wily wit to salve a sore,
  No shape to win a lover's eye;
To none of these I yield as thrall;
For why? my mind despiseth all.

Some have too much, yet still they crave;
  I little have, yet seek no more;
They are but poor, though much they have,
  And I am rich with little store.
They poor, I rich; they beg, I give;
They lack, I lend; they pine, I live.

I laugh not at another's loss,
  I grudge not at another's gain;
No worldly wave my mind can toss,
  I brook that is another's bane:
I fear no foe, nor fawn on friend—
I loath not life, nor dread mine end.

My wealth is health and perfect ease,
  My conscience clear, my chief defence;
I never seek by bribes to please,
  Nor by desert to give offence.
Thus do I live, thus will I die—
Would all did so as well as I.

I joy not in no earthly bliss,
  I weigh not Crœsus' wealth a straw;
For care, I care not what it is—
  I fear not fortune's fatal law:
My mind is such as may not move
For beauty bright, or force of love.

I wish but what I have at will,
  I wander not to seek for more;
I like the plain, I climb no hill;
  In greatest storms I sit on shore,
And laugh at them that toil in vain
To get what must be lost again.

I kiss not where I wish to kill,
  I feign not love where most I hate;
I break no sleep to win my will,
  I wait not at the mighty's gate;
I scorn no poor, I fear no rich—
I feel no want, nor have too much.

Some weigh their pleasure by their lust,
  Their wisdom by their rage of will;
Their treasure is their only trust,
  A cloakéd craft their store of skill;
But all the pleasure that I find,
Is to maintain a quiet mind.

The court, ne cark, I like ne loath;
  Extremes are counted worst of all;
The golden mean betwixt them both
  Doth surest sit and fears no fall:
This is my choice for why I find
No wealth is like a quiet mind.

STANZAS IN THE EARLY EDITIONS OF GRAY'S ELEGY.

THERE are early editions of Gray's Elegy in which it forms a finer work of art than in its present shape. The first stanza was originally penned thus:

"The ploughman homeward plods his weary way,
The lowing heards wind slowly o'er the lea,
The curfew tolls the knell of parting day,
And leaves the world to darkness and to me."

In this there is sense; for the curfew does leave the world, leaves it to darkness, and leaves it to the poet, who meditates best in silence; but the ploughman does none of these things. The motive for removing the third line into the first place, was to obtain a more striking commencement, which should sound the key-note of the ensuing train of harmonious ideas; but this has been accomplished at the expense of all connection between the two latter lines of the stanza, which are now nonsensical. Instead of the tedious and absurd episode beginning—

"Haply some hoary-headed swain may say"—

and concluding with an epigrammatic and awkward epitaph, the following beautiful stanzas once occurred:

"And thou who, mindful of th' unhonour'd dead,
Dost in these lines their artless tale relate,
By night and lonely contemplation led,
To wander in the gloomy walks of Fate,

No more with reason and thyself at strife,
Give anxious cares and endless wishes room;
But through the cool sequester'd vale of life
Pursue the silent tenour of thy doom.

The thoughtless world to majesty may bow,
Exalt the brave, and idolize success;
Yet more to innocence their safety owe,
Than power, or genius, e'er conspir'd to bless.

Hark! how the sacred calm that breathes around
Bids every fierce tumultuous passion cease;
In still small accents whispering from the ground
A grateful earnest of eternal peace."

These lines do not destroy the wholeness of the poem, and divert the reader's attention to a superfluous individual; they form an admirable close, and should be restored.

K.

Notes and Queries.

FATHER STATTLER'S ETHICA CHRISTIANA.

IN Lady Duff Gordon's *Narratives of Remarkable Criminal Trials*, translated from the German of Anselm Ritter Von Feuerbach (London, 1846), there is a very interesting account of the trial of Francis Salesius Reimbauer, a parish priest, who was convicted of the murder of Anna Eichstädter, one of his mistresses. The murderer seems to have been a profound casuist, and in his confession says:

"Anna declared, when I met her at Ratisbon, that she would not part from me. I represented to her most strongly that it was impossible for me to take her, but all in vain. My position, my reputation, everything that was sacred and dear to me, would be endangered by her coming to Lauterbach. I thought within myself, 'What is to be done should she come?' and I suddenly remembered the maxim laid down by Father Benedict Stattler in his *Ethica Christiana*, according to which it is lawful to deprive another of life, when honor and reputation cannot be otherwise maintained; for honor is of higher value than life, and the law of necessity holds good against those who attack our honor, as much as against robbers. I thought over this maxim, which Professor St. —— used formerly to explain to us young ecclesiastics in his lectures; and finding that it exactly applied to my own predicament, I took it as my *dictamen practicum*."

In a note it is added: "The chief passages from which Reimbauer selected his *dic-*

tamen practicum are the 1889th, the 1891ſt, and 1893d paragraphs of this truly anti-chriſtian *Ethica Chriſtiana*, which appeared in 1789, in ſix thick volumes. In the above-named paragraphs a Chriſtian is allowed to prevent a '*contumelia gravis certo proviſa, aut perquam dolore moleſta, aut magnopere ignominioſa*,' or a 'calumnia' by the murder of the '*injuſti aggreſſoris*' or '*injuſti calumniatoris*.' This ſpecies of morality would clearly juſtify a man in ſecretly murdering any one who might be ſuſpected of deſigning a ſecret attack on his honor. This is further proved by the 1893d paragraph, in which a man is permitted to rid himſelf of an enemy: '*Si non ipſa occiſione injuſti calumniatoris tantundem periculi infamiæ incurramus, quantum vitare declinatione calumniæ intendimus*.' Alſo: '*Si tantundem periculi nobis ex occiſione calumniatoris immineat, profecto utile remedium occiſio eſſe non poteſt, ac proinde nec lictum*'—that is, the murder ſhould only take place when it can be committed with ſecreſy and ſecurity. There is nothing, however infamous, for which Father Stattler's *Chriſtian Ethics* do not afford a juſtification. The 1894th paragraph permits calumny to be met by calumny: '*Licet certam gravem calumniam quæ nullo alio remedio, hoc uno autem certo et efficaciter, de pelli poteſt, enervare imponendo calumniatori falſum crimen præciſe tale, nec majus quam neceſſe ſit, et ſufficiat ad elidendam calumniatoris auctoritatem ac fidem, et famam propriam dependendam*'! Riembauer, of courſe, reckoned Anna Eichſtädter among his *injuſtos aggreſſores*. Father Stattler's book is printed *cum permiſſu ſuperiorum*, and is ſtill uſed in ſeveral places as a manual for eccleſiaſtics!"

Where may a fuller account of Father Stattler's book be found? A teacher who could produce ſuch a pupil as Reimbauer, ſhould receive the execrations of mankind. Reimbauer's own account of the murder is without a parallel for cool atrocity, and is worth extracting. The murderer was not without precedent in giving his victim abſolution. Pope Alexander VI., who cauſed all of the princes whom he was ſtripping of their poſſeſſions, to periſh by the ſtiletto, by the rope, or by poiſon, granted to them indulgences, *in articulo mortis*.

"At this critical moment, Father Stattler's maxim again recurred to his mind, and he ſeized the bread-knife and ſtabbed Eichſtädter with it on the right ſide of her throat; but finding the knife too blunt, he dropped it, and ſhe endeavored to defend herſelf; he then held her by the throat, gave her a heavy blow on the back of her head, thruſt his fingers into her mouth, and tried to choke her, exhorting her in the mean time to repentance and confeſſion, as ſhe muſt die. She replied by earneſtly entreating him to ſpare her life. 'Then,' ſaid he, 'I took the razor out of my pocket, embraced her from behind, and with my right hand put the blade to her throat, while with my left I forced it into her windpipe. I inſtantly perceived from her ſobs that I made a deep inciſion, and I dropped the razor. She remained ſtanding for three or four minutes, during which I ſaid to her, "Mariandel, I pray to God and to you for pardon: you would have it ſo. Pray to God for forgiveness of your ſins, and I will give you abſolution." I accordingly gave it her, as it was *in caſu neceſſitatis*. She then tottered as if her knees were failing under her; and I took her under the arms, and let her down gently; for a few minutes longer I gave her religious conſolation as ſhe lay on the floor, until ſhe began to kick and ſtruggle, and preſently breathed her laſt.'"

M.

New York.

J. B. ROUSSEAU'S MOISADE.

M. De Villett, in his *Life of Voltaire, with Notes Explanatory and Illustrative* (translated by G. P. Monke, 8vo, London, 1787), says:

"One of the pieces of poetry that Voltaire most easily retained, was *Numa*, or the *Moïsade*, which was fathered upon *Rousseau*, and which he prudently disowned, tho' he had really written it, when he was Secretary to the Bishop of Viviers...

"Ninon de l'Enclos, one day asking the Abbé de Châteneuf after his godson, 'My dear friend,' replies the Abbé, 'he has been twice christened; but you would not believe it; for, though he is only three years old, he knows all the *Moïsade* by heart.'

"It happens but seldom, that in the course of life, men deviate from the principles of their early education. Few people know this *Moïsade:* I have therefore copied it, at the end of this work. My duty as an historian, is to make known the food with which Voltaire's mind was nourished in his infancy, and with which the *Abbé de Châteneuf* boasted of having enriched the memory of his pupil."

I have never met with an English translation of this very curious poem, nor am I aware that there is any. Can you favor the readers of **The Philobiblion** with one? As unreadable as French poetry usually is in an English dress, yet the influence which this poem appears to have had upon the youthful mind of Voltaire might render it interesting to the reader. C.

REMARKABLE LONGEVITY.

M. Gabriel Peignot, in his entertaining volume entitled *Amusemens Philologiques* (Dijon, 1824, 8vo), p. 194, gives the following extraordinary account of a Frenchman named Francisco, who resided (in 1822) two miles from Whitehall, on the Salem road to Albany, in the state of New York, and who was believed to be 134 years old:

"A deux milles de Whitehall, sur la route de Salem à Albany, dans l'Etat de New York, vit un Français nommé Francisco (en 1822), qui l'on croit âgé de 134 ans. Sa santé est bonne et a toujours été de même. Il raconte que son père a été chassé de France du temps de Louis XIV. par suite de la révocation de l'édit de Nantes, et a fui à Amsterdam. Il dit avoir assisté, à l'âge de 16 ans, au couronnement de la reine Anne (qui eut lieu le 3 Mai, 1702); il étoit donc né en 1686. Il vint d'Angleterre à New-York probablement au commencement du XVIIIe siècle, mais il ne peut se rappeler la date. Il se trouva à toutes les guerres de la reine Anne et reçut beaucoup de blessures qu'il fait voir."

Has any other record been preserved of this remarkable man; and if so, where may it be found? C. M.

COMPLOT D'ARNOLD, ETC.

Who is the author of the *Complot d'Arnold et de Sir Henri Clinton contre les Etats-Unis d'Amerique, et contre le Général Washington, Septembre,* 1780 (Paris, Didot l'aîné, 1816, 8vo)? J. G. H.

Cincinnati.

[The *Complot d'Arnold*, &c., was written by Barbé-Marbois. It was reprinted in 1831, with his name as the author. A translation by Robert Walsh, Esq., is contained in the second volume of the *American Register* for 1817. See Rich, Bibliotheca Americana Nova, vol. ii. pp. 86, 87; and Barbier, Dict. des Ouvrages Anonymes et Pseudonymes, tome i. No. 2565.]

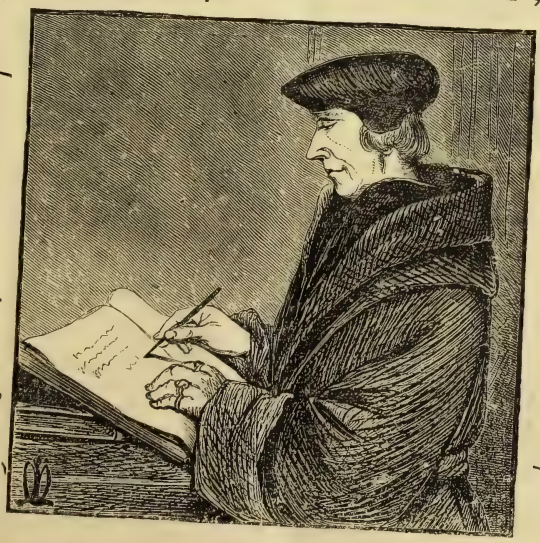
Messrs. Philes & Co. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devises.* The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges' as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each.
100 on large paper, at 4.00 each.

The Philobiblion

A Monthly Catalogue and Literary Journal

Græcos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

Contents of Number VIII.

I. Autograph Letters, from the Portfolio of a Bookworm. 169

II. Curious Titles of Books. 173

III. Sale of Zelotes Hosmer's Library. (*Concluded.*) 176

IV. Powell's Humane Industry. (*Continued.*) 179

V. Cardinal Bessarion, and the Introduction of the Platonic Philosophy into Italy. 181

VI. Henry Francisco. 183

VII. Miscellaneous Items: 186
Reprint of "The Bay Pſalm Book." "An Ynkehorne Letter."

VIII. Notes and Queries: 189
Henry Franciſco. Quotation Wanted. T. Heſhuſius, Sexcenti Errore, &c. Paradiſe of Dayntie Deviſes.

IX. Catalogue.

C. A. ALVORD, PRINTER.

July, 1862. **The Philobiblion.** *Number* 8.

Autograph Letters,

FROM THE PORTFOLIO OF A BOOKWORM.

THE love of relics is inherent in man; none ſo great as to be entirely above it, none ſo ſmall as to be entirely below it. From earlieſt time he has ſtriven to preſerve the memory of great men, not only by oral tradition and the pen of cunning ſcribes, but by hoarding up their relics—objects which belonged to, and were uſed by them—their weapons, garments, books—locks of their hair, even fragments of their bones, ſometimes their duſt itſelf:

"Two handfuls of white duſt ſhut in an urn of braſs."

The ſavage preſerves the war-club of his moſt famous man-killer, the ſacred inſignia of the prieſtly founder of his mythology. What the civilized portion of mankind preſerves, would require a volume merely to enumerate. Take Europe, for inſtance, which, according to its wiſe men, is "the guardian of civilization." There is ſcarcely a city in Europe which has not its muſeum ſet apart for the preſervation of relics—royal, artiſtic, and autorial. Among the former, the crown of Charlemagne, the boots of the great Frederick, and the old clothes of Napoleon, at once recur to the memory: among the latter, the MSS. of Taſſo at Ferrara; the Virgil of Petrarch in the Ambroſian Library at Florence; the Milton MSS. at Trinity College, Cambridge; Pope's rough draft of his Homer, in the Britiſh Muſeum; and the fifty volumes of correſpondence between Scott and his contemporaries, formerly in the poſſeſſion of Lockhart, and now, I believe, in the library at Abbotsford. And, as if to juſtify the poet's line—

"The pen is mightier than the ſword"—

the relics of authors are far more numerous than thoſe of conquerors, and, in my way of thinking, far more intereſting.

A very pretty paragraph might be turned here, on the relative merits of Captain Pen and Captain Sword; but, as it would not be ſo novel as what is to follow, I ſhall not attempt it, but content myſelf with declaring—only for myſelf, of courſe—that it is better to write a great book than to win a great battle.

"Of the making of many books there is no end." So ſaid, or is made to ſay, in our verſion of the Scriptures, the wiſe King of Iſrael. If this were a fact in his day, of which there may reaſonably be a doubt, it is a much greater fact in ours. It is not quite four centuries ſince the invention of printing, yet the number of books it has uſhered into the world is incalculable. The

volumes in the great public libraries of Europe can be eſtimated within a few hundred thouſands; not ſo thoſe which have periſhed —"their name is legion." There was a time when theſe books were not—when they exiſted as conceptions merely. Before they could be books, they had to be written; the brain-work of their authors culminated in hand-work—in days, months, years perchance, of laborious penmanſhip. Did it ever occur to you, reader, that the books in your library were once MSS.?—that your Shakeſpeare, your Dickens, your Tennyſon, were once looſe ſheets of writing, grim with blots, and half-illegible from the haſte with which they were written? Few realize this fact, ſo accuſtomed are we all to print and binding.

What has become of all the MSS. of great authors? What has become of all the pins? The wits tell us that the latter have dropped to the earth, and become *terra pins*, but they do not attempt to account for the diſappearance of the former. Not a page of Shakeſpeare's writing is known to be extant; four or five ſignatures (three, I believe, attached to his Will, and one in his copy of Montaigne, in the Britiſh Muſeum) are all that we can trace to his magic pen. A few ſheets of Milton's juvenile poems have been ſpared, and ſome of his books, enriched with notes; but not a page of *Paradiſe Loſt*, or of his grand proſe-works. No value ſeems to have been ſet upon the MSS. of our earlier and greater poets, and they periſhed accordingly—as rapidly and as ſurely as the "copy" of a daily newſpaper. As we come nearer our own times, we find more MSS. preſerved, the admiration of readers toward their favorite authors taking a more perſonal ſhape than was formerly faſhionable—a loving intereſt, which ſought to preſerve their autographs.

Had the paſſion for relics exiſted in Shakeſpeare's day, or even fifty years after his death, there can be no doubt, I think, but that a collection of his autographs could have been got together; but commencing, in his caſe, only in the latter half of the laſt century, by the accidental diſcovery of his name on a deed—which deed has ſince diſappeared—it ended in the Ireland forgeries, which were as ſhallow as they were impudent.

Some four or five years ago, I diſcovered that I had a paſſion for autographs. How I came by it, I never exactly knew; I muſt have taken it like the meaſles, or firſt love. Having already correſponded with ſeveral "famous hands," as Tonſon uſed to call his authors, I proceeded to look over their letters—ſuch of them as had eſcaped the waſte-baſket and the fire—and to ſelect ſpecimens of their penmanſhip, which ſuddenly aſſumed an immenſe value in my eyes. My ſucceſs at home led me abroad, in the ſhape of orders on the London market, from which I procured from time to time what the Catalogues deſignated as "deſirable ſpecimens," chiefly of Engliſh authors, moſtly the poets, for whom, and indeed for all that relates to them, I confeſs a fondneſs. The pleaſure which theſe MS. acquiſitions gave me, can ſcarcely be underſtood, except by collectors like myſelf. I cannot tell the delight I felt when Burns, Cowper, and Scott, came into my poſſeſſion. "Theſe ſheets of paper," I thought, as I gazed upon them, "were really touched by the hands that wrote *Tam O'Shanter*, *The Taſk*, and *Waverley!*" The thought ſeemed to bring me nearer my favorite authors than any, however careful, ſtudy of their works could have done—ſeemed to bring me face to face, or at leaſt hand to hand, with them. I was with Burns in his homely chamber at Dumfries, looking into his great black eyes, tempeſtuous with paſſion and genius; with poor dear Cowper in his little ſtudy at Weſton, glancing at the laſt pages of his *Homer;* with Scott

among the lawyers of Edinburgh, or, better ſtill, in his royal domain at Abbotsford, ſurrounded by his dogs, his books, and his relics of olden time.

The weakneſs of moſt collectors of autographs is to make their collections too large, increaſe of appetite growing by what it feeds on, until it acquires an oſtrich-like omnivorouſneſs. The ſpecial weakneſs of the American collector is to gather ſpecimens from the pens of his own countrymen. It is well enough to have a Waſhington, a Franklin, or any of the great generals of the Revolution; but when it comes to the ſignatures of governors, and members of Congreſs, my intereſt in the purſuit ceaſes: the game is too ſmall for any but the youngeſt ſportſman. No, if I cannot have great men in my collection, I will not have a collection. Better none, than an inſignificant or abſurd one. I ſhould juſt as ſoon think of keeping my tailor's bill (and I might, as a curioſity—if it were receipted!) as to preſerve the frank of a member of Congreſs.

My collection is small, but choice. It conſiſts of about one hundred autographs, documents, letters, poems, and the like, by ſome of the beſt Engliſh and American writers, and a ſmall library of books formerly in their poſſeſſion. As many of the former are ſtill unpubliſhed, I propoſe to give ſome of the moſt intereſting in the remainder of this paper, with prefatory notes concerning their authors, the circumſtances under which they were written, and the perſons to whom they were addreſſed.

Were ſignatures alone in queſtion, I ſhould begin with that of Thomas Sackville, Lord Buckhurſt (no lover of poetry can forget his noble Induction to *The Mirrour for Magiſtrates*), from which I ſhould paſs to William Alexander's, Earl of Stirling, the friendly poetical rival of Drummond of Hawthornden, and Sir Fulke Grevile's, "Servant to Queen Elizabeth, Counſellor to King James, and friend to Sir Philip Sidney" (when I wiſh to ſhake hands with the gentle Sidney, I do it by proxy, touching the while the faded ſignature of Grevile); but as I hope to be more entertaining than ſuch trifles would allow me to be, I ſhall begin nearer our own time, and with ſomething of greater importance. Suppoſe we go back to about the middle of the laſt century, and commence with a letter of Shenſtone's?

"I have read," wrote Gray, "an octavo volume of Shenſtone's letters. Poor man! he was always wiſhing for money, for fame, and other diſtinctions; and his whole philoſophy conſiſted in living againſt his will in retirement, and in a place which his taſte had adorned, but which he only enjoyed when people of note came to ſee and commend it; his correſpondence is about nothing but this place and his own writings, with two or three neighbouring clergymen who wrote verſes too."

But to the letter, which was written at the Leaſowes (no reader of the laſt century's goſſip can be ignorant of that *multum in parvo* in the way of pictureſque ruralities, The Leaſowes), and addreſſed to John Scott Hylton, Eſqr., by whom probably the date was added, "21 May 1757."

I know nothing of Mr. Hylton, nor of the other parties mentioned in it, with the exception of Dr. Wall, who is thus ſpoken of by Shenſtone, in a letter to his friend Graves, the author of *The Spiritual Quixote*, under the date of April 8th, 1757: "Dr Wall of Worceſter, a very eminent phyſician, and the patron of this mineral, (Malvern Waters,) who has promoted a ſubſcription in the county towards *building*, near the well, for the accommodation of ſtrangers." The building alluded to, may be the Captain's:

"I deſire my Compliments to Mr Hylton, & that he wou'd ſend me a Purge

—I think, of Manna & Crem: of tartar.

"Yesterday I had Mr James Pixch; & after him Captn Wight, who kept me up till about Eleven—However in ye afternoon I sent to enquire after Ld Dudley's health, whether they expected Dr Wall to make a *second* Visit at the grange. The latter I did, at Mrs Fieldhouse's request; but it seems they do *not* expect him, unless they send a purpose Message. My L^ds Disorder was an apoplexy, which makes me think his Indisposition was *once before* of ye same sort— Could Mr Hylton contrive, or could I help him to contrive a second Visit from ye Doctor—for ye general Advantage: for unless Mr Hylton find himself better to-morrow, I wou'd wish *him* to take advice, as well as Mrs Fieldhouse.

"Cum omnia sint in incerto, save Tibi.

"WILL: SHENSTONE.

"I have been greatly severish, & out of order, all to-day; Mr Barker found me very unfit to receive him, but I gave him an Invitation to see the Leasowes at a better time. Since they went, I had James & Evers; on ye subject of ye Captain's building; & thus betwixt one thing or another my spirits have been wholly dissipated —Adieu."

A year after this rather querulous note was written, another poet, the sombre author of the *Night Thoughts*, published a sermon, preached before the King, at Kensington, the preface to which lies before me. It makes seven lines of his inelegant handwriting, which shows the marks of his age. (He was then in his seventy-seventh year.)

"*Advertisement.*

"As ye Writer knows not yt this Argument has been made use of by Others he thought it Excusable to send it to ye Press; as it endeavours to show yt ye *Death* of Christ, as well as his Resurrection, gives evidence to ye Truth of his Religion."

The next MS. in my little collection—which, by-the-way, is arranged chronologically—is from the pen of that Protean genius, Richard Brinsley Sheridan. It is in verse—a long satirical poem, mostly in the Hudibrastic measure, filling seven closely-written pages of large foolscap, making in all—if the figures in the margin are correct —371 lines. The object of this satire, which, if witty, is not ill-natured, is one Mr. Peter Miles Andrews, a very minor writer of the time (it was written at Bath, in 1770 or '71), a would-be poet and dramatist, who suffered violence at the hands of the editor of the *Biographica Dramatica*, and was transfixed by the stiletto of Gifford, in the *Baviad and Mæviad*. Hear what is said of him in the former publication, my copy of which formerly belonged to William Hayley:

"ANDREWS, MILES PETER. This gentleman is a living author, and a dealer in gunpowder; but his works (which are as follows) in their effect by no means resemble so active a composition, being utterly deficient in point of force and splendour."

Seven of Mr. Andrews's "works" are then mentioned, ranging from 1774 to '81. Well, this ambitious gentleman ventured to celebrate the beauties of Bath in a copy of verses which he christened *The Bath Picture*. This picture, or rather series of pictures, excited the ire of the youthful Sheridan (he was then in his nineteenth or twentieth year), and occasioned the squib in question, which he called *Clio's Protest*. As it is too long, and too ephemeral in its nature, to quote entire, an extract or two must suffice.

Mr. Andrews, or "Our Pindar," as his satirist dubs him, tripping a little in his grammar, is thus apologized for:

"Here now, to judge by vulgar law,
A ſcrup'lous Fool might find a flaw;
Might doubt if 'twere a lawful capture
Boldly to make a *verb* of *rapture*.
But ſhall the ſtanza-teeming mind
by paultry Syntax be confin'd!
Shall inſpiration wild & free
Be cramp'd by laws of Proſody?
Shall He, whoſe ſoul perſpires with Feeling,
Be interrupted by the ſpelling?
Or when enraptur'd, ſtop to hammer
Thoſe raptures into dirty grammar?
Never!— Let others dully beat
The common track with ſhackled feet,
Our *Pindar* ſtill diſdains the road
By Prejudice ignobly trod:
There's not a hakney'd ſcribbling Sot
But coins your beauties where they re not;—
But our great Bard extends his reach,
And Nobly coins us *Parts* of *Speech*."

The beſt paſſage in the poem, poetically ſpeaking, is the following bit of character-painting:

"For where's the Dame of common ſpirit
Will hear of matrimonial merit?
Or thank a Poet who ſhall make her
A poor domeſtic Bible-raker?
It brings ſuch notions in one's head
Of ſturdy Females country bred:
We ſee the Dame in ruſtic pride,
A bunch of keys to grace her ſide,
Stalking acroſs the well-ſwept Entry,
To hold her council in the Pantry;
Or with prophetic ſoul foretelling
The Peas will boil well by the ſhelling;
Or buſtling in her private cloſet,
Prepare her Lord his morning Poſſet
And while the hallow'd mixture thickens
Signing death-warrants for the chickens,
Elſe greatly penſive poring o'er
Accounts her cook had thumb'd before:
One eye caſt up upon that great book
'y clep'd the Family Receipt-book,
By which ſhe's rul'd in all her courſes,
From ſtewing Figs to drenching Horſes.
Then jars & pickling-ſkellets riſe
In dreadful luſtre to our eyes;
With ſtore of ſweet-meats rang'd in order,
And potted nothings on the border,
While ſalves & caudle-cups between,
With ſqualling Children, cloſe the ſcene."

A little note of ſix lines "cloſes the ſcene" with Sheridan. It was written by his wife, and probably after his death. (*Obit*, R. B. S. July 7th, 1816.) The perſon to whom it was addreſſed I take to have been Mr. George Robbins, the once-celebrated auctioneer:

"Mrs Sheridan returns thanks to Mr Robbins for his attention about the houſe which ſhe ſhould be glad to diſpoſe of for 5.000 £ including furniture—

"Thurſday—"

(*To be continued.*)

Curious Titles of Books.

There is no ſpecies of light reading, in our humble opinion, more pleasant and entertaining than literary goſſip about authors and authorſhip. Yet it is a mighty maze, and ſeemingly without a plan! for, though the mania of writing has probably exceeded all others in ſtrength, and duration of time, yet few authors will be found who have, like the learned Gibbon, ſteadily devoted a whole life to the illuſtration of a ſingle ſubject. We ſhall illuſtrate this by ſhowing what very extraordinary ſubjects have been adopted for themes, both in proſe and poetry, by men who deſired to ſhine by their genius, or get money by their induſtry. We preſent in this article, with an occaſional comment, ſome ECCENTRIC SUBJECTS WHICH HAVE BEEN CHOSEN BY AUTHORS.

James Acontius wrote a book which he called the *Stratagems of Satan* (frequently printed), but which, according to Simon Goulart, is the worſt book that ever was written. Crenius, however, ſays: "This ſame Acontius is very mighty in the Scriptures, and diligently cheriſhed the ſeed plot of the Church of England, with heat and heavenly dew."

Agilnoth, an Engliſhman, and Archbiſhop of Canterbury, in the days of Canute, wrote ſeveral books, among which was *A Book in Praiſe of the Virgin Mary*, ad-

dreſſed to Fulbert, Biſhop of Chartres. In this work he ſays, according to Bale, that "the Virgin viſited Biſhop Fulbert, and refreſhed him with her milk when he was ſick." But let us quote Bale's words, to give the reader a ſpecimen of his ſtyle of writing: "*In Libro ſuo de Mariæ Laudibus, ſomniat hic prodigiorum Patronus hanc Virginem Fulbertum Carnotenſem Epiſcopum viſitâſſe, lacteque ſuo refoviſſe ægrotum.*"

Charles Ancillon, who was born 1659, wrote *Traité des Eunuques*, par C. D'Ollincan; *i. e.*, A Treatiſe concerning Eunuchs, by C. D'Ollincan, 1707. 12mo. Ancillon wrote this treatiſe on occaſion of an Italian eunuch, who wanted to marry. He examines the right of ſuch perſons with regard to marriage, which he proves to be abſolutely prohibited to them. There is a great deal of learning in the tract, and a variety of curious and diverting remarks. The name Ollincan, which he aſſumed, is taken from the anagram of his own.

Mademoiſelle Albert wrote a work, publiſhed in four volumes 12mo, which ſhe modeſtly entitled *The Confidences of a Pretty Woman.*

Francis D'Amboiſe wrote a poem, which he entitled *Deſperate or Amourous Eclogues.* Michael D'Amboiſe had much the ſame tact, for one of his books is entitled *Venereal Epiſtles, Fancies, Complaints, Thirty-four Rondeaux, and Three Ballads.* It was printed at Paris, in 1556.

Peter D'Ailli wrote a book entitled *The Seven Degrees of the Scale of Penitence, figured and ſhewn upon the Seven Penitential Pſalms.* (See La Croix du Maine.)

Peter Alcyonius, a learned Italian of the ſixteenth century, boaſted of having compoſed an excellent *Tragedy* on the *Death of Jeſus Chriſt!* (See Gyraldus, de Poet. ſui Temp.)

Stephen L'Aigue, Lord of Beauvais, in Berri, was a gentleman author. He publiſhed what he calls *An Excellent Treatiſe concerning the Properties of Tortoiſes, Snails, Frogs, and Artichokes.* Printed at Paris, 1530.

The Jeſuit, Etienne Binet, wrote a book which he entitled *Du Salut d'Origine*—"Of Origen's Salvation." It is written in the form of a trial. He introduces witneſſes; he brings in the attorney and ſolicitors-general of Heaven, to give in their opinions; and, laſtly, he got the following ſentence paſſed: "Conſidering all that has been ſaid on both ſides, and the opinions of the attorney and ſolicitors-general of Heaven, it has been ordered, that the cauſe ſhall be referred to the ſecret council of God, to be finally determined by him alone; nevertheleſs, it is proviſionally reſolved in behalf of Origen, that all things being duly weighed and conſidered, the proofs for his ſalvation are ſtronger than thoſe for his damnation; and therefore it is more reaſonable to think him ſaved than damned." The Romiſh Church has been particularly troubled about Origen, many of them maintaining in print, and proving, that this father is in hell.

The Abbé Boileau wrote a book *De Conſtantibus Impudicis*, relating to the affair of Maria D'Agreda.

Richard Baxter, in 1678, publiſhed a book which he entitled *A Juſt and Seaſonable Reprehenſion of Naked Breaſts and Shoulders.* Baxter lived in thoſe days when females affected a mean between dreſs and nakedneſs.

In 1683, there was publiſhed a work entitled *The Voice of God againſt Pride, Naked Breaſts, Patches, Paintings, and Perriwigs.* 8vo.

Hugh Crompton publiſhed, in 1657, a ſmall volume of poems, with this quaint title: *Poems, being a Fardle of Fancies, or a Medley of Muſick, ſtewed in four Ounces of the Oyl of Epigrams.* London, 8vo.

The Abbé Esprit wrote a book *On the Falsity of Human Virtues.*

Ahasuerus Fritschius published a *Discourse of the Modern Use and Abuse of News.* It was printed at Jena, 1676, 4to.

D'Aubigné, in the *Confession of Sancy*, ascribes to Francis Hotman, a learned civilian of the sixteenth century, a treatise, *De Regno Vulvarum*, the greatest part of the kingdoms of Europe being then governed by women, or at least under their administration.

Gregory Horstius, the Esculapius of Germany, wrote *A Dissertation of the Nature of Love, of Philtres, and on the Lover's Pulse.* 1611.

Lomier, a Flemish divine, wrote a dissertation concerning *Kisses;* and Lævius, a Latin poet, a poem entitled *Erotopægnia, i. e., Love Games.* Aulus Gellius quotes two lines from it.

Gerard Langbaine, provost of Queen's College, Oxford, according to Wood, wrote *The Gallant Hermaphrodite, an Amorous Novel.* London, 8vo, 1687.

A Frenchman, of the name of Millot, wrote a book which he called *Megalantropogènésie; or the Art of Procreating Wise Children,* a subject which might be studied with considerable profit now-a-days.

Claude Quillet, another learned Frenchman, published *Callipædia; or the Art of Begetting Beautiful Children.* It has been translated into English by N. Rowe. Cardinal Mazarin bestowed an abbey on Quillet for writing this *useful* poem. Regarding the subject of the poem, Baillet says that Quillet knew more than the most experienced among the laity, and that he was capable of teaching even Nature herself.

An immense number of curious works have been written on Women, Love, Marriage, Polygamy, Divorce, &c. An ingenious Frenchman has recently published a copious bibliography of works on these subjects. The titles, however, that he cites, are mostly those of works in Latin and in French. We shall mention some of the most singular that have been published in English:

Mr. Samuel Austin published a volume entitled *Hæc Homo, wherein the Excellency of the Creation of Women is described,* &c. It is mostly stolen from the celebrated Cornelius Agrippa's treatise *On the Nobility and Pre-excellence of the Feminine Sex.*

Richard Burton wrote an amusing little volume, which he called *Female Excellency, or the Ladies Glory.* 12mo, London, 1688.

The perplexing question of women's rights is tolerably well discussed in *The Woman as good as the Man*, London, 1677; *Woman's Superior Excellence over Man*, 8vo, 1743; *Woman not Inferior to Man, by Sophia;* and in *The Great Advocate for Women, the Arraignment and Conviction of such Wicked Husbands, or Monsters, who hold it lawful to beat their Wives*, 12mo, London, 1682.

On the subject of Love we have—*The Art of Making Love, or Rules for the Conduct of Ladies and Gallants in their Amours*, London, 1676, 12mo; *Love's School, or a New and Merry Book of Complements, being the Language of Love*, 1674; *The Practical Part of Love, extracted out of the Life of a Fair but Subtle Female*, London, 1660; *Love at First Sight, or the Gay in a Flutter*, &c.; and *The Method of Curing Oneself of Love*, 12mo, 1661.

Marriage has been a favorite and fruitful subject for a vast multitude of writers. In the sixteenth and seventeenth centuries it was the fashion to preach wedding sermons, some of which have been published with very singular titles. One of Bishop Jeremy Taylor's finest discourses is *On the Marriage Ring.* Martin Luther published a sermon *On Marriage*, in which he indulged in something more than a Bib-

lical plainneſs of ſpeech; indeed, nothing can ſurpaſs this diſcourſe in groſs obſcenity of expreſſion and alluſion. Luther called one of his favorite ſermons "his Katy," as a compliment to his wife, Catherine Bore. A Mr. Thomas Grantham publiſhed a marriage ſermon entitled *A Sermon, called A Wife Miſtaken, or a Wife and no Wife; or Leah inſtead of Rachel*, London, 1641, 4to. This diſcourſe was ordered to be burned by the common hangman, "for railing againſt women, maintaining polygamy, and calling Jacob a hocus-pocus." Mr. Sprint publiſhed the *Bride-Woman's Councellor;* Mr. Whateley *The Bride-Buſh*, and *The Care Cloth, a Treatiſe of the Cumbers and Troubles of Marriage. The Honourable State of Matrimony made Comfortable* was publiſhed in 1685, 12mo; *The Pleaſures and Diſquietudes of Marriage* in 1692; and *The Nominal Huſband, or Diſtreſſed Innocence* in 1750, 12mo. An *Abſtract of an Act. 7 Will., for Duties upon Marriages, Births, Burials, Bachelors, and Widowers*, was publiſhed in 1695, 8vo; and *The Folly, Sin, and Danger of marrying Widows, and Old Women in general*, in 1746, 8vo. In 1672 there was publiſhed a treatiſe with this title: *Learn to Lye Warm, an Apology for the Proverb, 'Tis Good Sheltering under an Old Hedge, containing Reaſons why a Young Man ſhould marry an Old Woman*, 4to. *Advice to the Ladies to keep Unmarried* was publiſhed in 1702, 4to; and *The Ladies Petition for Huſbands*, in 1714.

(*To be continued.*)

Sale of Zelotes Hosmer's Library.

(*Concluded from No. VII., p.* 154.)

919 SHAKSPEARE (WILLIAM). Comedies, Hiſtories, and Tragedies, publiſhed according to the True Originall Copies. *Fine portrait*, gilt leaves, folio, cf. extra; tooled back, ſides, and edges. The Reprint of the Firſt Folio. London, 1623. $28.50

[Ryder.]

920 ———: Comedies, Hiſtories, and Tragedies, publiſhed according to the true Originall Copies. The Second Impreſſion. *Portrait by Droeſhout.* Folio, red morocco, joints, gilt, and gilt edges. *Printed by Thomas Cotes for Robert Allot.* Lond., 1632. $53.00.

[Rodd.]

921 ———: Comedies, Hiſtories, and Tragedies, publiſhed according to the true Original Copies, unto which is added, Seven Plays, never printed before in folio. Fourth edition. *Portrait by Droeſhout.* Folio, red mor., joints and gilt edges. Lond., 1685. $31.00

[Little, Brown & Co.]

922 ———: Another Copy. Fourth edition. *Portrait.* Folio, calf. London, 1685. $21.00

[Rodd.]

927 ———: A Midſummer's Night's Dreame. As it hath beene ſundry times publicly acted by the Right Honourable, the Lord Chamberlaine his Servants; Written by William Shakſpeare. *Printed by James Roberts.* Small 4to, red mor., gilt extra, tooled ſides and edges. Lond., 1600. $63.00

[Griſwold.]

928 ———: The Firſt Part of the True and Honourable Hiſtorie of the Life of Sir John Oldcaſtle, the Good Lord Cobham. *Firſt edition*, ſm. 4to, blue mor. gilt extra. Lond., 1600. $26.00

[Rodd.]

932 SHAKSPEARE (WILLIAM). Poems. Firſt edition, *with the ſcarce portrait by Marſhall.* 8vo, ruſſia. Lond., 1640. $67.00

962 ———: A New Boke about Shakſpeare, and Stratford-on-Avon, by J. O. Halliwell. *Plates, large paper.* 4to, cloth. Lond., 1850. $10.25
[Fowle.]

Strictly limited to ſeventy-five copies, fifty on ordinary and twenty-five on extra thick paper. The preſent is No. 23 of thoſe on thick paper.

981 Sheppard (S.) Epigrams. Theological, Philoſophical, and Romantick.—12mo, mor., gilt back, ſides, and edges. Lond., 1601. $11.75
[Griſwold.]

982 Sherburne (Edward). Poems and Tranſlations. Amorous, Luſous, Morall, and Divine. *Frontiſpiece. Firſt edition,* ſm. 8vo, mor. gilt, and gilt edges, *by Murton.* Lond., 1651. $8.00
[Griſwold.]

990 Shirley (James). Poems, etc. *Firſt edition; portrait by Marſhall.* 8vo, calf, gilt. Lond., 1646. $10.75
[Fowle.]

999 Singer (Samuel W.) Reſearches into the Hiſtory of Playing Cards, with Illuſtrations of the Origin of Printing and Engraving on Wood. *Numerous highly-finiſhed engraved ſpecimens.* 4to, mor. gilt. Lond., 1816. $18.00
[Humphry.]

1005 Sotheby (S. L.) Principia Typographia. The Block Books, or Xylographic Delineations of Scripture Hiſtory iſſued in Holland, Flanders, and Germany, during the Fifteenth Century; exemplified and conſidered in Connexion with the Origin of Printing, to which is added an Attempt to Elucidate the Character of the Paper-Marks of the Period, a Work contemplated by the late Samuel Sotheby, and carried out by his Son. *Nearly* 150 *plates, ſuperbly engraved, and printed on thick, tinted paper.* 3 vols. folio, half moroc. London, 1858. $61.50
[Humphry.]

1014 Spenser (Edmund). The Faerie Qveene. Diſpoſed into Twelve Books, faſhioning XII. Morall Vertues. London, 1590. The Second Part of the Faerie Qveene, containing the Fourth, Fifth, and Sixth Bookes, by Ed. Spenſer, 1596. 2 vols. 4to, ruſſia, gilt. *Printed for William Ponſonby.* Lond., 1590–'6. $70.00
[Rodd.]

1015 ———: The Shepheard's Calender, conteyning Twelve Aeglogues, proportionable to the Twelve Moneths; entituled to the Noble and Vertuous Gentleman, moſt worthy of all Tytles, both of Learning and Chiualry, Maiſter Philip Sidney. *Black letter. Fourth edition, plates,* green morocco, ſides elaborately tooled, edges gilt, *by Murton.* Lond., 1591. $18.00
[Griſwold.]

1016 ———: Complaints, containing ſundrie Small Poems of the World's Vanity. 4to, mor. gilt, elegant tooled ſides. *Imprinted for William Ponſonbie.* Lond., 1591. $18.00
[Gardner.]

1017 ———: Colin Clouts come Home again, with Aſtrophel. Firſt edition, 8vo, hf. cf. Lond., 1595. $18.50
[Gardner.]

1018 ———: The Faerie Queene; The Shepheard's Calendar; together with other Works of England's Arch-Poet, Ed. Spenſer, collected into one volume, and carefully corrected. Folio, green mor. gilt, and gilt edges. *Printed by H. L. for Mathew Lownes.* London, 1611. $30.00
[Ryder.]

1021 Stanley (Thomas). Poems. Avrora and the Prince, by Montalvan, 1647; Oronta, by Preti, 1647; Europa; Cupid Crucified; Venus Vigils; with Annotations, 1649, by Thomas Stanley, Esq. 8vo, red mor., gilt sides and edges, bound by Murton. Lond., 1647–'49. $10.50
[Griswold.]

1022 ———: Poems. Anacreon, Bion, and Moschvs; Kisses by Secundus; Cupid Crvcified, by Avsonius; Venvs Vigils; Exercitations on the Same; Sylvia's Park, by Theophile; Acanthus' Complaint, by Tristan; Oronta, by Preti; Echo, by Marino; Love's Embassy, by Boscan; The Solitude, by Gongora. 8vo, red mor. gilt; bound by Murton. Lond., 1651. $12.50
[Griswold.]

1028 Steevens (George). Correspondence, Manuscript, embracing upwards of One Hundred and Ninety Letters, from eminent Shakspearian Critics and Writers; among them, Boswell, Douce, Farmer, Fuseli, Gifford, Lost, Malone, Nott, Park, Bp. Percy, Ritson, and others. *Beautifully inlaid.* 4to, morocco gilt. $45.00
[Griswold.]

1037 Svckling (Sir John). Fragmenta Aurea. A Collection of all the Incomparable Pieces written by Sir John Svckling, and published by a Friend to perpetuate his Memory. Printed by his Owne Copies. *Portrait by Marshall.* First edition, red moroc. gilt; bound by Clarke and Bedford. London, 1646. $20.00
[Griswold.]

1044 Tasso (Torquato). Godfrey of Bvlloigne, or the Recouerie of Hiervsalem, and Heroicall Poem, translated by R. Carew, with the Original Italian. 4to, mor. gilt. Lond., 1594. $10.00
[Griswold.]

1050 Taylor (John). The Water Poet. All the Workes in Verse and Prose. Being sixty and three in Number. Collected into one Volume by the Author, with sundry new Additions, corrected, revised, and newly imprinted, 1630. *Frontispiece.* Folio, elegant; mor. gilt. Lond., 1630. $54.00
[Rodd.]

1068 Turberville (George). The Heroycall Epistles of the Learned Poet, Ovidius Naso, in English Verse; set out and translated by George Turberville, Gent. Second edition. *Black letter. Henry Denham.* Lond., 1569. $8.00
[Griswold.]

1072 Vaughan (Henry). Olor Iscanus. A Collection of some Select Poems and Translations. Small 8vo, moroc. gilt, tooled edges. Lond., 1651. $12.00
[Griswold.]

1087 Waller (Edmund). Works in Verse and Prose. Published by Mr. Fenton. *Portrait and other plates.* 4to, turkey mor. gilt. Lond., 1729. $12.75
[Humphry.]

1104 Whytinton (Robert). Poet Laureate. The Three Bookes of Tullyes Offyces, both in Latyne Tonge and in Englysshe. *Black letter.* Sm. 8vo, cf., gilt. *Imprinted in Flete Street, by Wynkyn de Worde.* Lond., 1533. $30.00
[Richardson.]

1120 Wither (George). The Workes of Master George Wither, containing Satyres, Epigrams, Eclogues, Sonnets, and Poems, whereunto is annexed a Paraphrase on the Creed and the Lord's Prayer. Sm. 8vo, red turkey mor. gilt. Lond., 1617–'20. $12.00
[Rodd.]

1125 WITHER (G.) A Collection of Emblems, Ancient and Moderne; with Metricall Illustrations, both Morall and Divine, etc. *Frontispiece by Marshall, portrait, and emblematic prints.* Folio, green mor. gilt. Lond., 1685. $40.00
[Griswold.]

1159 WOUVERMANS (PHILIP). Works of. An Extensive Collection of Fine Engravings after the Master, and by the Old French and Flemish Artists. *Original impressions*, atlas folio, beautifully bound in half-crimson morocco, full gilt, by Wright. Paris, 1737–'54. $61.00
[Humphry.]

Humane Industry:

OR, A

History

OF MOST

MANUAL ARTS.

(BY THOMAS POWELL, D. D.)

(*Continued from No. VII., p.* 149.)

IN Chapter V., the worthy Doctor has collected from the works of various writers some curious facts regarding the origin and early history *of Printing, and Printing Presses;* and he concludes the chapter with an account of the famous printing establishment of Christopher Plantin, at Antwerp, in the sixteenth century, "which a traveller doth not stick to call *octavum orbis miraculum.*"

"This is a divine benefit afforded to mankind, saith Polydore Virgil, an Art that is second or inferiour to none, (saith Cardan,) either for wit or usefulness; it puts down hand-writing for neatness and expedition, for by this, more work is despatched in one day, than many Librarians or book-writers could do in a year.

———'Quam nulla satis mirabitur ætas
Ars Cœlo delapsa viris; consumere nata
Materiem, veloxque omnes transcribere libros,
Cum positis, quadrata acie (miro ordine) signis.'
(READI INVENTA ADESPOTA.)

This Art by multiplying books, hath multiplyed knowledge, and hath brought to our cognizance both persons and actions remote from us; which otherwise had perished in oblivion, and never come to our ears. To whom we owe this Invention we do not certainly know, it is one of the *Inventa Adespota*, of the masterless Inventions:

'Laus veterum est meruisse omnis præconia famæ,
Et spreviſſe simul'——

Ancient Worthies were more studious of doing good than ambitious of Fame or praise for so doing. That it is a Dutch invention is agreed upon by most voices:

'O Germanica muneris repertrix
Quo nihil utilius dedit vetustas,
Libros scribere quæ doces premendo.'

But whether *higher* or *lower* Germany shall have the honour of it, is yet in strife and undecided, and in the upper Germany, whether *Mentz* or *Basil*, or *Strasburg*, for all these do chalenge it, and do no less contend for the birth place of this mistery, than the Grecians Cities did for the Cradle of Homer. The general voice is for *Mentz*, and one *John Guttemberg* or *Fust* (as others term him) a Knight and Citizen of that city to have been the true Father or Inventor of this Art, about the year 1440, as we have heard it boldly affirmed by the Citizens of that city, saith *Polydore Virgil, l.* 2. *De Invent. rerum, C.* 7; for a testimony hereof they produce a copie of *Tully's Offices* printed in parchment, and preserved in the Library of Ausburg, bearing this memorandum at the latter end of it, *Præsens M. Tullii opus clarissimum* Jo. FUST *Moguntinus Civis, non Atramento* plumali Cannâ neque æreâ, *sed arte quâdam per pulchrâ*, PETRI GERSKEIM *pueri mei foeliciter effeci, finitum Anno* 1440, *die* 4° *mense Feb.* This is cited by *Salmuth* in his Annotations on *Pancirollus*, who stands stiffly for Germany, (his own country,) in this point, and cites another argument from the Library of Francfort, wherein an old copie of the decisions of the *Rota* are kept; at the latter end thereof it is said, that it was printed *in Civitate Moguntiæ, artis impressoriæ inventrice & elimatrice primâ.* But Hadrianus Junius, a very learned man of the Low Countries, is as stiff on the other side for Hærlem, and thinks to carry it clearly from the

High Dutch, and make the Town of Hærlem the birth place of this Noble Art. You may ſee what eſteem men do make of it, when they do ſo zealouſly ſtrive and contend for the original Invention of it. This Junius tells us in his Hiſtory of the Netherlands, that one *Lurence John*, a Burger of good Note and Quality of Hærlem, was the firſt Inventor of it, and ſaith that he made Letters firſt of the barks of Trees, which being ſet and ranked in order, and clapt with their heels upward upon paper, he made the firſt eſſay and experiment of this Art. At firſt he made but a line or two, then whole pages, and then books, but printed on one ſide only, which rudiments of the Art Junius ſaw in that Town. After this the ſaid Laurence made Types or characters of Tin, and brought the Art to further perfection daylie, but one *John Fauſtus* (*infauſtus* to him) whom he had employed for a Compoſitor, and who had now learned the myſterie, ſtole away by night, all the Letters and other utenſils belonging to the Trade, and went away with them to *Amſterdam* firſt, thence to *Collen*, [Cologne] and laſty to *Mentz*, where he ſet up for himſelf, and the firſt fruit and ſpecimen of his Preſs there, was the DOCTRINAL of one *Alexander Gallus*, which he printed *Anno Dom.* 1440. Thus far Junius from the relations of ſundry grave ancient Burgomaſters of Hærlem.

"Hegenitz a Traveller ſaith, that the houſe of Laurence John is yet ſtanding in the market place of Hærlem, with this Inſcription in golden Letters over the door.

'MEMORIÆ SACRUM.

'Typographiæ Ars Artium Conſervatrix,
hic primum inventa, circa An. 1440.

'Vana quid Architypos & Præla (Moguntia) jactas?
Harlemi Archetypas prælaque nota ſcias,
Extulit hic monſtrante Deo Laurentius Artem
Diſſimulare virum hunc, diſſimulare Deum eſt.'

"So *Petrus Scriverius*, who calls it *palladium præſidium & tutelam Muſarum*, et omnis *Doctrinæ*. Joſeph Scaliger contends that the firſt printing was upon wooden Tables, the Letters being cut or carved in them, and he ſaith, that he had ſeen *Horologium Beatæ Mariæ* (to wit) Our Ladies Hours, done upon parchment after ſuch a manner, in his anſwer againſt *Scioppius*, called *Confutatio Fabulæ Burdomanæ*. Yet let not the Germans or any others be too proud of this Invention, for the *Chinois* had ſuch an Art long before the Europeans ſaw or heard anything of it, as it is affirmed by *Parus Maffeus*, and ſundry others of his fellow Jeſuits who have travelled in that country. One *Nicol. Rigault* that had been of late years in that country affirms, that that nation had this art above 500 years ſince. But their printing and ours do very much differ from one another, for they do not print by compoſing of Letters, but as we uſe for Maps and ſuch pieces, they make for every leaf a board or table with characters on both ſides, which is more laborious, and leſs neat than the European way, as *Gonſalvo Mendoza*, a Spaniſh Frier, and others do affirm of it. Now if our Printing ſurpaſs for neatneſs and expedition, and is ſo far different from that of the *Chinois* as is before alledged, it is a ſigne that the Germans did not borrow from them this Art: ſo that the praiſe and commendation of this Invention remains to them whole and entire without diminution. Mrs. *Joan Elizabeth Weſton*, one of the Muſes of Englend, hath compoſed a Latine Poem (among ſundry others of her compoſitions) in the praiſe of this art, which is indeed the preſerver of all other arts.

"As Printing itſelf is praiſe-worthy, ſo ſome Print-Houſes deſerve here to be remembered, eſpecially that of *Chriſtopher Plantin*, at *Antwerp*, which a Traveller doth not ſtick to call *Octavum orbis miraculum*, the eighth wonder of the world. He deſcribes it thus. Over the Gate is *Plantin's* own Statue, made of Freeze-ſtone, and of *Moret* his ſon-in-law, and Succeſſor in the office, and alſo of *Juſtus Lipſius* with his Motto,

——'MORIBUS ANTIQUIS.'

Here are twelve Preſſes, and near upon an hundred ſorts of Characters; two ſorts of Syriac, ten of Hebrew, nine of Greek, forty ſeven of Latine, and the reſt of ſeveral other Languages, with Muſical Characters of ſundry ſorts, and admirable braſs cuts for Frontiſpieces of books. Here that excellent work called the King of Spain's Bible was done.

["I am well aware," ſays Scribanius, "that many illuſtrious men have flouriſhed as printers. I have known the Alduſes from Italy—the Frobens from Germany—and the Stephenſes from France; but theſe are all eclipſed in the ſingle name of Plantin! If they were the *ſtars* of their own hemiſpheres, you, Plantin, are the *ſun*—not of Antwerp, nor of Belgium only—but of the world."]

"The firſt Printing Preſs in England was ſet up in Weſtminſter Abbey, by *Simon Iſlip*, *Anno* 1471, and *William Caxton* was the firſt that practiſed it there, as *Stowe* in his *Survey of London* affirms."

(*To be continued.*)

Cardinal Bessarion,

AND THE INTRODUCTION OF THE PLATONIC PHILOSOPHY INTO ITALY.

(*From the German of Dr. Heinrich Ritter.**)

If Plethon had found no ſupport, his doctrines would hardly have made their way throughout the Weſt. His fundamental principles were only thrown out as hints, and, as ſuch, were not eaſy to be underſtood. The manner, too, in which he propounded them, was that of hoſtility againſt the Latins, and conſequently not adapted to win aſſent. The conſideration which h received as a Greek, found ſomewhat of drawback, in his caſe, from the oppoſi he encountered from other Greeks, ſuc Gennadius, Matthæus Camariota, and odore of Gaza, who took up arms for totle. Under theſe circumſtances, of great importance that another Cardinal Bessarion, a ſcholar o guiſhed reputation, and one of the promoters of the Greek literatur —a man, moreover, whoſe m character was well fitted to gai tions of men and win admitt opinions—attached himſelf to Plethon, and undertook to rend loſophy of Plato acceſſible to the Latins.

Beſſarion, a pupil of Plethon, was ſtill a young man when he attended the Council of Florence. When Plethon and Gennadius returned to Greece, he remained in Italy; and whereas Gennadius, vexed by the people, renounced the taſk of uniting the Greek and Roman Churches, Beſſarion did but attach himſelf the more cloſely to the Church of Rome. He was now elevated to the rank of cardinal, inveſted with other dignities and offices, and ſtood ſo high in general eſteem, that, upon the death of Pius II., a party of the cardinals even thought of raiſing him to the papal chair. He lived in the enjoyment of theſe honors till the year 1472; and was, all the time, the main ſupport of the fugitive Greeks, endeavoring to make their learning available, and their labors conducive to the common good. He was himſelf as familiarly ac ainted with the Latin language as with t and employed it in his theolo- ical writings. All this alify him for een the . at is con- phy, is his iſond (*Beſ- latonis*, libri work which, ary than of a ſo much the ng a knowledge Its object was ns; in addreſſing ceſſary to defend ection of him was ry, ſo that but few then, for the moſt anſlations. (*In Cal.* cates the main point the doctrines of Plato gives it its due impor- tance, w wever, bringing the two into ſharp oppo tion. Though himſelf greatly preferring Plato, yet he has no deſire to ſay any thing to the prejudice of Ariſtotle; nay, he even tranſlated that philoſopher's *Metaphyſics* into the Latin language. His thoughtful and candid temper loved to recognize truth wherever found, and looked upon error as a weakneſs that admitted of excuſe whenever it was not obſtinately perſiſted in. Moreover, he is ready to make conceſſions to the Latins, and would not willingly offend their prejudices. When he cannot help cenſuring Ariſtotle, the neceſſity of doing this ariſes

* Geſchichte der Philoſophie, von Dr. Heinrich Ritter. Neunter Theil.

High Dutch, and make the Town of Hærlem the birth place of this Noble Art. You may ſee what eſteem men do make of it, when they do ſo zealouſly ſtrive and contend for the original Invention of it. This Junius tells us in his Hiſtory of the Netherlands, that one *Lurence John*, a Burger of good Note and Quality of Hærlem, was the firſt Inventor of it, and ſaith that he made Letters firſt of the barks of Trees, which being ſet and ranked in order, and clapt with their heels upward upon paper, he made the firſt eſſay and experiment of this Art. At firſt he made but a line or two, then whole pages, and then books, but printed on one ſide only, which rudiments of the Art Junius ſaw in that Town. After this the ſaid Laurence made Types or characters of Tin, and brought the Art to further perfection daylie, but one *John Fauſtus* (*infauſtus* to him) whom he had e
Compoſitor, and who had now learn
rie, ſtole away by night, all the Lett
utenſils belonging to the Trade, an
with them to *Amſterdam* firſt, then
[Cologne] and laſty to *Mentz*, where
himſelf, and the firſt fruit and ſpe
Preſs there, was the DOCTRINAL of o
Gallus, which he printed *Annq Dom.*
far Junius from the relations of ſun
cient Burgomaſters of Hærlem.

"Hegenitz a Traveller ſaith, that
Laurence John is yet ſtanding in the
of Hærlem, with this Inſcription in g
over the door.

'MEMORIÆ SACRUM.

'Typographiæ Ars Artium Conſervat
hic primum inventa, circa An. 1440

'Vana quid Architypos & Præla (Mo
tas?
Harlemi Archetypas prælaque nota ſ
Extulit hic monſtrante Deo Laurenti
Diſſimulare virum hunc, diſſimulare

"So *Petrus Scriverius*, who calls i
præſidium & tutelam Muſarum, et omni
Joſeph Scaliger contends that the firſt p
upon wooden Tables, the Letters being cut or carved in them, and he ſaith, that he had ſeen *Horologium Beatæ Mariæ* (to wit) Our Ladies Hours, done upon parchment after ſuch a manner, in his anſwer againſt *Scioppius*, called *Confutatio Fabulæ Burdomanæ*. Yet let not the Germans or any others be too proud of this Invention, for the *Chinois* had ſuch an Art long before the Europeans ſaw or heard anything of it, as it is affirmed by *Parus Maffeus*, and ſundry others of his fellow Jeſuits who have travelled in that country. One *Nicol. Rigault* that had been of late years in that country affirms, that that nation had this art above 500 years ſince. But their printing and ours do very much differ from one another, for they do not print by compoſing of Letters, but as we uſe for Maps and ſuch pieces, they make for every leaf a board or table with characters on both ſides, which is more laborious, and leſs neat than the European way, as *Gonſalvo Mendoza*, a Spaniſh Frier, and others do affirm of it. Now if our Printing ſurpaſs for neatneſs and expedition, and is ſo far different from that of the *Chinois* as is before alledged, it is a ſigne that the Germans did not borrow from them this Art: ſo that the praiſe and commendation of this Invention remains to them whole and entire without diminution. Mrs. *Joan Elizabeth Weſtan* one of the Muſes of Eng-
tine Poem (among ſundry
ns) in the praiſe of this
e preſerver of all other

praiſe-worthy, ſo ſome
e to be remembered, eſ-
er Plantin, at *Antwerp*,
ot ſtick to call *Octavum*
h wonder of the world.
er the Gate is *Plantin's*
ze-ſtone, and of *Moret*
eſſor in the office, and
his Motto,

ANTIQUIS.'

ind near upon an hun-
two ſorts of Syriac, ten
, forty ſeven of Latine,
r Languages, with Mu-
y ſorts, and admirable
of books. Here that
King of Spain's Bible

ſays Scribanius, "that
floriſhed as printers.
d from Italy—the Fro-
nd the Stephenſes from France; but theſe are all eclipſed in the ſingle name of Plantin! If they were the *ſtars* of their own hemiſpheres, you, Plantin, are the *ſun*—not of Antwerp, nor of Belgium only—but of the world."]

"The firſt Printing Preſs in England was ſet up in Weſtminſter Abbey, by *Simon Iſlip*, *Anno* 1471, and *William Caxton* was the firſt that practiſed it there, as *Stowe* in his *Survey of London* affirms."

(*To be continued.*)

Cardinal Bessarion,

AND THE INTRODUCTION OF THE PLATONIC PHILOSOPHY INTO ITALY.

(*From the German of Dr. Heinrich Ritter.**)

If Plethon had found no ſupport, his doctrines would hardly have made their way throughout the Weſt. His fundamental principles were only thrown out as hints, and, as ſuch, were not eaſy to be underſtood. The manner, too, in which he propounded them, was that of hoſtility againſt the Latins, and conſequently not adapted to win aſſent. The conſideration which he received as a Greek, found ſomewhat of a drawback, in his caſe, from the oppoſition he encountered from other Greeks, ſuch as Gennadius, Matthæus Camariota, and Theodore of Gaza, who took up arms for Ariſtotle. Under theſe circumſtances, it was of great importance that another Greek, Cardinal Bessarion, a ſcholar of diſtinguiſhed reputation, and one of the principal promoters of the Greek literature in Italy —a man, moreover, whoſe mildneſs of character was well fitted to gain the affections of men and win admittance for his opinions—attached himſelf to the cauſe of Plethon, and undertook to render the philoſophy of Plato acceſſible to the Latins.

Beſſarion, a pupil of Plethon, was ſtill a young man when he attended the Council of Florence. When Plethon and Gennadius returned to Greece, he remained in Italy; and whereas Gennadius, vexed by the people, renounced the taſk of uniting the Greek and Roman Churches, Beſſarion did but attach himſelf the more cloſely to the Church of Rome. He was now elevated to the rank of cardinal, inveſted with other dignities and offices, and ſtood ſo high in general eſteem, that, upon the death of Pius II., a party of the cardinals even thought of raiſing him to the papal chair. He lived in the enjoyment of theſe honors till the year 1472; and was, all the time, the main ſupport of the fugitive Greeks, endeavoring to make their learning available, and their labors conducive to the common good. He was himſelf as familiarly acquainted with the Latin language as with the Greek, and employed it in his theological and philoſophical writings. All this could not but admirably qualify him for promoting the intercourſe between the Greek philoſophy and the Latin.

The only work of Beſſarion that is connected with the hiſtory of philoſophy, is his controverſy with George of Trebiſond (*Beſſarionis In Calumniatorum Platonis*, libri iv. Venet., 1516, folio); a work which, from being rather of a literary than of a philoſophical character, was ſo much the better adapted for introducing a knowledge of the Platonic philoſophy. Its object was the inſtruction of the Latins; in addreſſing whom, he thought it neceſſary to defend Plato, becauſe the recollection of him was obſcured in that country, ſo that but few poſſeſſed his works, and then, for the moſt part, only in Latin tranſlations. (*In Cal. Plat.* i. 1.) He indicates the main point of difference between the doctrines of Plato and Ariſtotle, and gives it its due importance, without, however, bringing the two into ſharp oppoſition. Though himſelf greatly preferring Plato, yet he has no deſire to ſay any thing to the prejudice of Ariſtotle; nay, he even tranſlated that philoſopher's *Metaphyſics* into the Latin language. His thoughtful and candid temper loved to recognize truth wherever found, and looked upon error as a weakneſs that admitted of excuſe whenever it was not obſtinately perſiſted in. Moreover, he is ready to make conceſſions to the Latins, and would not willingly offend their prejudices. When he cannot help cenſuring Ariſtotle, the neceſſity of doing this ariſes

* Geſchichte der Philoſophie, von Dr. Heinrich Ritter. Neunter Theil.

ſolely from the unſkilful compariſon which his opponent George *will* inſtitute between Ariſtotle and Plato. (*In Cal. Plat.* ii. 2.) He is penetrated with the deepeſt reverence for the old philoſophers; and it is his anxious endeavor to incite his contemporaries to learn of them. In a letter to Michael Apoſtolius, he ſays that Plato and Ariſtotle ought to be reverenced as heroes, in compariſon of whom the philoſophers of his day were but men and apes. He had heard, he ſays, with pain the charges which Plethon had brought againſt Ariſtotle (*Cf. In Cal. Plat.* ii. 2); he was not, however, at all diſpoſed to put either the Platonic philoſophy, with Plethon, or the Ariſtotelian, with George of Trebiſond, on an equality with the Chriſtian religion. Even though Plato made a nearer approach to the myſtery of the Trinity than Ariſtotle, yet neither of theſe philoſophers did actually reach it. (*In Cal. Plat.* ii. 4.) Conſequently, the doctrines of Plato do not entirely agree with Chriſtian truth. Moreover, Beſſarion is by no means diſpoſed to agree with him when he teaches the preexiſtence of ſouls, or ſpeaks of a plurality of gods, or of the ſoul of the world, *anima mundi*, or of the ſouls of the ſtars. (*Ib.* ii. 2.) It muſt, however, be allowed, he ſays, that there are many more points in which Ariſtotle requires correction; for that philoſopher conſiders the world to be eternal, and puts a limit to Providence, which he will not allow to extend beyond *ſublunary* things. (*Ib.* iii. 20–29.) Even on the ſubject of the immortality of the ſoul, the doctrine of Plato muſt be preferred to that of Ariſtotle, who uſed ambiguous language on this important point, which occaſioned a difference of opinion between his commentators, Alexander and Averrhoes.

So clear and equitable a compariſon between the diſtinctive doctrines of Ariſtotle and Plato, was undoubtedly a meritorious ſervice for the age in which it was publiſhed, though it is only in a leſs degree that it can command our attention at the preſent day. It will be enough to make ſome general remarks upon the nature and tendency of the conteſt, and upon the impreſſion which it could not fail to make upon Beſſarion's contemporaries. Our cleareſt knowledge of this is derived from the principal point of diſpute, as ſtated by Plethon, who charged Ariſtotle with confining and obſcuring the notion of Divine Providence, for the purpoſe of teaching, in oppoſition to it, a phyſical doctrine, which attributed to Nature an independent activity, unaccompanied, however, with a conſciouſneſs of its own aims. It was about this point that the conteſt between George of Trebiſond and Beſſarion originally turned, though other points were afterward brought into the diſpute. Beſſarion ſhows, in his expoſition of Plato's doctrine, that that philoſopher proceeds from the thought that a general Spirit penetrates through the whole of Nature, and produces all her works, ſo that the aims of Nature are not prompted by herſelf, but only obey the will of the univerſal Spirit. (*In Cal. Plat.* vi. 2.) He points out the connection between this doctrine and that of *Ideas*. But he manages to repreſent the doctrine of Ariſtotle in far milder terms than Plethon. When that philoſopher maintains that Nature produces objects without intention, he does not mean (ſays Beſſarion) to deny by this that a higher Spirit places in Nature the ends ſhe is to purſue, which ſhe accompliſhes as an *inſtrument*, incapable of any motion in which ſhe is not paſſive. Hence there is not, he argues, any eſſential difference here between the two philoſophers; but the language of Ariſtotle is that of a phyſical philoſopher, who, looking only at the proximate cauſes of things, carefully abſtains from thinking of the *firſt* and *immaterial cauſe*, that, as his manner is, he may keep diſtinct the inveſtigations that belong to different ſciences; whereas

Plato, conſidering that it is only by its connection with the higher ſcience that the lower is perfected, acts under this perſuaſion, and never leaves the Divine Cauſe out of ſight when he treats of Nature. In this way the Providence of God, which rules over all, is undoubtedly, he ſays, placed in a fuller light, and it is more ſatisfactorily ſhown how every thing happens of neceſſity, and yet no violence is done to our freedom of will, becauſe we bear about in ourſelves the Spirit which is the cauſe of all our actions. Only the doctrine of Ariſtotle, that the ſoul is a blank tablet, is not to be reconciled with this doctrine of man's freedom. Still, however, there is, he ſays, another way of conſidering the matter. Nature, in conformity with the uſual method of her operations, produces every thing according to certain degrees; ſo that a connected chain of cauſes extends from below upward, as well as downward from above. As, therefore, our being may be received from above, ſo, on the other hand, our knowledge, may be referred back from the lower cauſes to the higher cauſe. It is in this way, then, that Ariſtotle proceeds (according to Beſſarion) in his *Phyſics*, and endeavors to give us complete information about the firſt cauſe by beginning with the lower cauſes. In this ſenſe, Beſſarion not only defends even the polytheiſm of the old philoſophers, but does not ſhrink from employing expreſſions derived from it himſelf. He finds it quite conſiſtent with the natural method of ſpeculation purſued by the old philoſophers. Nature, he obſerves, ſhows us that every thing in the lower world is produced by *mediate* cauſes; this may, indeed, be called a *creation*, only we muſt not forget that the higheſt, God, employs all intermediate and natural cauſes unconditionally as his inſtruments.

This compariſon of Plato with Ariſtotle undoubtedly exerciſed great influence upon the uſe that was afterward made of the doctrines of thoſe philoſophers. Ariſtotle became an admitted leader in Phyſics; and the examination of his writings, which, in the hand of theologians, had up to that time been directed principally to his Metaphyſics, was now turned principally to his phyſical works, philoſophers and phyſicians vying with each other in the explanation of this portion of his writings. On the other hand, Plato was henceforth preferred by ſuch as were more inclined toward Theology. The Ariſtotelian Philoſophy was no longer believed to have reached the higheſt point to which natural powers could attain in the way of knowing God; a feeling now became general, that Plato was the more profound theologian. Beſides this, men began to diſtruſt the expoſitions of Arabian interpreters, and to call in the aſſiſtance of the Greek commentators, eſpecially of Alexander of Aphrodiſias. Little, it is true, was gained by this change in the way of original inveſtigation; nothing more had been ſecured than new helps, and all depended on what uſe would be made of them by the Latins themſelves.

Henry Francisco.

In **Philobiblion** No. VII., p. 166, your correſpondent C. M. aſks for ſome additional information concerning Henry Francisco, "a Frenchman who reſided (in 1822) two miles from Whitehall, on the Salem road to Albany, in the ſtate of New York, and who was believed to be one hundred and thirty-four years old." The following account of this ſingular old man is taken from the *Monthly Magazine* for 1822, vol. liii. p. 6. It is ſaid to have been written by Dr. Silliman, and is perhaps the only diſtinct record that has been preſerved of this modern Methuſelah.

R. W.

Albany.

"Two miles from Whitehall, on the Salem road to Albany, in the ſtate of New York, lives Henry Franciſco, a native of France, and of a place which he pronounced *Eſſex*. He believes himſelf to be one hundred and thirty-four years old, and the country around believe him to be of this great age. When we arrived at his reſidence (a plain farmer's houſe, not painted, rather out of repair, and much open to the wind), he was up ſtairs, at his daily work, of ſpooling and winding yarn. This occupation is auxiliary to that of his wife, who is a weaver, and, although more than eighty years old, ſhe weaves ſix yards a day, and the old man can ſupply her with more yarn than ſhe can weave. Suppoſing he muſt be very feeble, we offered to go up ſtairs to him; but he ſoon came down, walking ſomewhat ſtooping, and ſupported by a ſtaff, but with leſs apparent inconvenience than moſt perſons exhibit at eighty-five or ninety. His ſtature is of the middle ſize, and, although his perſon is rather delicate and ſlender, he ſtoops but little, even when unſupported. His complexion is very fair and delicate, and his expreſſion bright, cheerful, and intelligent; his features are handſome, and conſidering that they have endured through one-third part of a ſecond century, they are regular, comely, and wonderfully undisfigured by the hand of time; his eyes are of a lively blue; his profile is Grecian, and very fine; his head is completely covered with the moſt beautiful and delicate white locks imaginable; they are ſo long and abundant as to fall gracefully from the crown of his head, parting regularly from a central point, and reaching down to his ſhoulders; his hair is perfectly ſnow white, except where it is thick in his neck; when parted there, it ſhews ſome few dark ſhades, the remnants of a former century.

"He ſtill retains the front teeth of his upper jaw; his mouth is not fallen in, like that of old people generally, and his lips, particularly, are like thoſe of middle life; his voice is ſtrong and ſweet toned, although a little tremulous; his hearing very little impaired, ſo that a voice of uſual ſtrength, with diſtinct articulation, enables him to underſtand; his eye-ſight is ſufficient for his work, and he diſtinguiſhes large print, ſuch as the title-page of the Bible, without glaſſes; his health is good, and has always been ſo, except that he has now a cough and expectoration.

"He informed us that his father, driven out of France by religious perſecution, fled to Amſterdam; by his account it muſt have been on account of the perſecutions of the French Proteſtants, or Huguenots, in the latter part of the reign of Louis XIV. At Amſterdam, his father married his mother, a Dutch woman, five years before he was born, and before that event returned with her into France. When he was five years old, his father again fled on account of 'de religion,' as he expreſſed it (for his language, although very intelligible Engliſh, is marked by French peculiarities). He ſays he well remembers their flight, and that it was in the winter; for he recollects, that as they were deſcending a hill which was covered with ſnow, he cried out to his father, 'O fader, do go back and get my little carriole' (a little boy's ſliding ſledge, or ſleigh).

"From theſe dates we are enabled to fix the time of his birth, provided he is correct in the main fact, for he ſays he was preſent at Queen Anne's coronation, and was then ſixteen years old, the 31ſt day of May, old ſtyle. His father, as he aſſerts, after his return from Holland, had again been driven from France by perſecution, and the ſecond time took refuge in Holland, and afterwards in England, where he reſided with his family at the time of the coronation of Queen Anne, in 1702. This makes Franciſco to have been born in 1686; to have been expelled from France in 1691,

and therefore to have completed his hundred and thirty-third year on the 11th of June, 1820; of courſe he was then more than three months advanced in his hundred and thirty-fourth year. It is notorious, that about this time multitudes of French Proteſtants fled on account of the perſecutions of Louis XIV., reſulting from the revocation of the edict of Nantz, which occurred October 12, 1685, and, notwithſtanding the guards upon the frontiers, and other meaſures of precaution or rigor, to prevent emigration, it is well known that for many years multitudes continued to make their eſcape, and that thus Louis loſt ſix hundred thouſand of his beſt and moſt uſeful ſubjects. I aſked Francisco if he ſaw Queen Anne crowned; he replied, with great animation, and with an elevated voice, 'Ah! dat I did, and a fine-looking woman ſhe was, too, as any dat you will ſee now-a-days.'*

"He ſaid he fought in all Queen Anne's wars, and was at many battles, and under many commanders, but his memory fails, and he cannot remember their names, except the Duke of Marlborough, who was one of them.

"He has been much cut up by wounds, which he ſhewed us, but cannot always give a very diſtinct account of his warfare.

"He came out, with his father, from England, to New York, probably early in the laſt century, but cannot remember the date.

"He ſaid, pathetically, when preſſed for accounts of his military experience: 'O, I was in all Queen Anne's wars; I was at Niagara, at Oſwego, on the Ohio (in Braddock's defeat, in 1755, where he was wounded). I was carried priſoner to Quebec (in the revolutionary war, when he muſt have been at leaſt ninety years old). I fight in all ſorts of wars all my life; I ſee dreadful trouble; and den to have dem, we tought our friends, turn tories; and the Britiſh too, and fight againſt ourſelves; O, dat was de worſt of all.'

"He here ſeemed much affected, and almoſt too full for utterance. It ſeems that during the revolutionary war, he kept a tavern at Fort Edward, and he lamented, in a very animated manner, that the tories burnt his houſe and barn, and four hundred buſhels of grain. This, his wife ſaid, was the ſame year that Miſs M'Crea was murdered.

"He has had two wives, and twenty-one children; the youngeſt child is the daughter in whoſe houſe he now lives, and ſhe is fifty-two years old; of courſe he was eighty-two when ſhe was born. They ſuppoſe ſeveral of the older children are ſtill living, at a very advanced age, beyond the Ohio, but they have not heard of them in ſeveral years. The family were neighbors to the family of Miſs M'Crea, and were acquainted with the circumſtances of her tragical death. They ſaid that the lover, Mr. Jones, at firſt vowed vengeance againſt the Indians, but, on counting the coſt, wiſely gave it up.

"Henry Franciſco has been, all his life, a very active and energetic, although not a ſtout-framed man. He was formerly fond of ſpirits, and did for a certain period drink more than was proper, but that habit appears to have been long abandoned.

"In other reſpects he has been remarkably abſtemious, eating but little, and particularly abſtaining almoſt entirely from animal food; his favorite articles being tea, bread and butter, and baked apples. His wife ſaid, that after ſuch a breakfaſt, he would go out and work till noon; then dine upon the ſame, if he could get it, and then take the ſame at night; and particularly, that he always drank tea whenever he

* For an unlettered man, he has very few *Gallic* peculiarities, and thoſe the common ones, ſuch as *d* for *th*, &c.

could obtain it, three cups at a time, three times a day.

"The old man manifested a good deal of feeling, and even of tenderness, which increased as we treated him with respect and kindness; he often shed tears, and particularly when, on coming away, we gave him money: he looked up to heaven, and fervently thanked God, but did not thank us; he however pressed our hands very warmly, wept, and wished us every blessing, and expressed something serious with respect to our meeting in the next world. He appeared to have religious impressions on his mind, notwithstanding his pretty frequent exclamations, when animated, of 'Good God! O my God!' which appeared, however, not to be used in levity, and were probably acquired in childhood, from the almost colloquial 'Mon Dieu,' &c., of the French. The oldest people in the vicinity remember Francisco as being always, from their earliest recollection, much older than themselves; and a Mr. Fuller, who recently died here, between eighty and ninety years of age, thought Francisco was one hundred and forty.

"On the whole, although the evidence rests, in a degree, on his own credibility, still, as many things corroborate it, and as his character appears remarkably sincere, guileless, and affectionate, I am inclined to believe that he is as old as he is stated to be. He is really a most remarkable and interesting old man; there is nothing, either in his person or dress, of the negligence and squalidness of extreme age, especially when not in elevated circumstances; on the contrary, he is agreeable and attractive, and, were he dressed in a superior manner, and placed in a handsome and well-furnished apartment, he would be a most beautiful old man.

"Little could I have expected to converse and shake hands with a man who has been a soldier in most of the wars of this country for one hundred years; who, more than a century ago, fought under Marlborough, in the wars of Queen Anne, and who (already grown up to manhood) saw her crowned *one hundred and seventeen years since;* who, one hundred and twenty-eight years ago, and, *in the century before the last*, was driven from France by the proud, magnificent, and intolerant Louis XIV.; and who has lived A FORTY-FOURTH PART OF ALL THE TIME THAT THE HUMAN RACE HAVE OCCUPIED THIS GLOBE!

"What an interview! It is like seeing one come back from the dead, to relate the events of centuries now swallowed up in the abyss of time! Except his cough, which they told us had not been of long standing, we saw nothing in Francisco's appearance that might indicate a speedy dissolution, and he seemed to have sufficient mental and bodily powers to endure for years yet to come."

Miscellaneous Items.

A

Literal Reprint

Of The

Bay Psalm Book

Being The

Earliest New England Version

Of The

Psalms

And The

First Book Printed in America

[Fifty Copies for Subscribers]

Cambridge

Printed for Charles B. Richardson

New York

1862. 12mo, pp. vii. 295.

(Original Title-page.)

THE

VVHOLE

BOOKE OF PSALMES

Faithfully

TRANSLATED *into* ENGLISH

Metre.

Whereunto is prefixed a difcourfe declaring not only the lawfullnefs, but alfo the neceffity of the heavenly Ordinance of finging Scripture Pfalmes in the Churches of God.

Coll. III.

Let the word of God dwell plenteoufly in you, in all wifdome, teaching and exhorting one another in Pfalmes, Himnes, and fpirituall Songs, finging to the Lord with grace in your hearts.

Iames V.

If any be afflicted, let him pray, and if any be merry let him fing pfalmes.

Imprinted

1640

The original work, of which this volume is an elegant and faithful reprint, has "the *honor*," according to the Rev. Thomas Prince, "of being the *firft* book printed in North America." As the original edition undoubtedly was fmall, copies of it have in confequence become exceffively rare. Indeed, it is faid that only four copies of the firft impreffion are known to exift; one of which, in the library of the late Edward A. Crowninfhield, of Bofton, was fold in 1859 for feven hundred and eighty-fix dollars. This, however, muft be confidered an extremely moderate price, if we may believe Mr. Henry G. Bohn, who ftates, in Part VII. of his new edition of *Lowndes's Manual* (page 1999), that "*this volume would, at an auction in America, produce from four to fix thoufand dollars*"!!! Confidering the fact that Mr. Bohn has had only about "fifty years' active experience as a bookfeller and bibliographer," it may not be, perhaps, improper to fuggeft that there is a very flight poffibility of his being miftaken in his eftimate of the pecuniary value of this "moft rare and moft precious" relic of Puritan barbarifm.

If, however, we may accept Mr. Bohn's fhrewd ftatement as unimpeachable *truth*, how ferene and fweet fhould be the bibliographical ecftafies of the intelligent and fortunate purchafer of the Crowninfhield copy of *The Bay Pfalm Book*, for the mere wafte-paper price of feven hundred and eighty-fix dollars!

——"O te, Bolane, cerebri
Felicem!"

The early hiftory of this remarkable verfion of the "*Pfalmes in meetre*" is thus related by Cotton Mather, *Magnalia*, vol. i. p. 407:

"About the year 1639, the New-Englifh reformers, confidering that their churches enjoyed the other ordinances of Heaven in their fcriptural purity, were willing that the ordinance of 'The finging of pfalms,' fhould be reftored among them unto a fhare in that *purity*. Though they bleffed God for the religious endeavours of them who tranflated the Pfalms into the *meetre* ufually annexed at the end of the Bible, yet they beheld in the tranflation fo many *detractions* from, *additions* to, and *variations* of, not only the text, but the very *fenfe* of the pfalmift, that it was an offence unto

them. Resolving then upon a new translation, the chief divines in the country took each of them a portion to be translated; among whom were Mr. Welds and Mr. Eliot of Roxbury, and Mr. Mather of Dorchester. These, like the rest, were of so different a *genius* for their poetry, that Mr. Shepard, of Cambridge, on the occasion addressed them to this purpose:

'You Roxb'ry poets, keep clear of the crime
Of missing to give us very good rhime.
And you of Dorchester, your verses lengthen,
But with the text's own words, you will them strengthen.'

The psalms thus turned into *meetre* were printed at Cambridge, in the year 1640" [by *Stephen Daye*].

After a period of little more than two centuries, a *fac-simile* reprint of this curious translation has been made with eminent propriety and success, at Cambridge, by Mr. Houghton, one of the most intelligent and skilful printers in this country, for Mr. Charles B. Richardson, an enterprising publisher and bookseller of this city. The edition, strictly limited to *fifty copies*, was prepared under the auspices of several distinguished gentlemen of New England, and was published at a subscription price of ten dollars each copy. As the entire edition was taken by the subscribers, twenty and even as high as thirty dollars have recently been offered for a single copy of it.

The following selection from this extraordinary version of the Psalms may serve as an interesting specimen of the translators' "genius for poetry," and is also curious for its apparently prophetic relevancy to the present disordered and "troublous times:"

Psalme 83.

A psalme or song of Asaph.

O God, doe not thou silence keep:
o doe not thou refraine
thy selfe from speaking, & o God,
doe not thou dumbe remaine.

2 For loe, thine enemies that be
doe rage tumultuously:
& they that haters be of thee
have lift the head on hye.

3 Against those that thy people be
they crafty counsell take;
also against thy hidden ones
they consultation make.

4 They sayd, lest they a nation be,
let's cut them downe therefore,
that in remembrance Isr'els name
may not be any more.

5 For they together taken have
counsell with one consent,
and in confederation
against thee they are bent.

6 The tabernacles of Edom
and of the Ishmaelites:
the people of the Haggarens
& of the Moabites.

7 The men of Gebal, with Ammon,
and Amaleck conspire,
the Philistims, with them that be
inhabitants of Tyre.

8 Assyria moreover is
conjoyned unto them;
& help they have administred
unto Lots childerren.

(2)

9 As thou didst to the Middianites,
so to them be it done:
as unto Sisera & Iabin
at the Brook of Kison

10 Who neere to Endor suddenly
were quite discomfited:
who also did become as dung
that on the earth is *spred*.

11 Like unto Oreb, & like Zeeb
make thou their Nobles fall,
yea, as Zeba & Zalmunna
make thou their Princes all.

12 Who sayd, for our possession
Gods houses let us take.

13 My God, thou like a wheel, like stravv
before the winde them make.

14 As fire doth burne a wood, & as
the flame sets hills on fire;

15 So with thy tempest them pursue,
& fright them in thine ire.

16 Doe thou their faces all fill full
of ignominious shame:
that so they may o Lord, be made
to seek after thy name.

17 Confounded let them ever be,
and terriblie troubled:
yea, let them be put unto ſhame,
and bee extinguiſhed.
18 That men may know; that thou whoſe name
IEHOVAH is only,
art over all the earth throughout
advanced the moſt high.

"An Vnkehorne Letter."

The following curious ſpecimen of the art of letter-writing in the ſixteenth century is copied from Thomas Wilson's Arte of Rhetorique, *for the uſe of all ſuche as are ſtudious of Eloquence.* (Sm. 4to, black letter, London, M.D.LIII., fol. 87, 88.)

"Ponderyng, expendyng, and reuolutyng with my ſelf your ingent affabilitee, and ingenious capacitee, for mundane affaires, I cannot but celebrate and extolle your magnificall dexteritee, aboue all other. For how could you haue adepted ſuche illuſtrate perogatiue, and dominicall ſuperioritee, if the fecunditee of your ingenie had not been ſo fertile, and wounderfull pregnaunt? Now therefore beeyng accerſited to ſuche ſplendent renoume, and dignitee ſplendidious, I doubt not but you will adiuuate ſuche poore adnichilate orphanes as whilome ware condiſciples with you, and of antique familiaritie in Lincolne ſhire. Among whom I beeying a Scholaſticall panion, obteſtate your ſublimitee to extolle myne infirmitee. There is a ſacerdotall dignitee in my natiue countrey, contiguate to me, where I now contemplate, whiche your worſhipfull benignitee, could ſone impetrate for me, if it would like you to extend your ſcedules, and collaude me in them to the right honorable lorde Chauncellor, or rather Archigrammatian of Englande. You knowe my literature, you knowe my paſtorall promocion, I obteſtate your clemencie to inuigilate thus muche for me, accordyng to my confidence, and as you knowe my condigne merites, for ſuche a compendious liuyng. But now I relinquiſhe to fatigate your intelligence with any more friuolous verboſitie, and therefore he that rules the climates be euermore your beautreux, your fortreſſe, and your bulwarke. Amen."

Notes and Queries.

HENRY FRANCISCO.

(*Philobiblion No. VII., p.* 166.)

A late number of **The Philobiblion** contains an extract from a French publication reſpecting Henry Franciſco, who died near the head of Lake Champlain, about forty years ſince, at the advanced age of one hundred and thirty-five. The inquiry of your correſpondent for further information reſpecting this individual can be anſwered by reference to page 183 of the ſecond edition of Silliman's *Tour from Hartford to Quebec*, in 1819. It is probable that the French notice was taken from Profeſſor Silliman's, which is very intereſting.

G. R. B.

QUOTATION WANTED.

I have ſeen ſomewhere the following noble paſſage aſcribed to Lord Bacon; but I have not been able to find it in his works. I ſhall be greatly obliged if you, or any of your correſpondents, will pleaſe inform me where it may be found. G. W. L.

New Haven.

"We, for our part at leaſt, overcome by the eternal love of Truth, have committed ourſelves to uncertain, ſteep, and deſert tracks, and truſting and relying on divine affiſtance, have borne up our mind againſt the violence of opinions, drawn up as it were in battle array, againſt our own inter-

nal doubts and ſcruples, againſt the miſts and clouds of Nature, and againſt fancies flitting on all ſides around us; that we might at length collect ſome more truſtworthy and certain indications for the living and poſterity."

[G. W. L. will find the paſſage in Lord Bacon's Preface to the *Novum Organum*. See Bacon's Works, vol. xiv. p. 10, Montagu's edition, London (Pickering), 1831.]

T. HESHUSIUS, SEXCENTI ERRORE, &c.

Mr. Henry G. Bohn, in his new edition of *Lowndes's Manual* (Part VII. p. 1787), ſtates in a note on the Catalogue of the Library of Dr. Samuel Parr, that "a few copies, not more than ſix, have ſeveral leaves afterwards cancelled, on account of paſſages thought by Dr. Parr's executors to be improper. Among the cancelled paſſages were theſe: at page 55, a note appended to 'HESHUSIUS T. *Sexcenti Errore pleni Blaſphemiis*, &c.' 'Dr. Parr read this book carefully. He found in it often what ſeemed to him errors of the Church of Rome, but no one doctrine he would venture to call blaſphemous. In the late controverſy with the Romaniſts, he was ſhocked to find this word in the writings of Engliſh Proteſtants; and he would ſet a mark of the very ſtrongeſt reprobation upon the word as applied by Barrington, the contemptible Biſhop of Durham, to the ſacramental tenets of the Romaniſts.—S. P.'" At page 486, after '*Fenwick's Obſervations*,' &c., the paſſage within brackets: 'I hold with the utmoſt confidence that Elizabeth Fenning was innocent, [and that the infernal malignity of her murderer is recorded for his puniſhment in a future world. He died of a debauch, when he ought to have died by the halter], &c.—S. P.'"

My object, in copying theſe curious notes, is to elicit, if poſſible, ſome further information concerning the books to which they were appended. An anſwer, pointing out where ſuch information may be found, will very much oblige E. C. H.

Meſſrs. PHILES & Co. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of *The Paradiſe of Dayntie Deviſes*. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges' as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of art, upon India paper, and is limited to 500 copies, as follows:

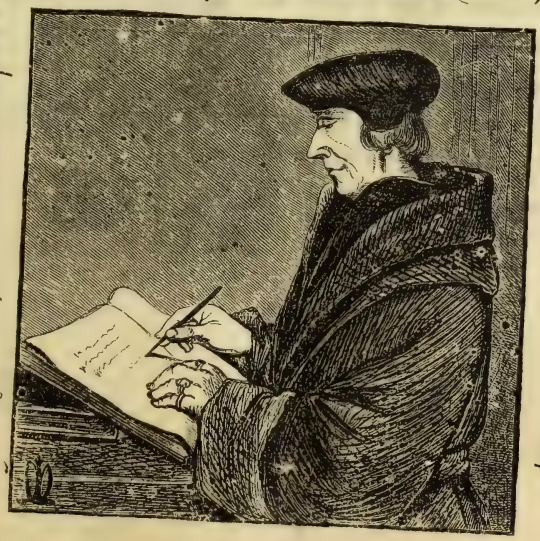
400 on ſmall paper, at $2.00 each.
100 on large paper, at 4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies. Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of old Engliſh poetry. The next volume in the ſeries will be "ENGLAND'S HELICON."

The Philobiblion

A Monthly Catalogue and Literary Journal

Græcos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

Contents of Number IX.

I. Autograph Letters, from the Portfolio of a Bookworm. (*Continued.*) 193

II. Books and Libraries in the Middle Ages. 197

III. Trollope's North America. 203

IV. Jarvis the Painter. 204

V. De L'Abvs des Nvditez de Gorge. 207

VI. Miscellaneous Items: 210

An Ancient Manuſcript. Extraordinary Love-Letter, addreſſed to a Lady of Malden, in 1644. Zöotomia, or Obſervations on the Preſent Manners of the Engliſh, &c. Notice of Dibdin by Baron de Reiffenberg.

VII. Notes and Queries: 213

Impious Books written by the Poet Chriſtopher Marlow. T. Heſhuſius. Paradiſe of Dayntie Deviſes.

VIII. Catalogue.

C. A. ALVORD, PRINTER.

August, 1862. **The Philobiblion.** *Number* 9.

Autograph Letters,

FROM THE PORTFOLIO OF A BOOKWORM.

(*Continued from No. VIII., p.* 173.)

THE next letter, in point of time, bears the honored ſignature of William Cowper. It was written at Weſton, in one of his comparatively happy periods, juſt as his long taſk, the tranſlation of Homer, was drawing to a cloſe; and is addreſſed—

"LADY HESKETH,
NEW NORFOLK STREET
GROSVENOR SQUARE
LONDON."

I ſhall not affront the memories of Cowper's readers by telling them who Lady Heſketh was; but Mrs. Bodham being leſs known, it may not be amiſs to remind them that ſhe was his couſin, and that it is to her they owe one of his moſt beautiful poems, certainly his moſt touching one—*On the Receipt of my Mother's Picture.* She was his favorite couſin in his early days—his "deareſt Roſe;" though why he called her Roſe, none of his biographers can imagine, her name being Ann. The terrible cloud which darkened the firſt years of his manhood ſeems to have broken up their acquaintance, which was not renewed till the winter of 1790, when ſhe ſent him his mother's portrait from Norfolk, where her huſband had a country ſeat—Ludham Hall, if I remember rightly—to which ſhe invited him.

"THE LODGE
"*June* 28. 1790

"MY DEAREST COZ—

"I write now merely to tell you that the Tea came ſafe and is excellent, for which you have my beſt thanks—and to entreat you to ſend forthwith either in a Bank note or Draft on your own Bank the money that you have in hand for me. It is the ſeaſon of payment of ſervants wages, and we are liable alſo, or ſhall be ſhortly, to ſome demands of Rent, which will make the receipt of ſaid money very convenient.

"We proceed much at the uſual rate, only Mrs Unwins conſtant pain in her ſide has at laſt produced a tumour on that part which diſtreſſes me more than it does her. Knowing neither the cauſe, nor in what it is likely to terminate, I can not but be very uneaſy about it. It has but lately appeared; as ſhe deſcribes it, is of half a hand's breadth in dimenſion, and projects to about a hand's thickneſs. If you ſhould happen to ſee your ſkillful apothecary whoſe name I cannot now recover, but whom Mr Roſe conſulted, I ſhould be glad if you would aſk his opinion. In the meantime I ſhall take the firſt opportunity to conſult Mr Gregſon.

"I expect to ſee ſhortly Mrs Bodham here and her huſband. If they come, which depends on the recovery of a relation of theirs at preſent very much indiſpoſed, they will ſtay, I imagine, a parſons' week, that is to ſay about a fortnight, and no longer. September in the meantime will be approaching and will arrive welcome, moſt welcome to us, becauſe it promiſes to bring you with it. I dream'd laſt night that you are at Bath. Your next will inform me whether this is true or falſe. My dream was owing perhaps merely to your longer ſilence than uſual, for which not knowing how to account while I am waking, I endeavoured to ſolve the difficulty in my ſleep.

"Adieu! Let me hear from thee, and believe me, as I know thou do'ſt, with Mrs Unwins affectionate comp^ts

"Ever Thine

"Wm Cowper

"The ſwelling is under the ribs at the ſide of the ſtomach, on the right."

The day after he wrote this letter to Lady Heſketh, Cowper addreſſed a ſhort epiſtle to Mrs. Bodham, in which he expreſſed his obligations to her huſband for accepting his invitation to Weſton, and promiſed to receive him with open arms, "becauſe he is your huſband, and loves you dearly." On the 7th of July, he wrote Lady Heſketh again, ſtill in relation to Mrs. Unwin's diſorder: "Mrs Unwin has made known her whole caſe to Mr Gregſon, whoſe opinion of it has been very conſolatory to me: he ſays indeed it is a caſe perfectly out of reach of all phyſical aid, but at the ſame time not at all dangerous."

A round of very red ſealing-wax, about the ſize of an Engliſh penny, diſtinguiſhes the next letter, which is addreſſed to "Mrs Chandler, Glouceſter." Who Mrs. Chandler was I know not, except that ſhe was a friend of Maria Edgeworth, whoſe running, womanly hand gambols merrily over the page before me. The Mrs. Day of whom ſhe ſpeaks was the widow of Thomas Day, the eccentric author of *Sandford and Merton*, who had a fancy for educating young girls for the expreſs purpoſe of marrying him, to which, when old enough to know their own inclinations, they were decidedly averse. He was killed by a fall from his horſe, in the autumn of 1789. "My mother" was Mr. Edgeworth's third wife Elizabeth, the ſiſter of his ſecond wife Honoria, *née* Honoria Sneyd, for whom, according to Miſs Seward, Major André cheriſhed an unfortunate attachment. Maria, by-the-way, was the daughter of her father's firſt wife, Miſs Elers, whom he married in his nineteenth year, at Gretna Green. She was now in her twenty-ſixth year—a light-hearted, clever creature, not yet known as an authoreſs—her firſt work, a *Treatiſe on Practical Education*, written in conjunction with her father, appearing in 1798.

"*March* 15*th* '92

"Princes place

"'Tuck up your robes and buſkin ſoon' for we are all impatient for you to come back to us; And if (God help our ſelfiſh Natures!) It will give you any pleaſure to know that your friends feel *pain* in your abſence you may enjoy that pleaſure—The want of your kindneſs & chearful temper will always be felt by any one who has lived with you And it is a comfortable thing, Is it not? to be tolerably certain that people will feel uncomfortable when you go away?— My Mother and Siſters deſire me to tell you—

"—But firſt do you like a compliment in profile or in full front— I have no objection to a *full front* myſelf And as I can't draw a profile, there are two reaſons why I muſt tell you my mother and ſiſters

meſſage juſt as it came freſh from their lips or rather freſh from their hearts—

"'Do tell Mrs Chandler we think her 'very agreeable and order her to come 'back again directly' *So 'Tuck up your robes and buſkin ſoon'* &c

"My Mother has had a terrible tooth ach for ſeveral days & has been really very ill with a feveriſh complaint— Lovell I think much better than when you ſaw him — But come & look for yourſelf— If I tell you everything you'll have no curioſity left— And what's a woman without curioſity— Not that I believe our unfortunate, aſperſed Sex have one grain more native curioſity in their compoſition than thoſe wiſe Frowners y'clept Philoſophers who when their nettle porridge perchance be not made to their liking or when ſome other ſad grievance puts them out of conceit with this world & all that it contains turn to us poor Women & ſhutting one of their auguſt eyes, pore with the other through a huge Magnifying glaſs at our faults—pretty ſpecks! our faults are at worſt! if they would but ſee them in a proper light—

"We have been with Mrs Day very often & I need not tell you are extremely pleaſed intereſted & entertained by her converſation— Come you too & let us have more *Talk* as Dr. Johnſon calls it who by the by loved *Talk* as well as the beſt of us— and pray bring Miſs C. with you for there is a rumor that ſhe will come & if you diſappoint us Woe be to you!— In the meantime tell her I am much obliged by her polite letter & much flattered by the fine things ſhe ſays— Adieu Dear Mrs C: old & young ſick and well, ſad & merry deſire to be affectionately remembered to you— And amongſt the *merry* ones I am & hope long to continue

"truly Yours
"Maria Edgeworth

"My Father & Mother join with me in beſt Reſpects to Mr Chandler—"

This muſt ſuffice as a ſpecimen of my laſt-century MSS. Not that the ſtock is by any means exhauſted; for I have, among relics, a letter and a ſong of Burns's, a letter of Charlotte Smith's, the poeteſs, and a leaf of Southey's *Joan of Arc*, with any number of books that belonged to famous Engliſh authors—Pope, Churchill, Goldſmith, Warton, Maſon, Gray (the Gray is ſuperb—a large quarto of early Aſiatic voyages, containing between ſix and ſeven hundred very learned and curious annotations); of theſe, however, I muſt not ſpeak at preſent.

Paſſing over letters by Godwin, Gifford, Hook, and "ſuch ſmall deer," I come to one with a black ſeal. The wax has not taken ſharply, but as far as I can make it out, it contains the impreſſion of ſome mythological figure, apparently a Hindoo goddeſs, rampant on a barge, or boat, with a peacock's tail, and a dagger in her hand. Under this black ſeal is the addreſs:

"W. Godwin, Esq
112 Great Russell str
London."

The poſt-mark is "Marlow, Nov 19 1816." A few days before (on the 9th of November), the wife of the writer—the poet Shelley—committed ſuicide, by drowning: hence the black ſeal. The Mary mentioned at the cloſe was, of courſe, Mary Godwin, with whom he was then living, and whom he ſhortly afterward married (December 30th, 1816):

"Marlow, *Wednesday morning.*

"My dear Sir

"In the legend of St. Columbanus, we are told that he performed a miracle by hanging his garment on a ſunbeam.

"—I, too, have tried to diſcover a ray of light to faſten hope on it. The caſualties of this world come on like waves one ſucceeding the other— We may eſcape the heavy roll of the mighty ocean & be wrecked in the ſtill ſmooth waters of the land-locked bay— We dread the ſtorm & the hurricane & forget how many have periſhed within ſight of ſhore— However, the human mind may have a natural deſire to blot out from memory objects that are hopeleſs—oblivion does not always deſcend upon the ſorrowing ſoul— How much in every man's heart dies away unuttered?— How many chords of the lyre in the poet's heart have been dumb in the world's ear?— I am bowed down with grief—though relieved of part of the load which the ſad event has brought upon me —yet ſufficient anxiety remains in my mind to give me ample ſubject for thought & ſorrowful meditation.—With how many garlands we can beautify the tomb. If we begin betimes we can learn to make the proſpect of the grave the moſt ſeductive of human viſions—by little & little we hive therein all the moſt pleaſing of our dreams— Surely if any ſpot in the world be ſacred, it is that in which grief ceaſes, and from which, if the voice within our hearts mocks us not with an everlaſting lie, we ſpring upon the untiring wings of a pangleſs & ſeraphic life—thoſe whom we loved around —our nature, univerſal intelligence; our atmoſphere, eternal love.— Mary ſends kiſſes—Believe me ever yours

"P B Shelley."

From this mournful rhapſody to the light epiſtle which follows—or rather fragment of an epiſtle, for I am ſorry to ſay it is no more—the tranſition is eaſy—merely from Shelley to Keats. The firſt half of the ſheet being loſt, the date muſt be conjectured from what remains. I place it in December, 1819, or January, 1820, at which time George Keats was in England, on a ſhort viſit from America, where he had left his young wife, to whom the letter was written:

"*Friday, 27th.* I wiſh you would call me names: I deſerve them ſo much. I have only written two ſheets for you, to carry by George, and thoſe I forgot to bring to town and have therefore to forward them to Liverpool. George went this morning at 6 o'clock by the Liverpool coach. His being on his journey to you, prevents my regretting his ſhort ſtay. I have no news of any ſort to tell you. Henry is wife-bound in Cambden Town; there is no getting him out. I am ſorry he has not a prettier wife: indeed 'tis a ſhame: ſhe is not half a wife. I think I could find ſome of her relations in Buffon, or Captn Cook's voyages, or the hie*rogue*glyphics in Moor's Almanack, or upon a Chineſe clock door, the ſhepherdeſſes on her own mantle-piece, or in a *cruel* ſampler in which ſhe may find herſelf worſted, or in a dutch toy ſhop window, or one of the daughters in the ark, or in any picture ſhop window. As I intend to retire into the country where there will be no ſort of news, I ſhall not be able to write you very long letters. Beſides I am affraid the poſtage comes to too much; which till now I have not been aware of.

* * * * *

"People in milatary bands are generally serioufly occupied. None may or can laugh at their work but the Kettle Drum, Long Drum, Do. Triangle, and Cymbals. Thinking you might want a rat catcher I put your mother's old quaker-colour'd cat into the top of your bonnet. She's wi' kitten, ſo you may expect to find a whole family. I hope the family will not grow too large for its lodging. I ſhall ſend you a cloſe written ſheet on the firſt of next month, but for fear of miſſing the Liver-

pool Poſt I muſt finiſh here. God bleſs you and your little girl.

"Your affectionate Brother,
"JOHN KEATS."

(*To be continued.*)

Books and Libraries IN THE MIDDLE AGES.

THE intellectual darkneſs of mediæval centuries has been long a favorite theme for popular declamation; and aſſuredly, if we are to accept as a faithful delineation of the veritable aſpects of the paſt the picture which ſome hiſtorians have drawn of the condition of our forefathers, the men of the Middle Ages well merit our grave commiſeration. In the ſketches which ſuch writers, ſupplying by the vigor of their fancy the deficiency reſulting from the poverty of their erudition, have preſented for our contemplation, books figure as the golden apples in the gardens of the Heſperides, few, precious, and inacceſſible; and the maſſes of Europe are portrayed in their narratives as ſteeped in the moſt profound ignorance, and deprived of acceſs to all means of mental cultivation. According to ſuch annaliſts, the ſtudent who, in thoſe days, ſought to add a few volumes to his library, was compelled to repair to the ſcribe with the title-deeds of a hundred acres in his pocket, as a fund wherewith to ſecure this modeſt acceſſion to his literary poſſeſſions; ſince, if we are to credit their averments, a flock of ſheep was a ſmall equivalent to offer in barter for a ſaintly homily or a volume of an old hiſtorian, and a knight's fee ſcarcely ſufficed to purchaſe an illuminated miſſal or a copy of the Sacred Scriptures. Upon their ſhowing, ſchools for the laity were, in thoſe ages, things unheard-of and unknown, and the humble wended his way from the cradle to the tomb through the gloom of an intellectual night, which no kindly hand ſought to irradiate with the light of learning.

The examination of the truth of theſe allegations poſſeſſes an intereſt and importance even beyond that which attaches to it as a ſimple hiſtorical inveſtigation. . . . . In eſtimating the claims of any age to our admiration, we are to conſider, not the nature and extent of the advantages which it enjoyed, but the uſe which it made of thoſe actually in its poſſeſſion; if the then exiſting facilities for ſocial and intellectual advancement were carefully developed and faithfully employed, their paucity conſtitutes no valid reaſon for withholding the meed of our approbation. Thus we are not to look for an abundance of books in an age of manual tranſcription at all comparable to that which belongs to an age of printing-preſſes; all we are entitled to expect is an abundance commenſurate with the means which were poſſeſſed for their multiplication. Whether ſuch really exiſted in the Middle Ages is the queſtion which now remains for our conſideration.

From the proviſions of Monaſtic Rules, which preſcribe the devotion to ſtudy of a ſpecified portion of the time of the religious, and contain minute directions for the cuſtody and periodical diſtribution of the books belonging to the community,* it is evident that a library conſtituted at all times an eſſential adjunct to a Monaſtery; it appears, indeed, to have been generally one of the firſt things thought of in the formation of ſuch an eſtabliſhment, and the Monks devoted themſelves with zealous energy to the preſervation and augmentation of their literary poſſeſſions.

In the narrative of the foundation of a

* Reg. St. Bened. c. 48, 55. Reg. St. Pachom. Reg. St. Iſid. Martene de Antiq. Monach. Rit. I. c. 7.

Monaſtery by St. Eligius, Biſhop of Noyon, in the ſeventh century, we find it recorded that he tranſported thither wagons heavily laden with veſſels for all purpoſes, both of wood and braſs, bedding, table-linen, a great number of religious books, and all other things neceſſary for a Monaſtery;* Guibert of Nogent, ſpeaking of the firſt diſciples of St. Bruno, ſays, "Chooſing to live in the utmoſt poverty, they nevertheleſs collect a moſt rich library;"† in the Annals of Corby, in Saxony, we are told that in 1097 Machwartus made a law that every novice ſhould on the day of his profeſſion give a uſeful and valuable book to the library, and that every Superior of a Monaſtery ſubject to his own ſhould compoſe a chronicle of his houſe and ſend it to him to be a memorial to future ages;‡ and the renown which the Monaſteries had acquired for literary wealth in the thirteenth century is evidenced by the Bull iſſued by Pope Innocent IV. in 1246, in which, calling attention to the poverty of the churches of Pruſſia and Livonia, which, being infant, were unprovided with the neceſſary books, he eſpecially invited Monks to ſend ſome to them out of their abundance.§ Many Abbeys, by reaſon of the magnificence of their collections, attained to pre-eminent renown; world-wide was the fame of the libraries of Fulda, of Corby, of St. Gall, of Gemblours, of Lobbes, of Hirſchau, of Lorſch, of St. Emmeran at Ratiſbon, of Tegernſee, of St. Martin at Spanheim, of Einſeidlin, of St. Remi at Rheims, of Clugni, of Gembloux, of St. Benedict ſur Loire, of St. Victor and St. Germains at Paris, of St. Medard at Soiſſons, of St. Martin at Tours, of Alvelda, of St. Benedict at Sahagun, of St. Paul at Barcelona, of St. Vincent at Oveido, of Alcobaca, of St. John in Verdara and of the Auguſtinian Hermits at Padua, of Bobbio, of SS. John and Paul at Venice, of La Chiuſa, of Monte Caſſino, of Nonantula, of Camaldoli, of Squillace, of St. Maria Maddalena at Florence, of the Franciſcans at Ceſena, of St. Maria Novella, of Santa Croce, of Pompoſa, of Piſcara, and of St. Saviour at Meſſina; but while theſe and others which might be named were eſpecially diſtinguiſhed, every Monaſtery contained its ſtore of intellectual treaſures, which underwent conſtant augmentation. The moſt eminent laymen vied with each other in adding to the opulence of Monaſtic libraries. St. Louis left his books to be divided between the Franciſcan and Dominican Orders; Caſſiodorus preſented to the Monks of Squillace a large collection of MSS. which he had gathered together for them at Rome, and to which he made many ſubſequent additions, and gave his own extenſive library to the Monaſtery of Monte Caſſino; Coſmo de Medicis enriched with noble libraries the Monaſteries of St. Franceſco, of St. George at Venice, and of St. Bartholomew near Fieſole; Malaleſta Novello of Rimini beſtowed a ſplendid collection of books on the Franciſcans of Ceſena; the Archduke Henry III. of Bavaria gave a rich library to the Abbey of Tegernſee, in which he was wont to paſs much time in devout meditation; and records of ſuch gifts abound in Monaſtic Chronicles. Theſe donations afford proof that large collections of books ſometimes exiſted in the hands of individuals; and examples of this, though neceſſarily limited in number by the circumſtances of the age, are by no means of rare occurrence. The library of King Charles V. of France contained nine hundred volumes;* Frederick II. formed an excellent library;† King Robert of Sicily, in the fourteenth century, poſſeſſed a large collection of

* Vit. S. Elig. ap Dacher. Spicileg. ii. 76.
† De Vitâ Suâ. i. 10.
‡ Annal Corb.
§ Voigt. Geſchichte Preuſs. ii. 49.

* Boivin. Mem. Acad. des Inſcript.
† Pet. de Vin. l. iii. Ep. 67.

books; of Richard of Bury, Bishop of Durham, in the thirteenth century, it is recorded that, besides having libraries in all his palaces, the floor of his common room used to be so strewn with books, that it was difficult to approach him; Rotger, a German Bishop in the tenth century, was accustomed to carry his library with him in his journeyings;* Octavianus Præconius, Archbishop of Palermo, not only possessed an amply furnished private library, but had always an abundance of books placed in the hall of his palace, that those who came to transact business with him might not be idle while they waited, but might have employment for their minds;† when St. Boniface was attacked and despoiled by the Frieslanders, "on breaking open his chests they found not gold but books, and in the place of silver, which they had expected, they discovered only copies of the Sacred Writings;"‡ when Odo, afterward Abbot of Clugni, vacated his office of Precentor and Schoolmaster of the Cathedral Church of St. Martin at Tours, to enter the Priory of Beaume, he carried with him his library, amounting to a hundred volumes;§ among the various gifts which the Abbot Saba of St. Salvator de Scholari presented to a Church which he had built before embracing the religious life, we find enumerated "three hundred beautiful MSS.;"‖ and the author of the *Mirouer du Monde* declares that in the Castle of Anthony de Guigius, at the foot of the Jura, was a library containing many beautiful and valuable volumes.¶ Unquestionably, however, the Monasteries possessed the greater portion of the books which existed in the Middle Ages; and this, not only because the price of MSS., though far from being so elevated as has been supposed by some, was nevertheless sufficiently high to present a serious obstacle to their accumulation in any very considerable number by private individuals, but also because the eminently associative spirit of those ages generated the desire to place these literary stores in the position in which they would conduce most fully to the general utility; men labored in those days less for themselves than for society; and the wealthy nobles and powerful monarchs, whose opulence had enabled them to amass large collections of books, cheerfully ceded them to the Monasteries, in which their perpetual conservation was better assured than it could possibly be while they remained in private hands, and in which they were freely accessible to all who desired to profit by their contents. For the Monastic Libraries were in the fullest sense of the term Public Libraries; the inscription in the Bibliotheca Marucelliana at Florence, "*Publicæ et maxime pauperum utilitate*"—FOR THE USE OF THE PUBLIC, AND ESPECIALLY OF THE POOR—embodies the idea which presided over the formation of such collections in mediæval centuries, when they were gathered together, not as objects of vanity or display, but as a practical means of rendering knowledge accessible to those whose poverty prevented them from possessing libraries of their own. Not only were students permitted to read the books in the libraries, but they were also suffered to carry them to their own homes; and when some Abbots had discontinued this practice, in consequence of the injury which the books occasionally sustained, the Council of Paris, in 1212, ordered the immediate resumption of the ancient custom, declaring that the lending of books may justly be reckoned among the most eminent of the works of mercy.* The language of

* Mabillon Acta SS. Ord. S. Bened. Sæc. v. Præf. § 2.

† Sicilia Sacra, i. 203.

‡ Vit. S. Bonifac. ii. 177.

§ Mabillon Act. SS. Ord. S. Bened. vii. 126.

‖ Sicilia Sacra, ii. 1004.

¶ Gouget Bibliothèque Française, ix. 226.

* Annales de Phil. Chr. xviii. 450.

Richard of Bury, in the thirteenth century, admirably reflects the ſpirit of the Monks and their benefactors, and portrays the motives which actuated the eſtabliſhment and augmentation of their literary collections.

"Moved," he ſays, "by Him who alone granteth and perfecteth a good will to man, I diligently inquired what among all the offices of piety would moſt pleaſe the Almighty and moſt profit the Church militant. Then before the eye of my mind there came a flock of choſen ſcholars, in whom God the artificer, and Nature his handmaiden, had planted the roots of the beſt manners and ſciences, but whom penury ſo oppreſſed that theſe fruitful germs were dried up, ſince, in conſequence of want, they were watered by no dew in the uncultivated ſoil of youth, ſo that their virtue lay hidden and buried, and the crop withered away, and the corn degenerated into tares, and they who might have grown up into ſtrong columns of the Church by the capacity of their genius, were obliged to renounce the purſuit of learning. What can a pious man behold more deplorable? What can more excite his compaſſion? What can more eaſily diſſolve into warm drops a congealed heart? Therefore I conſidered how much it would profit the Chriſtian republic to render aſſiſtance to the poor, and to nouriſh ſtudents, not with the delights of Sardanapalus, or the riches of Cræſus, but with the modeſt proviſion of ſcholars. How many have we ſeen conſpicuous by no luſtre of birth, and no hereditary ſucceſſion, but aſſiſted by the piety of good men, who have deſerved apoſtolic chairs, in which they have ſerved the faithful, ſubjected the proud, and procured the liberty of the Church! Thus the reſult of my meditation was pity for this obſcure race of men, who might render ſuch ſervice to the Church, and a reſolution to aſſiſt them, not only with means for their ſubſiſtence, but alſo with books for their ſtudies."* The Monaſtic Libraries belonged, not to the Monks alone, but to the People; and the demonſtration that a Library was an eſſential adjunct to every Monaſtery is a proof that, not only in large cities, but alſo in ſmaller towns, and even in villages, there exiſted in the Middle Ages vaſt ſtores of books, which were to every one as acceſſible as if they had been his own. It mattered little that the price of books was high, ſince from the religious the ſcholar could obtain the loan of the moſt precious volume; and the ſimple fact that our anceſtors declared their libraries to be for the benefit of the poor, and inſtituted regulations for the lending of books to thoſe whoſe ſlender means prevented them from buying them for themſelves, indicates an intellectual elevation in the humbler claſſes which forms no element of the picture which popular hiſtorians have ſketched of the condition of mediæval ſociety. Theſe collections were of courſe greatly diverſified in ſize; in early ages they were probably in general ſmall, ſince we read that in the ninth century the Abbey of Croyland poſſeſſed between ſeven and eight hundred MSS.,† and that of Centule not much more than five hundred;‡ but at a later period of the mediæval epoch, many Monaſteries contained libraries of conſiderable magnitude, as might indeed be inferred from the dimenſions of the apartments deſtined to the conſervation of their books, ſuch as that in the Franciſcan Monaſtery at London, which was one hundred and twenty-nine feet long and thirty-one feet broad; or that in the Abbey of Wells, which was lighted by twenty-five windows on each ſide.§ In the Abbey of Novaliſe in Piedmont, there were, in the

* Ric. de Buri. Philobiblion Proleg.
† Ingulf. ap. Gale. Script. v.
‡ Chron. Cent. ap. Dacher. Spicileg. ii. 311.
§ Leland.

tenth century, ſix thouſand volumes;* the library of Clugni is deſcribed as rivalling in magnificence that of the Emperors at Conſtantinople;† the extent of that of Fulda, in which the books were claſſified in forty-eight diviſions, according to their ſubjects, may be judged from the fact that, from the era of its foundation, in the time of the Carlovingians, twelve Monks were conſtantly employed in augmenting its contents;‡ at Spanheim, two thouſand volumes were added by Trithemius alone during the twenty-three years of his rule;§ the Abbey of Peterborough, in England, poſſeſſed at an early period ſeventeen hundred volumes;‖ the Abbey of St. Benedict ſur Loire, in France, contained five thouſand volumes; Gerbert affirms that in every town in Italy books were to be found in vaſt abundance;¶ and an idea may be formed of the number of MSS. in the library of St. Salvator de Settimo from an incident recorded by Gaſpar Jongellinus, who relates that when the Monaſtery had been on one occaſion converted into a temporary fortreſs, in time of war, certain of the Florentine ſoldiers by whom it was occupied, who had ſallied out againſt the enemy, were unable to return, the bridge which croſſed the moat ſurrounding the Abbey having broken under their weight, but thoſe who remained within the walls filled up the moat with books taken from the library, and thus made a cauſeway by which their comrades were enabled to regain their quarters in ſafety.** No Monaſtery was deemed complete without a large ſtore of books. "A Monaſtery without a library," ſays Geoffrey, Sub-Prior of St. Barbara, in Normandy, in the twelfth century, "is like a Caſtle without an armory, for our library is our armory, whence we bring forth the ſentences of the divine law, like ſharp arrows to attack the enemy;"* and John of Saliſbury, echoing the ſame thought, ſays, "A Cloiſter without books is like a citadel without arms." . . . . "In books," ſays the illuſtrious Richard of Bury, "every one who ſeeketh wiſdom findeth it; in books we find the dead as if alive; in books we foreſee the future; in books are manifeſted the laws of peace. All things elſe fail with time; Saturn ceaſeth not to devour his offſpring, and oblivion covereth the glory of the world; but God hath provided a remedy for us in books, without which all that were ever great had been without a memory. Think what convenience of learning there is in books; how eaſily, how ſecurely we may lay bare to them without ſhame the poverty of human ignorance. Theſe are the maſters who inſtruct us without rods, without anger, and without money. If you approach, you find them ever wakeful; if you interrogate them, they do not hide themſelves; if you miſtake, they do not murmur or laugh. O books! alone liberal and making liberal, who give to all who aſk, and emancipate all who ſerve you, the tree of life you are, and the river of Paradiſe with which the human intelligence is irrigated and made fruitful. No price ought to hinder a man from the purchaſe of books, unleſs on account of the malice of the ſeller, or the need of waiting for a more convenient time; for, as wiſdom is an infinite treaſure, the value of books is ineffable. The venerable Monks are accuſtomed to be ſolicitous in regard to books, and to be delighted in their company as with all riches, and thence it is that we find in moſt Mon-

* Eugen. de Levis Anecdot. Sacr. Præf. xxviii.

† Gervaiſe Vie d'Abeillard.

‡ Ziegelbauer Hiſt. Lit. Ord. S. Bened. i. 483. Brower Antiq. Fuld. 45.

§ Trithemius Nepiachus. ap. Eccard.

‖ Leland. Marſham. Preface to Dugdale's Monaſticon.

¶ Tiraboſchi, iii. 3.

** Notit. Abb. Ord. Ciſterc. l. vii. 38.

* Martene, Thes. Nov. Anecdot. i. 509.

aſteries ſuch ſplendid treaſures of erudition, ſhedding a delectable light upon the path of laics. Oh, that devout labor of their hands in writing books, how preferable to all Georgic care! Truly the love of books is the love of wiſdom, and a ſenſual or avaricious life cannot be combined with it; no man can ſerve books and mammon, for books reveal God."* "What a flood of pleaſure rejoices our heart," ſays the ſame eminent Prelate, "when we are at liberty to viſit that Paradiſe of the world, Paris, where the days always ſeem to us too few and too ſhort, by reaſon of the immenſity of our love; for there are libraries more redolent of delight than all the ſhops of aromatics; there are the flowering meadows of learning, abounding in all books that can be found anywhere; there, indeed, untying our purſe-ſtrings and opening our treaſures, we diſburſe money with a joyful heart, and ranſom with dirt books which are beyond all price."† Trithemius expreſſes the general ſentiment of the Monks, when he exclaims: "Nothing is pleaſanter, nothing more delightful than reading; whatever in the world is poſſible to be known, that have I deſired to learn;"‡ and it appears from the narrative of the biographer of Odo of Clugni, that the brethren were accuſtomed to carry books with them when journeying.§ Of ſome it is noted that they applied themſelves to reading even when travelling on horſeback, as is recorded of Lambert, Abbot of Lobbes,‖ and Halynard, Abbot of St. Benign;* and their tender love for books is amply evidenced by the precautions which they preſcribed for their conſervation. "With great care," ſays Thomas à Kempis, "the library of ſacred books is to be preſerved from all defilement of duſt, from fire and from damp, from thieves and from the perils of war, from the corroſion of worms and from all ſtain and rent of leaves. He is not worthy to read a ſacred book who knows not how to take care of it, and who neglects to reſtore it to its proper place. . . . ."† The Rule of St. Pachomius directed that none ſhould leave open the books which they had been reading after they had done with them, and that all books ſhould be returned to the librarian every evening, entering into minute proviſions for their arrangement and cuſtody.‡ The *Coutumier de Citeaux*, ſpeaking of the intervals of ſtudy, ſays, "If it be neceſſary to go anywhere, let the perſon to whom the book was intruſted place it back on the ſhelf; or, if he wiſh to leave it on the deſk, let him make a ſign to the brother next to him to take care of it."§ The Rule of St. Iſidore required that all the books ſhould be returned to the librarian every evening;‖ the Rule of St. Benedict is copious and explicit in the directions which it gives for the claſſification and care of the books, and their protection from loſs

* Ric. de Buri. Philobiblion, 15.

† Ibid. 8.

‡ Trithemius Nepiachus ap. Eccard.

§ Vit. Odon. ap. Mabillon Acta SS. Ord. S. Bened. vii. 756.

‖ "Concerning the aſſiduity and devotion of his prayers, the grace of compunction which he evinced, the conſtancy of his reading, to which he applied himſelf not only at home but even when travelling on horſeback or lodging on the road, the ſparingneſs of his food and clothing, the love which he cheriſhed for the Word of God and for the ſcience of the Scriptures, to the ſtudy and collection of which he applied himſelf whenever he could find opportunity, the fervour of his love for God and for his neighbour, which he manifeſted in worthy works, it would be difficult to treat ſufficiently." —Fulcuin de Geſt. Abb. Lobiens. ap. Dacher. Spicileg. vi.

* "The Abbot Halynardus was ſo fond of reading, that even on a journey he often carried a little book in his hand, and refreſhed his mind by peruſing it on horſeback."—Chron. S. Ben. ap. Dacher. Spicileg. ii. 392.

† Thomas à Kempis, Doctrinale Juvenum, c. 5.

‡ Reg. S. Pachom.

§ Martene, de Antiq. Monach. Rit. i. c. 7.

‖ Reg. S. Iſid.

or damage;* and Beda relates that St. Benedict Biſcop was moſt ſolicitous to provide before his death for the conſervation of the ſplendid library which he had brought from Rome to England.† The Monks, indeed, univerſally diſplayed their ſympathy with the ideas which Richard of Bury expreſſes with regard to the duty of keeping watchful guard over theſe monuments of intellectual exertion. "Not alone do we ſerve God," he remarks, "by preparing volumes of new books, but alſo by preſerving and treating with great care thoſe we have already. Truly, after the veſtments and veſſels dedicated to our Lord's body, ſacred books deſerve to be treated with the higheſt reverence. All negligence in regard to books is prohibited by the example of our Saviour, for we read that when he had read the book which was delivered to him, he did not return it to the miniſter until he had cloſed it again with his moſt ſacred hands; from which ſtudents ought to take example never to commit the leaſt negligence with regard to books."‡ — L. A. Buckingham.

(*To be continued.*)

Trollope's North America.

North America. By Anthony Trollope. 12mo. New York, Harper & Brothers. 1862.

Mr. Anthony Trollope has written a book about the United States. It has been the ambition of his literary life—ſo he ſays—to write ſuch a book. Accordingly, he is to be congratulated on having fulfilled that ambition. It was not a very lofty purpoſe, nor has it been accompliſhed with eſpecial brilliancy. But the attainment of an object, important or otherwiſe, is always ſomething; and doubtleſs Mr. Trollope is greatly relieved to have got North America ſafely off his mind. Let him, therefore, have congratulation. Serene in the conſciouſneſs of ſatisfied ambition, and ſafe beneath the ſhelter of his own vine and fig-tree, "the good Saint Anthony" may now ſmoke the pipe of peace, quaff the Britiſh malt of ſatisfaction, and "buckle his eyes" to the pleaſing proſpect of profits. Truly, a delicious conſummation.

Mr. Trollope's tour through the Northern States and the Canadas occupied about ſix months. His book, recording the ſame, occupies about ſix hundred pages. Both, it is evident, were made with extraordinary diſpatch. In fact, after long repreſſion of its mighty purpoſe, the Trollopean ambition ſuddenly burſt forth, like rebellious beer, and fulfilled itſelf in a peremptory manner. The reſult is this long, tedious, garrulous, commonplace narrative. While, therefore, Mr. Trollope is duly honored, let his readers be duly commiſerated. He has ſurvived a good deal: they have a good deal to ſurvive.

Thirty years ago, Mrs. Frances Trollope, mother of Anthony, wrote a book concerning the American people, which reflected about equal diſcredit on their manners and thoſe of the lady herſelf. It appears, however, that Mrs. Frances Trollope, mother of Anthony, did not exhauſt the fruitful theme. Such, at any rate, is Anthony's opinion. "She ſaw with a woman's keen eye," he ſays, "and deſcribed with a woman's light but graphic pen, the ſocial defects and abſurdities," etc., etc. It is alſo Anthony's opinion that his mamma's book was a good one. "All that ſhe told was worth the telling," he adds, "and the telling, if done ſucceſsfully, was ſure to produce a good reſult. I am ſatisfied that it did ſo. But ſhe did not regard it as a part of her work to dilate on the nature and operation of thoſe political arrangements which

* Reg. S. Bened.
† Beda, Vit. Abb. Wiremuth. 299.
‡ Ric. de Buri. Philobiblion, 17.

had produced the abſurdities which ſhe ſaw, or to explain that though ſuch abſurdities were the natural reſult of thoſe arrangements in their newneſs, the defects would certainly paſs away, while the political arrangements, if good, would remain." We ſhould rather think ſhe did not; nor, we are fain to add, does her dutiful Anthony. For him, burning in his mighty mind to do up North America, it was enough to emulate the illuſtrious maternal example. He has not aſpired to ſupply the deficiencies of the elder treatiſe. In fact, the modeſt Anthony feels that it will be

> ——— "praiſe enough
> To fill the ambition of a private"

Trollope, if only he is able "to add ſomething to the familiarity of Engliſhmen with Americans." Wherefore the Trollope family has aſſumed to interpret between the United States and England. Whether future generations of Americans are to be diſcuſſed by future Trollopes, and whether, conſidering the preſent ſtate of feeling in the reſpective nations, anybody will eſpecially admire the effort of Anthony, are queſtions about which opinions will vary. It may, however, be at leaſt conjectured that the Engliſh public is heartily ſick of books about this country, and of Trollopes into the bargain. That the American public is, cannot be doubted. And naturally. Such books are all alike—ſhallow, ſuperficial, tame, ſenſeleſs. Having read one, you have read all. The ſame trivialities of obſervation are ſerved up with the ſame platitudes of thought. The ſame weak witticiſms darkly enliven the ſame ſtupid drivel, and the ſame Phariſaical concluſion—"I am holier than thou"—is finally announced. The courſe of the foreign touriſt may be deſcribed in a few words. He travels—keeps a diary—publiſhes a book—and ſo writes himſelf down an aſs. Mr. Trollope is no exception to the eſtabliſhed uſage. His book is written with vivacity—and that is all. As to numerous unimportant details he is minute, sometimes correct, and ſometimes amuſing. As to a thorough and accurate comprehenſion of American character, manners, ſocial life, and national attributes—ſuch as would qualify him to write intelligibly and uſefully on thoſe ſubjects—he exhibits an entire and profound deficiency. Of certain perſons, places, facts, and events, he ſpeaks well and truly. No man of ordinary ability could, under ſimilar circumſtances, do otherwiſe. His *North America* is, however, mainly noticeable as a ſpecimen of the art of Book-Making, the common and pernicious quackery of the age. As pictorial of this country it is an utter failure; unleſs, indeed, that merit reſides of neceſſity in a large number of verboſe and commonplace pages. Nor is this failure redeemed in the fact that the book has been written in a kindly although a patronizing ſpirit toward the American people. William Winter.

Jarvis the Painter.

(*Philobiblion No. II., p.* 46.)

I will try to furniſh an anſwer to the query of your correſpondent "B." as far as I am able, aſking his pardon for whatever irrelevant goſſip it may contain. The late Colonel William L. Stone wrote a ſketch of the life of Jarvis for Griſwold's *Biographical Annual* (12mo, New York, 1841), which contains ſome curious particulars that it may not be amiſs to extract, as the volume is not of very frequent occurrence.

John Wesley Jarvis was born in 1780, in South-Shields-on-the-Tyne. He was a nephew of the founder of Methodiſm, with whom (on the emigration of his own father to America) he reſided during ſeveral years

of his infancy. His father ſettled in Philadelphia, and at the age of five years the little ſon was removed from the care of his uncle and brought to the United States. At ten, by the ſuggeſtion of Dr. Ruſh, he was apprenticed to an engraver whoſe name was Savage, who knew but little of his art, and with whom he removed to New York. Having learned to draw and engrave from Edwin, an Engliſhman employed by Savage, he carried on the buſineſs for his maſter after Edwin left him, until he became of age—ſerving him faithfully in-doors, and playing many pranks and tricks fantaſtic without. Soon after becoming of age, his old inſtructor, Edwin, invited him to viſit the painting-room of Mr. Martin, a portrait-painter who was overrun with buſineſs. On looking at his pictures, Edwin remarked that Martin was the firſt portrait-painter in the United States. "If that be true," ſaid Jarvis, "I will be the firſt to-morrow, for I can paint better pictures than theſe now." This reſolution he carried immediately into effect. One of his earlieſt portraits was that of Hogg, the comedian, who kept a porter-houſe in Naſſau ſtreet.

Jarvis afterward, in connection with an aſſociate named Wood, became a miniature-painter, under the inſtruction of Malbone, and invented a proceſs of drawing profiles upon glaſs. The outline being marked, the other ſide of the glaſs was painted black or gilded with gold leaf. While theſe trifles were popular, with the aid of a ſingle aſſiſtant, Jarvis and Wood were enabled at times to divide one hundred dollars at night. The gold-leaf profiles were in great demand. Jarvis was always full of humor, and Wood was an excellent muſician; ſo that their rooms in Park Row were attractive places of reſort.

After his ſeparation from Wood, he had a painting-room in Broadway, nearly oppoſite the City Hotel, where he painted well-executed profile portraits on Briſtol boards at five dollars each. At the ſame time, he painted in oil, or upon ivory, if required. His convivial habits did not prevent him from being a ſtudent in every thing pertaining to his art. About 1807, Sully was his hired aſſiſtant. Jarvis himſelf ſaid it was a great ſhame that a man of Sully's genius and merit ſhould find it neceſſary to labor as an aſſiſtant to him. Before this period, however, Jarvis had become eminent in his profeſſion, and was even then wont to paſs his winters in the Southern cities, and his ſummers only at the North. As a humoriſt, he was one of the moſt lively and entertaining of men. His ſongs and his ſtories made him ever welcome on convivial occaſions, and he was everywhere as popular as a table-companion as he was eminent in his art.

Soon after the laſt war with England, Henry Inman became his pupil, accompanied him on his firſt viſit to New Orleans, and a moſt profitable viſit it was. Jarvis went there penyleſs: in ſix months he realized ſix thouſand dollars, with three thouſand of which he returned to New York. He and Inman ſeparated in 1819. One of Inman's early paintings was a cabinet picture of Jarvis, taken in a ſlouched and dilapidated ſtraw hat. It was a capital hit, and contributed much in giving Inman a ſtart.

Jarvis was eccentric in his manners and alſo in his dreſs, almoſt to comicality. He was prodigal of money, when he had it; but in all his habits, buſineſs or otherwiſe, entirely without ſyſtem or economy. Every thing was in diſorder at home. He would invite friends to dine with him—gentlemen of diſtinction from the South—provide the choiceſt viands to be found in the market, and the oldeſt and richeſt wines—while his table was ſet with broken forks and tumblers, and old and damaged crockery. But it was Jarvis—and all was very well.

In 1833, while at New Orleans, he was

ſtricken by paralyſis. He returned North, but ſuffered from its effects until his death, January 16th, 1840.

Colonel Stone ſays: "Of religious faith or hope, we preſume he had none. Indeed, his principles, or rather opinions, if he ever thought with ſufficient ſteadfaſtneſs to form any, were in uniſon with thoſe of Paine. Once, it is ſaid, when the late Biſhop Moore was ſitting to him, the good prelate attempted to direct his attention to ſacred things; but the artiſt, with facetious irreverence, cut ſhort the converſation, by ſaying careleſſly, and yet as if merely giving a direction for the attention of the ſitter—'Turn your head the other way—*and ſhut your mouth!*' The effort was not repeated."

Thomas Paine was the companion and fellow-lodger of the artiſt, and they continued friends up to the time of Paine's death. The tales ſpread abroad concerning the death of the arch-unbeliever, ſeem to have exerciſed the pencil of Jarvis, as they did afterward the "three-man-beetle" powers of Cobbett's pen. The dignitaries of the Church were treated with as little ceremony by the former as the *ſimple* Quaker ſervant-maid of Elias Hicks was by the latter.

The caricature mentioned by your correſpondent was ſent by Colonel John Fellows to Richard Carlile, who in the poſtſcript to the third edition of his Life of Paine ſays: "I have juſt received, from New York, a caricature painting, done by Mr. Jarvis on the death of Paine. The object is to caricature the conduct of the different deſcription of prieſts, and of the Quakers, towards him." A written ſketch of the caricature follows.

Firſt, Mr. Paine lying dead, with the book *Common Sense* under his head as a pillow. In his right hand is a manuſcript, entitled *A Rap on the Knuckles for John Maſon*, from which a ſketch is given. Round his arm is a label or ſcroll, on which is written, *Anſwer to Biſhop Watſon.* Under him, as a motto, or epitaph, is written, "A Man who devoted his whole life to the attainment of two objects—Rights of Man and Freedom of Conſcience—had his vote denied him when living, and was denied a grave when dead!" Then are ſeen five prieſts. The firſt, a Father O'Brian, a Roman Catholic prieſt and a notorious drunkard, is painted with a brandy noſe and face, apparently in a high ſtate of excitement, kneeling over Mr. Paine, looking into his face, and exclaiming, "Oh, you ugly, drunken beaſt!" In the middle, ſtamping on the belly of Paine, is the ſaid John Maſon, a Preſbyterian prieſt, exclaiming, with his hand in a preaching attitude: "Ah! Tom! ah! Tom! thou'lt get thy frying in hell! they'll roaſt thee like a herring—

> "They'll put thee in the furnace hot,
> And on thee bar the door:
> How the devils all will laugh
> To hear thee burſt and roar!"

Aiming a kick at his head, ſtands a Doctor Livingſtone, a Dutch prieſt, and ſaying—

> "How are the mighty fallen!
> Right fol de riddle lol," &c.

Kicking at his feet, ſtands Biſhop Hobart, ſinging—

> "Tight fol de rol, let's dance and ſing;
> Tom is dead—God ſave the King!
> The infidel now low doth lay—
> Sing hallelujah—hallelujah!"

In the background is a church, with a ſaddle acroſs it, and Biſhop Moore is riding it with a whip in his hand.

A Quaker is alſo ſeen, with a ſhovel on his ſhoulder; and turning his head, looking on Paine, ſeems to ſay, "I'll not bury thee."

In the background is alſo ſeen a dead aſs, with five black birds (crows or ravens)

picking and flying about it, as an allegory of the front ſcenes.

There is a buſt of Paine belonging to the New York Hiſtorical Society, which was modelled in clay by Jarvis.

Mr. John Allan, the venerable patriarch of book-collectors, has among his valuable collection of pictures and curioſities a picture of the birthplace of his favorite bard, Robert Burns, painted for him by Jarvis. The execution is good, and does credit to the talents of the artiſt and the taſte of his patron.

De L'Abus des Nudités de Gorge.

Seconde édition, reveue, corrigée, et augmentée; jouxte la Copie imprimée à Bruxelles. Paris, chez J. de Laize-de-Breſche, rue St. Jacques, devant St. Benoiſt, à l'Image St. Joſeph. (1 vol. 12mo, pp. 116.) M.DC.LXXVII.

The authorſhip of this ſingular little volume is commonly attributed to the eccentric Abbé Jacques Boileau, a brother of the celebrated French ſatiriſt, Nicolas Boileau Deſpréaux, but on what authority neither Barbier nor Brunet has been able to aſcertain. The work itſelf is a pious diatribe againſt that voluptuous and oſtentatious diſplay of the naked breaſts, neck, and ſhoulders, which was ſo faſhionable with the ſeverely chaſte maids and matrons of the courts of Charles II. and Louis XIV.

The work is divided into two general parts, which are ſubdivided into one hundred and thirteen paragraphs. The firſt part contains forty-four paragraphs, and the ſecond ſixty-nine. At the end of the volume is a curious "Ordinance of the Vicars-General of Toulouse (*the See being vacant*), against naked arms, shoulders, and necks, and the indecency of maids' and women's apparel." This document is ſigned by Sieurs Ciron, Du Four, De La Font, Deſtopinya, and Secretary Bauveſtre.

A literal and modeſt tranſlation of one or two paſſages in this remarkable Ordinance, ſhowing the extraordinary zeal and energy with which theſe reverend gentlemen rebuked the faſhionable ladies of Toulouſe, will perhaps be amuſing to the reader:

"Among all the irregularities and abuſes whereby the Evil Spirit hath endeavoured, in the firſt ages of the Church, to corrupt the moral purity of the faithful, there hath been none againſt which the holy Fathers have exerciſed their eloquence, and ſpoken with ſo much heat and vigour, as againſt the vain ornaments and indecent dreſſes of maids and women. Thoſe ſame irregularities have deſcended to us; and, as if the ſucceſſion had ſecured them ſome ſpecial right and privilege to ſhow themſelves, they appear with an audacioufneſs which can be equalled only by the ancient adepts in crime and defilement. We ſtill behold Chriſtian maids and women, who, forgetting the renunciation they have made in their baptiſm, before the face of the Church, of all the pomps and vanities of Satan, and violating all the laws of modeſty, do employ their whole addreſs and time in bedecking their heads with borrowed hair, and in ſubtly laying ſnares, by the nakedneſs of their arms, necks, and breaſts, to entrap and ruin thoſe precious ſouls whom Jeſus Chriſt hath redeemed by his blood. We ſee them with an exceſs of decoration, and with an immodeſty which we would condemn even in heathens, appear in public in ſo ſcandalous and ſhameleſs a manner, that, to judge of their intentions by the lewd liberty of their wanton and languiſhing glances, by the form and ſtyle of their garments, and by ſundry other vain and bewitching braveries, we muſt pronounce them exceedingly criminal and impure: beſides this, according to the opinion of one of the holy Fathers, they are as ſo many ſharp and piercing ſwords that give ſpiritual death to the ſouls of libertines, who are ſmitten and wounded by their eyes, and who become the miſerable victims of defilement and uncleanneſs. As this ſpirit accompanies them everywhere, they are not contented (according to the language of a Prophet) to lift up the enſign of their proſtitutions in the ſtreets, in the walks, and in other public places, but they likewiſe come, by an inſupportable temerity and blindneſs, to brave even Jeſus Chriſt at the feet of his altars, and to violate (ſo to ſpeak) the immunity of the Church, darting by the nakedneſs of their arms, necks, and breaſts, the fire of an impure love into the hearts of the faithful who have

retired there, as into a ſanctuary conſecrated to prayer and holineſs.

"The very tribunals of penance, which ſhould be watered with their tears, and the holy table, where the food of angels ought not to be diſtributed but to thoſe who are clothed with the nuptial robes of innocence and humility, are ſhameleſſly profaned by thoſe pompous enticements of the Devil, and by the world's liveries, which they make to triumph over Chriſtian modeſty.

"All theſe diſorders, which are but too public, joined to the voice of miniſters, whoſe complaints to us are frequent and loud, will ſuffer us no longer to remain ſilent. We have judged it to be fit and proper, as well as our bounden duty, to rebuke and arreſt an evil which every day increaſes, and gains new foothold among us.

"For theſe cauſes, therefore, and to keep from this Dioceſs the puniſhments with which the juſtice of God does commonly chaſtiſe public ſcandals and the profanation of holy things, we enjoin all ſecular and regular Confeſſors, upon pain of ſuſpenſion, to deny the Sacraments to all thoſe who preſent themſelves with their arms, necks, and ſhoulders naked; and to thoſe vain and light perſons who are otherwiſe clad in a ſeductive, unſeemly, and unchaſte manner.

"We reſerve to our particular ſelves the abſolution of thoſe individuals who are guilty of this abominable public ſin and ſcandal, as well as of thoſe who, after the promulgation of this Ordinance, ſhall wickedly and perverſely continue in the practice of ſo damnable a cuſtom," &c., &c.

The firſt five paragraphs of the virtuous Abbé Boileau's book being almoſt a verbal repetition of the Ordinance of the reverend gentlemen of Toulouſe, we ſhall begin our ſelections from it at paragraph VI., giving the original text and a literal verſion of it:

VI.

"S'il eſt vray, comme on n'en ſçauroit douter, qu'une femme modeſte eſt également agreable à Dieu et aux hommes; il n'eſt pas moins certain qu'une femme ſans modeſtie, doit déplaire aux hommes comme elle déplaiſt à Dieu. Ou pour parler le langage de l'Ecriture, ſ'il eſt vray que c'eſt grace ſur grace qu'une femme modeſtement veſtuë, qui donne des marques de ſa ſainteté par ſa pudeur, il eſt indubitable que c'eſt crime ſur crime, qu'une femme veſtuë à la mondaine, qui fait douter de ſon innocence par ſa nudité; c'eſt un crime, parqu'elle peche contre la pudeur, c'eſt un double crime, parcequ'elle fait pecher contre la pureté, et qu'en meſme temps qu'elle ſe rend coupable, elle travaille avec le Demon à faire des criminels."

"If it be true, and we cannot doubt it, that a modeſt woman is equally pleaſing to God and man, it is not leſs certain that a woman without modeſty muſt needs diſpleaſe men as ſhe is herſelf diſpleaſing to God. Or, to ſpeak in the language of Scripture, if it be true that it is grace upon grace for a woman to be modeſtly clothed, and to ſhow forth the marks of her holineſs by her decent purity, it is, then, unqueſtionably a double crime for a woman to be clad according to the faſhion of this world, and ſo bring her innocence into diſpute through her unſeemly nakedneſs; becauſe ſhe herſelf not only ſins againſt ſhame, but cauſes others alſo to ſin againſt purity, and at the ſame time that ſhe renders herſelf culpable, ſhe is laboring with the Devil to make them likewiſe guilty."

VII.

"L'Apoſtre Saint Paul avoit préveu tous ces maux; et pour y remédier, il ordonna que les femmes ne paruſſent dans les Egliſes qu'avec des habits modeſtes, ornées de pudeur et de chaſteté, non pas d'or et de pierres precieuſes, telles que doivent eſtre des femmes Chreſtiennes, dont les veſtemens meſme font reconnoiſtre la pieté, et dont le port et la démarche ſont une preuve, ou du moins une marque de la ſainteté de leurs actions. Sans doute, les femmes devroient ſ'étudier à ſuivre exactement ce conſeil de l'Apoſtre, et les hommes devroient faire leurs efforts pour le faire obſerver, puiſqu'il n'eſt pas moins utile aux uns qu'aux autres. Cependant, les femmes le violent ſans ſcruple, et les hommes le voyent violer ſans émotion."

"The Apoſtle Saint Paul foreſaw all theſe evils, and, as a remedy againſt them, he exhorts women not to appear in the churches but in modeſt apparel, with ſhamefacedneſs and ſobriety; not with broided hair, or gold, or pearls, or coſtly array, but (which becometh women profeſſing godlineſs) clothed in garments in conformity with their piety, and to have ſuch a carriage and behavior as may be a proof, or at leaſt a mark, of the holineſs of their actions. Without doubt, women ought to ſtudy how to follow exactly the counſel of the Apoſtle, and men ought to take care that it be obſerved, ſince it is no leſs profitable to the one than to the other. Nevertheleſs, women violate it without ſcruple, and men ſee them do ſo without emotion."

VIII., IX.

"Tachons du moins d'imiter le zele de Saint Jean Chriſoſtome; et ſi nous ne pouvons empeſcher ce déreglement, efforçons—nous avec luy, de faire connoiſtre à ces ſemmes quelle eſt la grandeur de leur faute quand elles viennent dans l'Egliſe avec des habits indecens, et, ſi je l'aſe dire, comme à demies nuës. Venez-vous dans la Maiſon de Dieu comme au bal, leur dit ce grand homme? Venez-vous dans le Sanctuaire pour y faire des conqueſtes, et pour y ſatisfaire voſtre ſenſualité? Y venez-vous pour attaquer Dieu ou les hommes?

"Revenez-donc de voſtre aveuglement, ô femmes mondaines! eſclaves du ſiècle, idolatres de la vanité. Souvenez-vous que Satan eſt le Prince du monde, et que vous devenez ſes ſubjectes à meſure que vous vous conformez aux maximes que le monde vous propoſe, et que vous ſuivez les abus qu'il a introduits. Hé quoy! la ſeule magnificence de vos habits, et la ſeule ſuperfluité de vos ornemens, ont ſait gemir tous les Saints qui en ont eſté les témoins: Que diroient-ils maintenant, ſ'ils voyoient que toute cette pompe n'aboutit pas ſeulement à flatter voſtre vanité et voſtre orgueil; mais encore à favoriſer l'impureté, et à inſpirer à ceux que vous regardent des deſire illicites, et des penſées ſenſuelles. Faut-il faire tant de dépenſe pour couvrir ſon corps, et cependant le laiſſer à demy-nû!"

"Let us endeavor at leaſt to imitate the zeal of Saint John Chryſoſtome; and if we cannot prevent this diſorder, let us ſtrive with him to make theſe women know how enormous their ſin is, in attending the church, not only in ſuch indecent garments, but as it were, if I may preſume ſo to ſpeak, half naked. Do you come into the Houſe of God as to a ball? ſaid that great man to them. Do you come into the Sanctuary to make your conqueſts, and there to ſatisfy your ſenſuality? Do you come hither to attack God or to ſeduce men?

"Return to yourſelves, O ye blind, worldly women! Slaves to the age, and worſhippers of vanity, remember Satan is the Prince of this world, and you become his ſubjects and votaries, ſo far as you conform to the maxims which the world propoſes to you, and follow thoſe abuſes that he has introduced. Alas! how has only the magnificence of your apparel, and your ſuperfluous ornaments, made all the ſaints ſigh and groan, who have been eye-witneſſes of them! What would they ſay now, if they ſaw that all this ſplendor which tends not only to flatter your vanity and your pride, but alſo to countenance luſt and impurity, and to inſpire thoſe who behold you with illicit deſires and ſenſual thoughts! Wherefore ſhould you be to ſo laviſh expenſe in clothing your bodies, and yet leave them half naked!"

XXIII.

"Je ſouhaiterois que toutes filles et toutes les femmes fuſſent bien perſuadées de ce qu'a dit S. Chryſoſtome, et qui a eſté juſtifié par pluſieurs hiſtoires autentiques, qu'une image et une ſtatuë nuë eſt le ſiege du Diable, elles concluroient de là que par leurs nuditez elles deviennent non ſeulement le ſiege, mais le trône de Satan; que non ſeulement il repoſe ſur leur gorge et ſur leurs épaules expoſées aux yeux des hommes; mais qu'il y regne, qu'il y domine, qu'il y triomphe; elles connoiſtroient que leur corps à demy nud n'attire pas moins ſur elles les Demons que les yeux des hommes. Et comme il y a d'ordinaire pluſieurs hommes qui regardent leur ſien, leurs épaules et leurs bras nuds, qu'il y a auſſi pluſieurs Demons ſur chacune de ces parties dont ils prenent poſſeſſion, et dont, pour ainſi parler, ils font leur retraite et leur fort. Peut-eſtre qu'eſtant convaincuës qu'elles ſont environnées, aſſiegées et couvertes de pluſieurs de ces monſtres, à meſure qu'elles paroiſſent en public, plus ou moins nuës; peut-eſtre, dif-je, que cette idée leur feroit avoir une juſte crainte et une ſainte horreur de leur nudité."

"I could wiſh that all maids and women were well perſuaded of the truth of what Saint Chryſoſtome hath ſaid, and which hath been juſtified by many authentic hiſtories, namely, that a naked image and ſtatue is the Devil's chair; they would thence conclude that, by their nakedneſs, they become not only the ſeat but the throne of Satan; that he not only repoſes himſelf upon their breaſts and ſhoulders expoſed to the view of men, but alſo reigns, rules, and triumphs there: they would then know that their bodies, almoſt half naked, do as much allure Devils as they do the eyes of men; and as there are commonly many men who will behold their breaſts, ſhoulders, and naked arms, ſo there are alſo many devils enthroned on each one of thoſe parts, and, if I may ſo ſpeak, they make there their retreat and their caſtle. Poſſibly, being convinced that they are encompaſſed, beſet, and covered with many of thoſe monſters, according as they appear in public more or leſs naked—poſſibly, I ſay, that this idea would make them have a juſt fear and a holy horror of their nakedneſs."

The venerable Abbé devotes the entire ſecond part of his diſcourſe to a refutation

of thoſe vain and frivolous excuſes that maids and women were accuſtomed to urge in defence of the abominable ſin and immodeſt practice of expoſing their naked boſoms, necks, and ſhoulders, to the illicit gaze of men." We ſhall ſelect from this part ſeveral remarkable paragraphs, as ſpecimens not only of the Abbé's logical ſubtlety, but alſo of his fatherly tenderneſs in rebuking the thoughtleſs votaries of this unſeemly faſhion; and at the ſame time they muſt ſerve as the concluding portion of our brief notice of this extremely quaint and curious denunciation of a ſtyle of dreſs not yet totally diſcarded by the faſhionable maids and blooming matrons of our own halcyon times.

XLVI.

"Après avoir examiné les excuſes communes aux filles et aux femmes qui ont accoûtumé d'avoir la gorge nuë, il eſt facile de répondre aux raiſons que les unes et les autres apportent ſéparément. La principale ou plûtoſt l'unique qui ſoit propre et particuliere aux filles, conſiſte à dire que Dieu et leur inclination les appellant au mariage, elles peuvent innocemment ſe ſervir de toute leur beauté pour donner de l'amour, et pour engager quelque jeune homme à les rechercher; d'autant plus qu'ils ſe conduiſent ordinairement par les ſens, et ſe prennant aiſément par les yeux."

XLVII.

"Cette raiſon ſeroit peut-eſtre recevable dans la bouche d'une fille Payenne, qui ne reconnoit d'autres loix que celles de la nature corrompuë, et d'une religion prophane. Quoy qu'on peut luy objecter avec juſtice qu'elle flétrit l'éclat de la virginité dont elle ſe fait honneur, lorſqu'elle renonce à la modeſtie, qui eſt comme la gardienne de cette virginité. Quoy qu'on peut luy répondre qu'elle ſe trahit elle-meſme, et qu'elle fait tort à ſa chaſteté par ſa beauté propre; puiſqu'une vierge ceſſe en quelque ſorte de l'eſtre, lorſque par ſa faute elle peut ne l'eſtre pas, et que la nudité de ſa gorge qu'elle montre indifferemment à tout le monde, donne ſujet de croire que ſi elle eſt chaſte de corps, peut-eſtre elle ne l'eſt pas d'eſprit. Quoy qu'on peut enfin luy reprocher que le trop grand deſir qu'elle témoigne d'eſtre femme, fait preſumer qu'elle n'eſt pas entierement vierge, et qu'elle ſ'eſt déja donné pluſieurs maris avant que perſonne ſe preſente pour l'eſtre."

LX.

"Ces raiſons me paroiſſent aſſez fortes pour pouvoir perſuader aux femmes auſſi-bien qu'aux filles, de couvrir leurs nuditez; il y en a pluſieurs toutes fois qui ne veulent pas y acquieſcer, et qui pretendent qu'elles peuvent ſans ſcruple découvrir leur gorge, ſous pretexte que c'eſt pour plaire à leurs maris. Un mary, dit Tertulien, n'ignore pas quels ſont les charmes de ſa femme; il n'a pas beſoin qu'elle les luy montre à toute heure, et peut-eſtre mesme doit-il ſouhaitter qu'elle ne faſſe pas voir à tout le monde par la nudité de ſon ſien, ceux qui ne devroient eſtre connus, que de luy ſeul. En ſecond lieu, ſi ce n'eſt que pour plaire à ſon mary qu'elle découvre ſon ſien, pourquoy le découvre-t-elle ailleurs que devant ſon mary? Si les femmes ſe ſouvenoient du conſeil que leur donne S. Pierre, de travailler la converſion de leurs maris par leur modeſtie exterieure, et par leur converſation pure et chaſte, pour me ſervir de ſes termes: Elles ne ſouhaiteroient pas de fomenter les feux de leur concupiſcence, paroiſſant devant eux en habit et en poſture de courtiſanes.

"Si tout ce que j'ay dit ne ſuffiſoit pas pour prouver que la nudité du ſein eſt blamable et nuiſible, et pour répondre aux excuſes qu'apportent les filles et les femmes, il ne me ſeroit pas difficile de les convaincre par de nouvelles raiſons, et par pluſieurs autoritez. Mais afin que ce Traité leur ſoit utile ſans eſtre ennuyeux, il fait finir, et conjurant celles qui ſe piquent d'honneſteté et de vertu, de prendre garde que par leurs nuditez elles ſe conforment ſi fort aux courtiſanes, qu'il n'y a preſque que Dieu ſeul qui puiſſe connoiſtre la difference qui eſt entre les unes et les autres."

Miscellaneous Items.

AN ANCIENT MANUSCRIPT.

In the *Hiſtory of Armenia*, by Father Michael Chamich, tranſlated from the original Armenian, by Johannes Ardell, may be found, on pages 154 and 155, the following extract:

"A. D. 1065; Haican Era, 514.—In conſequence of this, a meeting of the clergy was held, in the fortreſs of Zamindav, where Gregory Vikayaſer, ſon of Gregorius Magiſtratus, was elevated to the dignity of Pontiff. Gregory was admirably fitted for this high office, having from his infancy

been engaged in literary purſuits. When young, he married, and became much honored by the Emperor, who conferred upon him the title of Duke; and, on the death of his father, he ſucceeded him in his government of Meſopotamia. Some time after this appointment, he became diſguſted with the world, and relinquiſhing his government, and ſeparating himſelf from his wife, he embraced a monaſtic life. His original name was Vahram, but on his being elected Pontiff he aſſumed the name of Gregory, to indicate that the chair of his anceſtor, St. Gregory the Illuminator, was re-eſtabliſhed. He was ſurnamed Vikayaſer (Lover of Martyrs) from his having compiled the memoirs of the Chriſtian martyrs."

The original manuſcript of Vikayaſer's work on the martyrs is extant, and in the poſſeſſion of a Turkiſh gentleman, Mr. C. Oſcanyan, of this city. Of its authenticity there is no doubt whatever. It is in a fine ſtate of preſervation, and is very handſome. The quaint Armenian letters, written in a bold, free hand, and diſplayed in double columns on the venerable parchment pages, have a very pleaſing effect, which is enhanced by numerous marginal drawings, in the old ſtyle of illumination. Altogether, it is a curious and valuable relic of the paſt —a voice of the Orient, ſpeaking to us from the diſtance of ſeven centuries. Mr. Oſcanyan, we believe, propoſes to ſell this MS.; and we give it the preſent mention in the hope that it may attract the regard of hiſtorical ſocieties.

EXTRAORDINARY LOVE-LETTER,

Addressed to a Lady of Malden, in 1644.

"*To the moſt choice Gentlewoman, and ornament of her ſexe, Mrs. Elizabeth Goode, daughter of Sebaſtian Goode, Eſquire, at Malden.*

"Mrs. Elizabeth,

"I have long beene an earneſt ſuitor to your honour and deſerts, that I might be admitted an humble ſuitor to your ſweete ſelfe; now, after many ſtriveings and wreſtlings, I have almoſt prevailed. My next ſuit is, that your deareſt ſelfe would comply with your deareſt parents' deſires and mine: they are moſt ready to part with a great part of their eſtate for your ſake, and I moſt willinge to place all my joyes and delights in *You* alone. Nowe it is, or will ſodainely be, in your ſole power to daſh and fruſtrate, or crowne all my indeavours: hereby you will make me a moſt happy man, and your ſelfe (I *hope*) a no leſſe happy ſpouſe.

"Well, ſweete Mrs. Elizabeth, be not afraide to venture on me: as you have a moſt tender father, and a moſt indulgent mother, ſo lett me, that I think Providence kept for you, furniſh you with a very, very lovinge huſband. Could you reade my moſt inmoſt thoughts, you would ſoon anſwere love with love. I here promiſe you, and will make good this promiſe againe (when that happy daye comes) on holy ground, that I will love and honour you.

"Knowe, this is my virgin requeſt, the firſt requeſt in earneſt that ever came from my lippes or pen: my eyes have ſeene many yonge gallants and virgins, but Mrs. Elizabeth is the delight of my eyes. Others of your ſexe have been acceptable, and ſome precious in my eyes; but you, and you only, have been, and ſtill are, the pearle in my eyes.

"Amongſt all the works of God, I delight moſt in beholding (the ſun excepted) an amiable countenance; and ſuch is yours, or none in theſe parts of England. Your face is a mappe of beauties, your gentle breaſt a cabinett of vertues, and your whole ſelfe a cluſter of all the choiſeſt delicacies: but, in plaine Engliſh, not your pleaſinge aſpecte, nor well-featured perſon, nor admired excellencies, nor weighty portion, faſtened my affections on you, but your love (of this I have beene long perſuaded) to a man (myſelf I mean) ſo undeſerving it.

"As for myſelfe, I am thought worthy

of a good wife, though unworthy of you. Theſe pretty toyes, called huſbands, are ſuch rare commodities in this age, that I can woe and winne wives by the dozens. I know not any gentlewoman in theſe parts, but would kiſſe a letter from my hands, reade it with joye, and then laye it up next her hart as a treaſure; but I will not trye their courtecies, except I find you diſcourteous.

"My laſt requeſt is this,—take a turne in private, then read this letter againe, and imagine the penman at your elbow. Next laye your hand upon your hart, and reſolve to ſaye Amen to my deſires. If ſo, I ſhall accept your portion with the left hand, but your lovely perſon with the right. Portions I can have enough to my minde in other places, but not a wife to my minde in any place of the wide world but at *Malden*. I hope, therefore, no place ſhall furniſh you with a huſband but *Kingſtone*, where lives in hope

"Your moſt hearty Friend and Servant,
"THOMAS BOURMAN.

"*From my Chamber, Dec.* 2, 1644."

ZΩOTOMIA,

OR, OBSERVATIONS ON THE PRESENT MANNERS OF THE ENGLISH; briefly anatomizing the Living by the Dead. With an Uſefull Detection of the Mountebanks of both Sexes. By RICHARD WHITLOCK, M. D., late Fellow of All Souls Colledge, in Oxford. London: Printed by Tho. Roycroft, &c. 1654. 8vo. (610 pp., *with a frontiſpiece.*)

THIS worthy doctor labors to be witty and original, till he becomes unintelligible; expreſſing a good meaning in terms ſo unconnected and far-fetched, that it is often difficult to diſcover his alluſions. Yet his ſtyle and manner of quoting much reſemble thoſe of his contemporary, Burton, in his *Anatomy of Melancholy*, this alſo being an Anatomy.

Anthony à Wood ſays, that "after the Reſtoration, he took orders, and obtained a living in Kent, from Archbiſhop Sheldon, where he died about 1674, or after."

We give the following extract from this rare book, as a ſpecimen of the author's ſtyle. It is taken from *The Teares of the Preſſe:*

"Now the Cauſes of the enormities of the Preſſe, are either in Writers or Readers.

"1. Among writers, firſt ſome that write to eat, as Beggars examine not the vertues of Benefactours, but ſuch as they hope or finde able, or willing, they ply; be they good or bad, wiſeman or foole, ſo do they beg of any Theme that will ſell; true or falſe, good or bad, in Rime or Proſe, and that pitifull or paſſable, all is one, Inke muſt earne Ale and three Penny Ordinary's; write they muſt againſt Things or Men, (if the ſpirit of contradiction prove ſaleable,) that they can neither maſter nor conquer; ſparing neither Bacons, Harveys, Digbys, Brownes, or any the like of Improvement Colledge, (as I may terme them) though (beſide ſome little ſomewhat for the venture) they get nothing, but ſuch a credit as he did, that ſet Diana's Temple on fire to perpetuate his name.

"2. A ſecond ſort are Diſcoverers of their Affections by taking the cudgels on one ſide or other, and it is come to that now, that authour ſcarce paſſeth that writeth not Controverſies, Eccleſiaſticall, Politick, or Philoſophicall. Though farre better it were for Publick good there were more, (deſerving the name of Johannes de Indagine) progreſſive Pioners in the Mines of Knowledge, than Controverters of what is found; it would leſſen the number of Conciliatours which cannot themſelves now write, but as engagedly biaſſed to one ſide or other; but theſe are, Deſiderata, *vereor ſemper deſideranda*, things wanting, and to be deſired (I feare) for ever.

"Second cauſe are Buyers, the Chapman's vanity and weaknes of choice, maketh the mart of leſſe worthy books the bigger. Such is the fate of books, of all other ware, the courſer the ware, the more the ſeller getteth by it; examine the truth of it at Stationers Hall, and it will too truly appeare in theſe latter times, the Bookſeller hath got moſt by thoſe bookes, the buyer hath got the leaſt, being not only the luck of Rablais his bookſeller, that was a looſer by his book of ſence and judgement, but abundantly repaired by that Ingenious Nothing, *the Life of Garagantua, and Pantagruel.* What age ever brought forth more, or

brought more *printed waſte papers?* to reach which, is the worſt ſpending of time, (next the making them) and the greater price given for them, and farre above their worth, &c. But not to make our eyes ſore by looking only on the hurt; let us turne them on the benefits of the well employed Preſs; and we ſhall ſee it a mint of ſolid worth, the good it hath done, (and yet may do) being ineſtimable; it is Truth's Armory, the Bank of Knowledge, and Nurſery of Religion, never ſuffering a want of the ſincere Milk of the Word, nor Piety's Practiſe to be out of Print (and that not only in one book) weekly iſſuing forth helps to doing, as well as knowing our duty. But the worth of the ware-houſe will be beſt known by the wares, which are books, of which ſee further in my Eſſay of Books."

As our extract has exceeded what we intended, we will only give the latter part of his *Eſſay on Books*, which he entitles "*The Beſt Furniture.*"

"They are for company, the beſt friends; in doubts, counſellours; in damps, comforters; Time's proſpective; the home travellers ſhip or horſe; the buſie man's beſt recreation; the opiate of idle wearineſſe; the mindes beſt ordinary, Nature's garden, and Seed Plot of Immortality. Time ſpent (needleſſly) from them is conſumed, but with them twice gained. Time captivated and ſnatched from thee by incurſions of buſineſs, thefts of viſitants, or by thy own careleſneſſe loſt, is by theſe redeemed in life, they are the ſoules viaticum; and againſt death its cordiall."

"Bookes are not onely Titles on their Authors Monuments, but Epitaphs preſerving their Memories, be they good, or bad, beyond ſhort lived pyramids, or mauſolæan piles of ſtone."—E. R. Poole.

NOTICE OF DIBDIN BY BARON DE REIFFENBERG.

The following piquant notice of the death of the Reverend Thomas Frognall Dibdin, by Baron De Reiffenberg, the learned editor of the *Bulletin du Bibliophile Belge*, will perhaps be intereſting to that peculiar claſs of our readers who are unfortunately afflicted with the Dibdin *mania.* Preſuming that all technical "Dibdinites" are not only gentlemen with vivid æſthetic inſtincts, but also of elegant culture, and as a matter of courſe read French, we ſhall ſubmit our extract for their peruſal in that polite and courtly language:

"Le révérend Frognall Dibdin n'eſt plus! quand nous diſons *révérend*, c'eſt pour nous conformer à l'uſage. Dibdin en effet n'avait rien de la gravité de ſa profeſſion et ne ſ'en mettait guère en peine. Petit vieillard étourdi et *viveur*, aimant peut-être encore plus la bonne chère que les livres et ſa belle *Diane de Poitiers*, dont il avait fait graver un portrait magnifique, il était criblé de dettes, malgre un revenu d'environ 20,000 francs. Son privilége de chapelain de la cour ne pouvait le mettre à l'abri des records que par une ſéqueſtration preſque complète. A la fin de 1842 il vint en Belgique, où tous les bibliophiles ſéduits par ſes ſplendides publications, par ſa renommée et les recommandations preſſantes de M. Van de Weyer, lui firent l'accueil le plus empreſſé. Les dîners ſuccédaient aux dîners, les diplômes aux diplômes. Les ſociétés des bibliophiles de Mons et de Belgique ſ'empreſſèrent de l'admettre dans leurs rangs: la réception eut lieu entre des flacons de champagne, ſorte de *ſacre* que le docteur ſemblait affectionner par-deſſus tout. Quant aux diſcuſſions littéraires et bibliologiques, ſoit que ſa veine fût épuiſée, ſoit que ſon eſprit, rabaiſſé par les inquiétudes d'une homme aux expédients, eût perdu ſes plus chers ſouvenirs, Dibdin n'y prenait point de part. On ſ'étonna qu'il n'eût même pas d'avis poſitif dans la fameuſe querelle de l'invention de l'imprimerie. En ſomme il ne répondit pas préciſément à l'attente de ſes admirateurs; l'admiration fit même place à la ſurpriſe et quelquefois à la mauvaiſe humeur, car le docteur profitait de l'engouement qu'il avait inſpiré d'abord pour emprunter, avec l'intention formelle de ne point rendre. Il a enfin rendu ſon âme à Dieu qui, nous l'eſpérons, l'aura acceptée. C'eſt la ſeule dette que ce bibliographe prodigue ſe ſoit peut-être aviſé d'acquitter."

Notes and Queries.

IMPIOUS BOOKS WRITTEN BY THE POET CHRISTOPHER MARLOW.

Anthony a Wood, in his *Athenæ Oxonienſis*, vol. i. p. 430, quotes from Thomas Beard's *Theatre of God's Judgments* (ch.

xxiii.) an account of Chriſtopher Marlow, the contemporary, or rather immediate predeceſſor of Shakeſpeare, in which it is ſaid that Marlow "denied God and his Son Chriſt, and not only in word blaſphemed the Trinity, *but alſo* (as it is credibly reported) *wrote books* againſt it, affirming our Saviour to be but a deceiver, and Moſes but a conjurer and ſeducer of the people, and the Holy Bible to be but vain and idle ſtories, and all religion but a device of policy." The chapter from which this account is taken profeſſes to treat *On Epicures and Atheiſts;* and Warton, in his *Hiſtory of Engliſh Poetry,* ſays that "Marlow's ſcepticiſm, whatever it might be, was conſtrued by the prejudiced and peeviſh Puritans into abſolute Atheiſm." A writer in the *Monthly Repoſitory* (vol. ix. p. 118) queſtions the accuracy of Beard's account of Marlow; and endeavors to ſhow that it is inconſiſtent with itſelf, and therefore ought to be taken with ſome allowance for Puritanical exaggeration. This writer ſays: "The aſſertion of Beard that Marlow 'denied God,' is quite inconſiſtent with his having 'blaſphemed the Trinity,' which generally means nothing worſe than an aſſertion of the divine Unity; and if Marlow '*wrote books*' on the ſubject, I confeſs I would gladly recover them. His opinion of Moſes might be only that of the late Dr. Geddes, which he held, however unaccountably, in ſtrict connection with a Chriſtian faith and practice. Marlow's ſuppoſed invectives againſt Chriſt, and his dying horrors, are too much in the ſtyle of polemic rant to be eaſily credited."

Now, if Mr. Thomas Beard's ſtatement be true that Marlow "*wrote books*" denying the divinity of our Saviour, when were thoſe books publiſhed? and where may an account of them be found? I have ſearched in vain all the bibliographical works within my reach, and I have not been able to diſcover the title of a ſingle work written by Marlow in proſe. Any bibliographical information on this point will be thankfully received by OMEGA.

Cincinnati, Ohio.

T. HESHUSIUS.

(*Philobiblion No. VIII., p.* 190.)

YOUR correſpondent E. C. H. will find a very curious and intereſting account of the Life and Works of Tilemannus Heſhuſius in Bayle's *Dictionnaire Hiſtorique et Critique,* tome viii. pages 107–111, edit. Paris, 1820, 8vo, and alſo in Jöcher's *Allgemeines Geleherten Lexicon,* vol. ii. pp. 1568–1570. J. A.

Meſſrs. PHILES & Co. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of *The Paradiſe of Dayntie Deviſes.* The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges' as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of art, upon India paper, and is limited to 500 copies, as follows:

400 on ſmall paper, at $2.00 each.
100 on large paper, at 4.00 each.

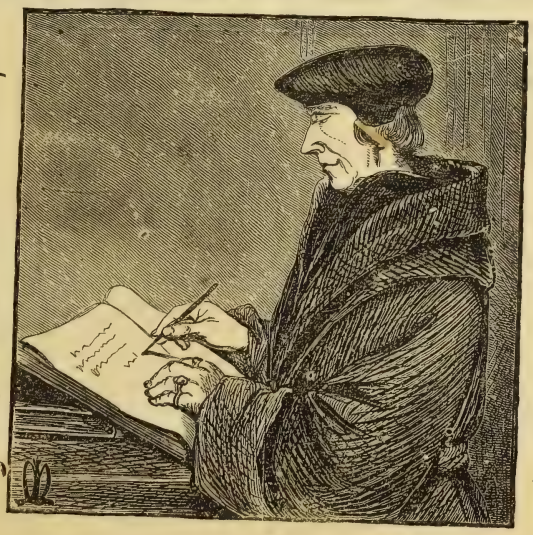
At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies. Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of old Engliſh poetry. The next volume in the ſeries will be "ENGLAND'S HELICON."

The Philobiblion:

A Monthly Catalogue and Literary Journal

Graecos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

Contents of Number X.

I. Autograph Letters, from the Portfolio of a Bookworm. (*Concluded.*) 217

II. Books and Libraries in the Middle Ages. (*Concluded.*) 221

III. Mirabilis Liber qui prophetias Revelationesque, etc. 225

IV. The Restoration of Old Books. 227

V. La Vierge au Poisson de Raphael. 229

VI. Adversaria. 231

VII. Benedict Spinoza. 233

VIII. Miscellaneous Items: 237
Contemplation, a Poem. "The Seven Ages of Man." La Clef du Paradis et le Chemin du Ciel.

IX. Catalogue.

C. A. ALVORD, PRINTER.

September, 1862. **The Philobiblion.** *Number* 10.

Autograph Letters,

FROM THE PORTFOLIO OF A BOOKWORM.

(*Concluded from No. IX., p.* 197.)

About this time—indeed, on the ſame day, if my latter date be the correct one—another poet was writing a letter to a brother-poet—Walter Scott to William Stewart Roſe, the tranſlator of Arioſto:

"And Scott put a word in, and begged to propoſe—
'I'll drink him with pleaſure,' ſaid Phœbus, 'tis Roſe.'"

The Walter of the laſt paragraph was Sir Walter's ſon, who had joined the eighteenth regiment of Huſſars as cornet, in the ſummer of 1819, and had now the offer of an appointment in the civil ſervice of the Eaſt India Company. "My own ſelfiſh wiſh," his father wrote to Mrs. Maclean Clephane, of Torloiſk, the preceding July—"my own ſelfiſh wiſh would have been that he ſhould have followed the law; but he really had no vocation that way, wanting the acuteneſs and livelineſs of intellect indiſpenſable for making a figure in that profeſſion, ſo I am ſatisfied all is for the beſt, only I ſhall miſs my gamekeeper and companion in my rides and walks. But ſo it is, was, and muſt be—the young muſt part from the neſt, and learn to wing their way againſt the ſtorm."

To the letter, however, which is printed as it was written, with an utter diſregard of the rules of punctuation, which Sir Walter could not or would not learn:

"My Dear Rose

"I received all your letters ſafe A vile buſineſs going on in our court has for ſeveral days exhauſted me with fatigue in the writing way A mad ſcoundrel choſe to publiſh the moſt ſcandalous lampoons on our Bigwigs and they have been forced to take up the matter ſeriouſly and I am obliged to write down with my own hand all the evidence brought on the ſubject which is a very complicated and diſagreeable taſk— It has made me a lazy correſpondent— I now have the pleaſure of ſaying that I will be truly happy to attempt any of the books of Arioſto you have a mind but it muſt be when I have you at my elbow to expound hard words and difficult paſſages. I have been long a truant to the Tuſcan page and when I read Italian more than I now do I had no more of the language than juſt ſerved me to underſtand my author in a rough and round way. But as I hope you are to be with us in Spring or at leaſt in Summer I have no doubt we will eaſily manage the matter be-

tween us.—I am glad you think of the Inamorato full as it is of the moſt fanciful and beautiful paſſages though ſo extravagant in its fictions. To me it has a wild oriental turn which ſupplies in ſome degree the want of the more claſſical beauties of Arioſto & I am not ſure whether admitting the latter to be infinitely the better poet the Count of Scandiano muſt not be held the better tale-teller. I ſhould like much to know the original work of Boiardo being only acquainted with the Rifaciamento by Berni. I am truly happy that you take kindly to this occupation having no doubt that you will do yourſelf much good by the occupation and much honour by the publication.

"I have not heard of Walter but wind having been pretty favourable I have little doubt he has arrived ſafe at his place of deſtination All the family here beg kind compliments— Our fly fiſhing is fine in April The old cottage lies in ruins but your quarter is as comfortable as of yore and we all hope you will inhabit it ſoon Always my dear Roſe

"Moſt affectionately yours

"WALTER SCOTT.

"Edinburgh 27 *January*

"We remain here till the 12th of March"

The next ſheet contains three tranſlations from the German, in the ſchool-girl hand of L. E. L. Whether they have ever been printed or not, is more than I can ſay: I have looked in vain for them in the collected edition of her Poetical Works. I omit the third—Schiller's *Diviſion of the Earth.*

"*Pauline's Price.*—GOETHE.

"Sweet Pauline could I buy thee
With gold or its worth,
I would not deny thee
The wealth of the earth.
They talk of the pleaſure
That riches beſtow—
Without thee, my treaſure,
What joy could I know.

2.

"Did I rule Europe over
Thy price it ſhould be;
Let them leave for thy love(r)
A cottage with thee,
Where a pear tree is ſtooping
With fruit at the door,
And the green vine is drooping
The dark lattice o'er.

3.

"If my life-breath could be, love,
A ranſom for thine,
I'd yield it for thee, love,
With all that is mine.
Ah had I the power
I'd count as time flown,
A year for each hour
That thou wert mine own."

"*The Coming of Spring.*—SCHILLER.

"In a valley ſweet with ſinging,
From the hill and from the wood;
Where the green moſs rills were ſpringing,
A wond'rous maiden ſtood

"The firſt lark ſeemed to carry
Her coming through the air
Not long ſhe wont to tarry
Tho' ſhe wandered none knew where.

"A roſy light fell o'er her
Too beautiful to laſt
All hearts rejoiced before her
And gladdened as ſhe paſt.

"She brought ſtrange fruit and flowers
Within her ſunny hand—
That knew the ſhine and ſhowers
Of ſome more glorious land.

"The winter ice was broken
The waters flaſhed with gold
She brought to each a token
The young man and the old.

"Each ſeemed a welcome comer
Her gifts made all rejoice
But two—the neareſt ſummer,
Theſe had the faireſt choice.

"Now—I of all that gather,
In the zodiac's golden zone
Love a month whoſe ſullen weather
Has no love but my own.

"Tho' its fierce wild winds are ſweeping
The laſt leaf from the thorn—
Tho' the roſe in earth be ſleeping,
Yet then my love was born—"

The *Memorials* of the late Thomas Hood, by his ſon and daughter, contains as pleaſant reading as any biography publiſhed for years. To be ſure it is ſomewhat ſad, but what poet's life is not?—

("We Poets in our youth begin in gladneſs;
But thereof come in the end deſpondency and madneſs.")

Minute in its deſcriptions of Hood's latter days, it is rather meagre concerning his early married life; this, however, was to have been expected, for neither his ſon nor daughter could be ſuppoſed to know what happened before they were born. The following letter ought to make a page in every future biography of the poet. It is addreſſed to "W. B. Cooke, Eſqre, 27 Charlotte Street, Bloomſbury;" the poſtmark is "Noon, Sep 13, 1830." Mr. Cooke was an engraver of ſome note, a friend of the Hoods, *père* and *mère*. The daughter whoſe birth is announced is the lady to whom we owe the *Memorials*—Mrs. Frances Broderip. For further particulars ſee the Memorials, and a charming poem in the collected edition of Hood's Poetical Works: *To my Daughter, on her Birthday*.

"Winchmore Hill—
"*Sunday*

"My dear Cooke—

"You will be very glad to hear that I am at laſt a Father. Jane was taken ill on Friday Evening, & on Saturday morning at 6 preſented me with a little daughter—tho it was *ſun*-riſe. They are both doing very well indeed,—The Mother wiſhed for a Girl; & to make her the more happy, it is a ſtriking likeneſs of the infant ſhe loſt, ſo that I am very glad it was a girl too; for my own ſake as well as hers, for the laſt was a great regret to us.

"My pretty babe ſeems to improve hourly, & is quite a pet with me already,—I have had a very anxious time— but now my head & heart ſeem ſo light, I am going to ſettle to work with cheerfulneſs & conclude the Comic *con amore*.

"I have had another addition, beſides, to my eſtabliſhment, a bay pony, lately Britton's ,which I have bought of him, chaiſe & all,—I ſhall ſoon hope to drive you down in it to ſee Miſs & Miſſis,—the laſt of whom joins with me in kind regards to you; Jane & Child are almoſt "better than can be expected," may be your account to any of our friends you may ſee,—

"I am my dear Cooke
"Very truly yours
"Thos. Hood."

On the 1ſt of July, 1820, Shelley wrote a poetical epiſtle from Leghorn to Maria Giſborne, who was then in London, in which he mentioned ſeveral prominent Engliſh authors; among others, Horace Smith:

"Wit and ſenſe,
Virtue and human knowledge, all that might
Make this dull world a buſineſs of delight,
Are all combined in Horace Smith."

"Shelley ſaid to me once," ſays Leigh Hunt, in his charming *Autobiography*, 'I know not what Horace Smith muſt take me for ſometimes: I am afraid he muſt think me a ſtrange fellow: but is it not odd, that the only truly generous perſon I ever knew, who had money to be generous with, ſhould be a ſtock-broker! And he writes poetry too,' continued Shelley, his voice riſing in a fervor of aſtoniſhment; 'he writes poetry and paſtoral dramas, and yet knows how to make money, and does make it, and is ſtill generous!'"

"'I believe,' ſaid Shelley, on another

occaſion, 'that I have only to ſay to Horace Smith that I want a hundred pounds or two, and he would ſend it to me without any eye to its being returned; ſuch faith has he that I have ſomething within me beyond what the world ſuppoſes, and that I could only aſk his money for a good purpoſe.'"

The perſon to whom Horace Smith's letter is addreſſed, "Thom. Hill, Eſqre, 1 James Street, Adelphi, London," was probably the proprietor of *The Monthly Mirror*, a periodical of conſiderable talent, in which many of poor Kirke White's early verſes firſt ſaw the light, and for which Horace Smith and his brother James wrote a number of poetical imitations, entitled *Horace in London*, which were collected in a volume after the ſucceſs of the *Rejected Addreſſes* had made its authors popular. Of Du Bois, who was Hill's editor, a lively account may be found in Hunt's entertaining volumes. The "appointment" in queſtion was probably his elevation to a magiſtrate of the Court of Requeſts. Mathews was of courſe Charles Mathews, the celebrated comedian, for whom Horace Smith wrote dramatic entertainments, three of which once paid him a thouſand pounds, —a circumſtance at which he uſed to ſhrug his ſhoulders, ſaying, as well he might, "A thouſand pounds for nonſenſe!" The edition of the *Rejected Addreſſes* ſpoken of was the eighteenth London one, the preface to which is dated March, 1833.

"Brighton 22*nd December* 1832

"My dear Hill,

"I am always glad to ſee your tall thin handwriting, & ſhall be ſtill more ſo to ſee your ſhort ſtout ſelf, whenever you will run down to Brighton, and redeem your pledge of a viſit. Mr Murray is as culpable a delinquent as yourſelf, having promiſed to look in upon us at Hanover Creſcent, which I hope he will not fail to do on his next trip, as I ſhall always be moſt happy to ſee him— Will you tell him, with my beſt regards, that I will willingly lend a helping hand to his new Edition of the Rejected Addreſſes, ſo far as a goſſiping Preface can effect that object; but as to additional Imitations, they appear to me quite out of the queſtion, ſince we caricatured all the writers we could diſtort, *at the time*, & it would be a ridiculous anachroniſm to burleſque thoſe who have grown into celebrity *ſince* the firſt publication. Such a jumble would, in my opinion, deſtroy the character & value of the book, eſpecially if the ſecond attempts fell ſhort of the firſt, which they would be ſure to do—Nor do I ſee that much would be gained by notes & illuſtrations, beyond ſuch few circumſtances attending the publication as may be better inſerted in the Preface, tho' upon this ſubject I bow of courſe to Mr Murray's better judgement.—What may be effected by humorous prints & portraits will depend of courſe on the artiſts employ'd & the ſubjects ſelected, on which, as well as other points, Mr Murray had better conſult my brother.

"You will be happy to hear that we are all quite well, nor are you wrong in conjecturing that we are in the midſt of all the engagements of this buſy ſeaſon, from all which I ſhall be happy to be emancipated by the meeting of Parliament, for parties and late hours, when a fellow is almoſt half way between 50 and 60, have few attractions.—

"Your cold, I hope, has quite left you, & you have certainly leſs to complain of than moſt men, on the ſubject of health.—We are all delighted to hear that there is a proſpect of Dubois getting ſome appointment more worthy of his high talents & character—Remember us moſt kindly to him & his;—accept our moſt cordial regards for yourſelf; & believe me ever

"My dear Hill Yours Moſt ſincerely

"Horatio Smith

"My brother's preſent addreſs, you may tell Mr Murray, is 27 Craven ſt.

This letter is taken up by our friend Mathews, who has been ſpending 5 or 6 weeks at Brighton."

On the whole, I have come to the concluſion that it is poſſible to have a more fooliſh hobby than that of collecting autographs; that one may go farther, and fare worſe. With old miſſals, for inſtance, or block books, black-letter tracts, or firſt editions of the claſſics. With early Engliſh, or late American poetry. With coins and medals, Greek, Roman, or what not. With canes, pipes, meerſchaums. With—every hobby but one's own!

It is not, then, I maintain, ridiculous to have a fondneſs—a veneration, if you will—for the relics of famous authors. They are the beſt men that we can ever know—ſhades as they are—the fineſt companions, the trueſt friends; in ſhort, the ſalt of the earth. Their books are the world's heritage, a property to which we are all born: their relics are private legacies which have deſcended to a favored few. By their books we know them only as the world does—afar: their relics admit us into their ſociety—into their chambers, cloſets, hearts! With this manuſcript ſong I take the horny hand of Robert Burns. This letter of Wordſworth's ſeats me in his library at Rydal Mount. This old black-letter Agrippa—can it have been Shakeſpeare's copy? Perhaps not. But this lock of hair—touch it reverently—this little treſs of auburn hair, was certainly Milton's! And this treſs—how white it is!—was cut from the head of Waſhington! And both are mine!

There *is* ſomething in relics, after all—is there not?

Books and Libraries IN THE MIDDLE AGES.

(*Concluded from No. IX., p.* 203.)

But the Monks were not content with cheriſhing the books which were already in their poſſeſſion; a large portion of their time was conſecrated to their multiplication for the benefit of mankind. Who that has directed any ſhare of his attention to the hiſtory of Monaſticiſm, has not heard of the Scriptorium, the peaceful retreat in which the pious cænobites labored to perpetuate, for the uſe of ſucceeding generations, the nobleſt works of ancient learning? . . . . . While the reſt of men buſied themſelves in eager ſtruggles for wealth or power, theſe zealous artiſts were engaged in the nobler taſk of perpetuating and multiplying the means of human knowledge; often, amid the convulſions of empires, beholding the work of their hands, and the ſtore of literary treaſures which had been created by the induſtry of their predeceſſors, ſwept into annihilation by the ravages of war, but ever applying themſelves again to their glorious toils, and endeavoring to obliterate the traces of the calamity, and to repair the deſtruction which had overtaken theſe treaſured trophies of their patient zeal. . . . .

It was by no means unuſual for the benefactors of Monaſteries to beſtow liberal endowments on the Scriptorium, for the ſpecial encouragement of the labors which were therein purſued. Thus, to that of St. Edmundſbury was aſſigned the profit of two mills; to that of Ely, the revenue of two churches; to that of St. Swithin, at Wincheſter, the tithes of a valuable rectory; and ſuch examples, which are of frequent occurrence, manifeſt the high importance which was attached to this branch of Monaſtic exertion. The copying of books

was regarded as an eminent work of piety. "When you are dead," ſays Thomas à Kempis, "thoſe perſons who read the volumes which were formerly written beautifully by you will pray for you; and if he who giveth a cup of cold water ſhall not loſe his reward, much more he who gives the living water of wiſdom ſhall not loſe his recompenſe in heaven."* And the inſcriptions in many ancient MSS. afford evidence of the conviction which reigned in the minds of the religious that their zealous toils for the augmentation of the ſtores of intellectual wealth were moſt acceptable in the ſight of the Almighty. The labors undertaken in this pious ſpirit were purſued with unwearying aſſiduity. "One of the moſt uſual labors of the monks," ſays Mabillon, "was the copying of books. Caſſiodorus recommended it to them above all others. Trithemius enforces the ſame view in his ſeventh Homily, as well as in one of his works eſpecially devoted to that ſubject, and entitled *De Laude Scriptorum Manualium.* We learn from the teſtimony of Palladius, that this was one of the chief occupations of the diſciples of St. Pachomius;† and St. Jerome enumerates it among the employments of ſolitaries: "They copy books," he ſays, "that by the labor of their hands they may gain food, and at the ſame time promote the edification of their minds."‡ St. Ferreol in his Rule directs that thoſe who do not labor in the tilling of the ſoil ſhall employ themſelves in the copying of books.§ St. Nil the younger had no other occupation; and St. Gregory of Tours, ſpeaking of a holy recluſe in his dioceſe, ſays that "by this labor he extinguiſhed all evil thoughts that might ariſe in his mind."‖ The copying of books formed part of the conſtant employment of the Monks in the ancient Monaſteries of Egypt,* and of the diſciples of St. Martin;† and an ancient hiſtorian of Durham declares of the religious, that they "were always virtuouſly occupied and never idle, but either writing of good and godly works, or ſtudying the Holy Scriptures."‡ In the ninth and tenth centuries the Monks of St. Gall devoted themſelves to this labor with the utmoſt diligence, bringing MSS. from France and Italy, in order to collate their copies and ſecure their critical accuracy, and entering into a widely-extended correſpondence, in order to obtain acceſs to various libraries. An old Chronicler of the Monaſtery of St. Requier, in the reign of Robert of France, toward the cloſe of the tenth century, ſays, "Books of great ſcience, excellent pearls, are now reſtored, while others are written out for the firſt time;"§ Abbot William of Hirſchau, in the eleventh century, ſet apart twelve of the brethren, whom he cauſed to devote themſelves eſpecially to the tranſcription of the Scriptures, and appointed one Monk of learning and experience as a ſuperintendent over "the infinite number of others who labored in the tranſcription of general books;"‖ Abbot Frederick, of the ſame Monaſtery, was ſo zealous in his devotion to this work, that he was accuſtomed to take his ſeat in the Scriptorium among the brethren and ſhare their toils;¶ and ſuch was the importance attached to this branch of Monaſtic induſtry, that a Chapter of the Ciſtercian Order, held in 1134, made it the ſubject of a ſpecial Canon, ordaining that "in all Scriptoria, and wherever the Monks are, according to cuſtom, engaged in writing, ſilence ſhall be kept as in the

* Thomas à Kempis, Doctrinale Juvenum, c. 4.
† Pallad. c. 39. ‡ St. Hieron. Epiſt. ad Ruſtic.
§ "Paginam pingat digito qui terram non proſcindit aratro." Reg. S. Ferreol, c. 28.
‖ Greg. Tur. de Vit. PP. Mabillon Tr. des Etudes Monaſt. 148.

* Caſſian Inſt. l. iv. c. 12.
† Supl. Sev. in Vit. S. Mart. vii. 473.
‡ The Ancient Rites of Durham.
§ Chron. S. Req.
‖ Trithem Chron. Hirſaug. i. 221.
¶ Ibid.

Cloiſter."* Special privileges were accorded to the religious of various Monaſteries, to facilitate the binding of the books which they produced. Although hunting had been ſtrictly interdicted to eccleſiaſtics by the Council of Agde in 506, and the Council of Epon in 517, which prohibition was extended in the time of Charlemagne to all orders of Monks, and even to Knights Templars, yet under that monarch permiſſion was given to the Monks of St. Denis, and of St. Bertin at St. Omer, to hunt in their woods for the purpoſe of procuring ſkins for binding their books;† leave was conceded to the religious of the Abbey of Sithiu to employ their ſervants in a ſimilar manner;‡ and Geoffrey, Count of Anjou, in founding a Benedictine Monaſtery at Saintes, in the eleventh century, gave to it a tenth part of the deer on ſome lands in the iſland of Oleron, to ſupply covers for the volumes which were tranſcribed by the brethren. It may be fairly inferred from the conceſſion of theſe facilities, that the Monks were in the habit of producing a great many books; ſince it would hardly have occurred to their benefactors to manifeſt their generoſity by placing within their reach the means of procuring an abundance of ſkins for binding their volumes, if the induſtry of the religious in the copying of MSS. had not been matter of general notoriety. The borrowing of books for the purpoſe of tranſcription was a cuſtom very prevalent in the Middle Ages; the correſpondence of Mediæval Abbots preſents innumerable evidences of the zeal with which they ſought, by a reciprocal interchange of duplicates and the mutual loan of books, in order that they might be copied in the Scriptoria of their reſpective Monaſteries, at once to augment their own libraries and to extend to others the benefit of their literary poſſeſſions. Gerbert, Abbot of Bobbio, afterward Pope Sylveſter II., in a letter to the Monk Rainald, ſays: "I entreat you to render me one ſervice, which you can do without danger or injury to yourſelf, and which will bind me moſt cloſely to you. You know with what zeal I ſeek for copies of books from all quarters, and you know how many writers there are both in the cities and in the country parts of Italy; I entreat you, then, that you cauſe tranſcripts to be made for me of theſe books," which he then proceeds to enumerate.* The ſame Abbot, in other letters, writes to Thietmar of Mayence for a part of one of the works of Boethius, which was wanting in his own copy;† to the Abbot Giſelbert, concerning ſome deficiencies in his copy of treatiſes of Cicero and Demoſthenes;‡ to Airard, reſpecting the correction of a MS. of Pliny, and the copying of ſome other works;§ to the Archbiſhop of Rheims, deſiring him to borrow for him, from the Abbot Azo, a copy of Cæſar, and promiſing in return to lend him eight volumes of the works of Boethius;‖ and to Egbert, Abbot of Tours, to whom he communicates the diligent efforts he has been making to found a noble library, and the extent to which he has employed tranſcribers in various cities, not only in Italy, but alſo in Germany and Belgium, and concludes by entreating him to aid him by procuring copies to be made for him of certain books, of which he appends a liſt, which were to be found in France, but were not ſo eaſily acceſſible elſewhere.¶ All theſe inſtances are ſelected from the letters of a ſingle Abbot; but the Abbot Gerbert was by no means an unique example of zeal in literary purſuits: the ſplendid libraries which adorned the Monaſteries of various

* Monaſt. Ciſterc. i. 272.

† Chron. Monaſt. S. Bertin. l. x. ap. Mart. Thes. Anecdot. iii.

‡ Chron. Sith.

* Gerbert. Epiſt. 130.

† Ibid. 123.

‡ Ibid. 9.

§ Ibid. 7.

‖ Gerbert. Epiſt. 8.

¶ Ibid. 44.

countries of Europe atteſt the frequent exiſtence of Religious as ardent in their love of learning, and as energetic in their efforts to give extenſion to their collections; and the letters of mediæval Monks preſent innumerable proofs of the practice, to the prevalence of which was due the creation of many of thoſe magnificent ſtores of MSS. Lupus, Abbot of Ferrieres, writes to Alſtig, Abbot in the Church of York, deſiring him to lend him certain works to be tranſcribed, and promiſing that they ſhall be faithfully returned;* and again to Pope Benedict III., making a ſimilar application.† In the eighth century, we find Pepin applying to Pope Paul III. for ſome Greek books for the Abbey of St. Denis, which were ſent according to his requeſt;‡ and it would be eaſy to fill many pages with citations of ſimilar examples. Further, it is to be noted as an evidence of the dignity which the Monks were accuſtomed to attach to the labor of book-multiplication, as well as of the diligence with which it was purſued, that we meet frequently with honorable mention of thoſe brethren who had diſtinguiſhed themſelves by ſpecial affiduity in this department of Monaſtic exertion, and whoſe achievements are recorded as a glory to the community which numbered them among its members. In many Monaſteries was obſerved the cuſtom which prevailed at the Abbey of Tegernſee, in Bavaria, where the names of thoſe who were moſt ſkilful in writing and illuminating were regiſtered in the archives;§ and ſome of the inſtances of individual labor which are recorded in the annals of various Religious houſes are moſt remarkable in their character. Thus Othlonus, a Monk of St. Emmeran, having written much during his early years, tranſcribed, after he entered that Monaſtery, three copies of the Four Goſpels, nineteen Miſſals, two copies of the Epiſtles and Goſpels read in the Maſs during the year, four ſervice-books for Matins, and twenty-eight other volumes, not to enumerate the detached Sermons, Epiſtles, and Tracts, which he copied at various times for different individuals;* Diemudis, a nun of Weſſobrunn, in Bavaria, tranſcribed with her own hands forty-three volumes, among which we find enumerated two copies of the entire Bible, two copies of the Four Goſpels, five Miſſals, and a copy of the Canonical Epiſtles;† Harduin wrote out four copies of the Four Goſpels, one copy of the Epiſtles of St. Paul, three volumes of Sacramentaria, one volume of readings from the Goſpels, and eight other books, chiefly of large ſize;‡ Gerhard of Monte Sereno, though impeded in his labors by defective viſion, tranſcribed ſix miſſals, a Plenarius (that is to ſay, a volume containing the whole of the Old and New Teſtaments§), a Lectionary, and fifteen other volumes;‖ Godfrey, of the Monaſtery of St. Martin at Tournay, was "a very ſkilful ſcribe, and left many MSS. in the Church, namely, the Morals of St. Gregory on Job, in ſix volumes, an excellent collection of Books of Holy Scripture, which, commencing at the Book of Proverbs, contained the Prophets, the Acts of the Apoſtles, and the Canonical Epiſtles, a Miſſal from which Maſs is ſaid every day in the Monaſtery, a copy of the Four Goſpels, the tract of St. Auguſtine, 'De Civitate Dei,' and his Enchiridion, and many other books;"¶ a Monk of Ratiſbon wrote out,

* Mabillon Annal. Ord. S. Bened. ii. 684. Lupus Epiſt. 2. Bibl. Patr. ix.

† Muratori Antiq. Ital. Med. Ævi. vii. 111, 835.

‡ Cenni Codex Carolin. i. 148.

§ Jaeck Galerie der Klöſter Deutſchlands.

* Mabillon Annal. Ord. S. Bened. iv. 570.

† Martene Thes. Nov. Anecdot. i. 9.

‡ Chron. Fontanellens. ap. Dacher. Spicileg. iii.

§ Mabillon Act. Ord. S. Bened. viii. 531.

‖ Chronicon Montis Sereni.

¶ Hermann. ap. Dacher. Spicileg. i. 912.

not only ſeveral works of his own compoſition, but alſo twenty Miſſals, three copies of the Four Goſpels, two copies of the Epiſtles and Goſpels for the entire year, and four books of Matins;* Maurus Lupi, a Florentine Monk of Camaldoli, while living nine years in the deſert and more than forty in the Monaſtery of St. Matthias de Muriano, tranſcribed more than a thouſand volumes;† and like examples of unwearying zeal are by no means rarely encountered in the records of Monaſtic Hiſtory. Theſe men are mentioned by the Old Chroniclers, who commemorate their labors with a reverential admiration which evinces the high eſteem in which they held ſuch noble exertions; yet they differed from thoſe who were leſs renowned only in the extent, and by no means in the nature of their toils. The copying of books was to the Monks a labor of love, to which they devoted themſelves with willing hearts; tedious and onerous as was the taſk, they found abundant compenſation in the conſciouſneſs of the bleſſings which their diligence conferred upon mankind. "Happy intention," ſays Caſſiodorus, "praiſeworthy aſſiduity, by the hand to preach to men, with the fingers to open the lips, in ſilence to give ſalvation to ſinners, and with a pen to fight againſt the unlawful ſuggeſtions of the devil; for Satan receives as many wounds as the writer puts down words of our Lord. Reſting in one place, he goes, by means of the diſſemination of his work, through different provinces; his labor is read in holy places; the people learn from it how they may be converted from an evil will to ſerve God with a pure heart." Such was the ſpirit which breathed in the heart of the mediæval Scribe, ſuch the thought which found living utterance in thoſe illuſtrious exertions which perpetuated for the world the moſt precious treaſures of antiquity.—L. A. Buckingham.

* Mab., Vet. Analect. 119. † An. Camal. 67.

Mirabilis Liber qui prophetias Revelationesque necnon res mirandas preteritas presentes et futuras: aperte demonstrat,

&c., &c. (2 vols. in 1 vol. ſmall 8vo. Gothic Black-Letter, ſ. l. et a.)

This work, the firſt part of which is in the barbarous monkiſh Latin of the middle ages, and the ſecond in the French of the fifteenth century, is one of the collections of wonderful ſtories and myſtical prophecies which have always been and will always be popular among the ignorant and ſuperſtitious.

> "Quid ſit futurum cras, fuge quærere; et
> Quem Fors dierum cumque dabit, lucro
> Adpone"——(Hor., *Ode* ix. b. 1.)

is, perhaps, a good philoſophic maxim; but either happily or unhappily, the world as yet has never been peopled with philoſophers.

Even with all the boaſted intelligence of our nineteenth century, there is ſufficient demand for "dream-books" and for "fortune-tellers," both in the fleſh and in print, to ſupport a goodly array of profeſſors of the art, and to keep that branch of literature in a flouriſhing condition.

Perhaps in their day, the old books of prophecy, which are now ſo rare and ſo eagerly ſought after, were really of no more influence than their repreſentatives in our day are at preſent. They were undoubtedly, however, more numerous and more popular, and, as with all popular literature, have become valuable as ſerving to ſhow the modes of thought and the enlightenment of their times.

This claſs of books was in great favor all over Europe at the commencement of the ſixteenth century. It was then that books began to be ſo cheap, thanks to the invention of printing, that the privilege of reading was extended even to the poor; and as it is always from the popular literature that any wideſpread or national cultivation muſt

ariſe, the ſtudy of this claſs of literature, hitherto too much neglected, forms the distinctive feature of the criticiſm of this age.

It is from a ſtudy of the popular books of Shakeſpeare's time that Dyce and his colaborers have been able to obtain ſo much fuller and clearer an appreciation of his merit as a national dramatiſt; and only from a laborious and wearisome peruſal of the popular religious works of the time that Buckle has been able to arrive at ſo clear an underſtanding of the intellectual poſition of Scotland during the ſeventeenth century.

The ſame critical innovation has displayed itſelf in France. The popular books of the ſixteenth century, which uſed to be conſidered worthleſs, have been found to have a greater value as hiſtorical material than many of the pretentious but ſuperficial works of the next century. The ſame tendency is manifeſt in America, and certainly with reaſon: for, to an intelligent ſcholar, an inſpection and peruſal of *The Bay Pſalm Book* would give a better and clearer inſight into the real nature and tendency of Puritaniſm than the ſtudy of many profeſſed hiſtories of that movement.

But, in French literature, one of the moſt curious and valuable of theſe old books of wonders is the *Mirabilis Liber*. Among all its contemporaries this work alone is made peculiarly valuable to the intelligent bibliophile by the fact that it has had two ſeaſons of popular intereſt and popular influence—the time of its publication, and during the firſt Revolution.

The work is made up of various predictions and tracts aſcribed to *Bemechobius Epiſcopus eccleſie Paternenis et martyris Chriſti;* to the various Sibyls of antiquity; and to *Sanctus Severus archiepiſcopus.* The *Revelatio de tribulationibus noſtrorum temporum, de reformatione univerſe Dei eccleſie et de converſione Turcorum et infidelium ad fidem noſtram, cito et velociter: oſtenſa Florentie Hieronymo de Ferraria, hoc tempore viventi. . .* (f. lxiii.), attributed by ſome bibliophiles to the celebrated Savonarola; *Admirabilis epiſtola noviter ex urbe Roma Parrhiſius delata da quemdam literatum preſcientiam ſuper novis et divinis revelationibus ac vita unius fratris minoris induti inſtar unius fratris minimo. Similiter de duabus puellis per os unius loquitur Chriſtus; per os vero alterius Virgo Maria* (f. cvi.), and other equally curious and intereſting tracts in Latin and old French. The work, it is hardly neceſſary to ſay, is printed in **black-letter.**

Among all theſe tracts is a ſeries of prophecies by one *Johannes de Vatiguerro,* or by one *John who preaches War;* that being the tranſlation of the "maccaronic" name aſſumed by the writer. During the French Revolution, while the Directory was in power, extracts from this ſeries of prophecies were publiſhed anonymouſly, with a tranſlation, explanatory notes, and chronological concordance.

The paſſages cited were ſo wonderfully *apropos* to the times, that the matter excited great attention. Crowds flocked to the public libraries, to ſee the book containing ſuch wonderful predictions. The Directory, timorous and tyrannical, as are all demagogues, were afraid of a book which foretold, as the extracts ſhow, not only the Revolution, but the counter-revolution and return of the monarchy, and therefore forbade the librarians to ſhow the volume, and alſo inſtituted a ſearch for the editor and publiſher.

Before giving theſe extracts, it will be well to explain the chronology by which they were made to refer to the French Revolution. The prophecies commence from 1502, which proves that the volume muſt have been printed before that time; but the tranſlator calculated them, apparently, on his own reſponſibility, from the Dioclettian era, or era of the Martyrs, to which, by adding the four years omitted by Denys-

le-Petit in the French ſyſtem of chronology, theſe predictions were made to apply to 1788 and the following years.

Of courſe, as with the interpretation of all prophecies, the commentary is as wonderful as the original text, and requires as great an exerciſe of faith to receive:

"Anno domini milleſimo quingenteſimo decimo vel ultra tractabitur peſſima proditio propter regem Francorum captivitatem. —— et gloria Francorum vertetur in opprobrium et confuſionem, quoniam lilium nobili corona privabitur et ſpoliabitur et dabit alteri cui non eſt. Humiliabiturque uſque ab confuſionem et multi dicent pax, pax! et non erit pax. Et tunc clare apparebunt proditiones judiciales, conſpirationes confederationesque plebeium in audita civitatumque: . . . . et regnum Francorum in omni parte ipſius invadetur, ſpoliabitur et remanebit fere deſtructum et adnichilatum; quoniam gubernatores ipſius regni erunt ita excecati, quod neſcirent in ſe invenire defenſiorem et manus et ira domini erit contra ipſos in furore ac contra omnes majores et potentiores totius regni predicti. . . . Et quum ſtatus mundi divino judicio bene cito mutabitur. Ideo ſervi repleti omni dolo ſuperbia et furore contra dominos ſuos proprios ſe rebellabunt, et fere omnes nobiles quotquot ſunt occidentur et ejicientur crudeliſſime a dignitatibus et dominationibus quia vulgus faciet ſibi regem ex mera voluntate. . . . . Et hoc circa annum domini MDXVIIII. modicum ante vel poſt unus ab altero convincetur: Multe civitates commovebunter et novas conſtitutiones facient propter quas in fine remanebunt, regnabunt, ſed relinquentur deſolate. . . . . Unus quisque a proximo ſuo ſe cuſtodiat, quia vir a vicino ſuo in latrociniis peſſimis ſpoliabitur et occidetur, nulluſque fidem ſervabit proximo, ſed potius unus alterum proditioſe decipiet. . . . Omnis eccleſia per univerſum orbem lamentabiliter et dolorofiſſime proſequetur, ſpoliabitur et privabitur omnibus temporalibus ſuis, nec erit tam magnus in univerſali eccleſia cui non ſufficiat ſi remanſerit et reſervaverit ſibi vita. Nam eccleſiæ fœdabuntur et maculabuntur et ſilebit omnis religio propter timorem et furorem iræ peſſime ferventis. . . Nobilium pompa ſilebit, perebit etiam ſcientia et diſciplina et breviter totus ſtatus clericorum ſubjacebit. . . . Sed erit in adjutorium circum circa anno domini MCCCCCXV. modicum ante vel poſt, Juvenis captivatus qui recuperabit coronam Lilii et dominabitur per univerſam orbem; funditus deſtruet filios Bruti et inſulam; itaque non erit ulterius memoria eorum et ſic perpetuo remanebunt. Sed poſt tot et tantas tribulationes et miſerias in mundo univerſo ne creature dei remaneant quaſi totaliter deſperate."

After all this, there will alſo ariſe a great Pope, who will unite the world under "una lex, una fides, unum baptiſma, una vita."

That ſuch a prophecy ſhould have excited the fears of the Directory proves them to have been conſcious that they were demagogues, and not very intelligent ones. An honeſt fanatic would not have been frightened at an oracle ſo miſty.

The other treatiſes in the *Mirabilis Liber*, particularly the one attributed to Savonarola, would well repay our attention on a future occaſion, as ſerving to ſhow the ſubjects and the literature which occupied attention at the commencement of the ſixteenth century.

The Restoration of Old Books.

Few, even of the moſt faſtidious bibliophiles in America, have any appreciation of the nicety of taſte that diſtinguiſhes the French collector. Large margins, perfect preſervation, Holland paper, vellum paper, India paper, colored paper, uncut (*non rogné*), the French bibliophile requires a volume to fulfil ſome one of theſe requirements before he conſiders it worthy of his attention. As a conſequence of this niceneſs of taſte, the various arts by which books are reſtored—by which ſtains of ink, or oil, or duſt, are removed—by which the leaves, if they have been ſo much thumbed as to have become woolly and dog-eared, are made again ſmooth and firm—have arrived at a moſt flouriſhing condition in Paris.

There are ſome twenty perſons in Paris whoſe buſineſs it is to reſtore old books. The proceſs is one requiring a great deal of care and attention, and is exceedingly expenſive, coſting often ſeveral times the original value of the book. M. Libri, for

example, had ſpent twelve thouſand francs on the reſtoration of the books in the firſt catalogue of his library. A ſingle volume, a *Boccacio* (No. 2259), coſt twelve hundred francs for its reſtoration, not counting in this eſtimate the expenſe of rebinding.

The ſatisfaction there is in thus reſcuing a valuable book from deſtruction is ſo great, that ſome amateurs prefer to buy poor copies, in order to reſtore them.

It is well enough for the rich man, whoſe library is a luxury, to pay for having his books reſtored; it makes them coſt more, and thus increaſes the only value they have for him: but for the true bibliophile, whoſe books are his friends, it is a pleaſure to beſtow ſuch care upon them perſonally. To ſuch, a deſcription of the beſt proceſſes uſed in France may prove valuable and intereſting:

When a book is greaſy, take it to pieces, and waſh it ſheet by ſheet in a ſolution of *cauſtic potaſh*. Be careful, however, that the ſolution is not too ſtrong; this will remove the greaſe, but may leave the paper dark-colored. To remove this, uſe a bath of *eau de Javel*, weakened with water. In place of *eau de Javel, hydrochloric acid* may be uſed; but in both caſes care muſt be taken that the ſolution is not too ſtrong, and that the ſheets are not left too long in the ſolution. If too ſtrong, or if left too long, the chlorine will deſtroy not only the ink of the impreſſion, but the paper itſelf. After the leaves have been thus whitened, they muſt be bathed again in a ſolution of *ſulphate of ſoda*. This will remove all the chlorine, and you will have your leaves white and clean.

By theſe various operations, however, all ſize will have been removed from the paper; and it will be of ſo ſoft a texture, that perhaps it could not ſtand the hammer of the binder, and would fall to pieces in the proceſs of reading. To reſtore its firmneſs of texture, and—if it is a book printed upon the miſerable cottony paper uſed almoſt univerſally in America—to make it better than it was when new, give the ſheets a bath in a ſolution of *gelatine*, made with boiling water. Put a little *alum* into this mixture, in order to keep away the inſects which might be attracted by the gelatine; and alſo a little *tobacco*, or any other ſimple ſubſtance, which will ſerve to give the paper a tint, ſince the chlorine bath will have left it too white.

After this laſt proceſs, dry your ſheets upon a cloth ſuſpended horizontally at each of the four corners, ſo that they will lie flat, and the ſolution of gelatine will dry evenly upon them.

This proceſs of ſtrengthening and ſizing paper is very ſimple and cheap, and can with advantage be applied either to books or prints which have become worn, or dog-eared, or folded. Often, in a volume, the few leaves at the beginning or the end are the only ones that need reſtoring.

To remove ink-ſpots, either *oxalic acid, hydrochloric acid*, or *eau de Javel*, may be employed. The firſt, as it is the leaſt dangerous, had better be uſed. Of courſe, it muſt be weakened; and tepid water is better than cold. The fooliſh notes which many perſons afflicted with a *cacoëthes ſcribendi* ſcrawl on the margins of books, or the ſignatures with which the titles are ſometimes disfigured, may often be removed by the uſe of one of theſe agents, applied with a camel-hair bruſh, without unbinding the volume. In doing this, however, care muſt be taken to waſh away the traces of the oxalic acid with pure water, and to dry the leaves thoroughly before cloſing the volume. Sheets of blotting-paper can be well uſed for this purpoſe. As a general rule, however, it is hardly ſafe to attempt this proceſs, unleſs the paper of the volume is thick and ſtrong, and able to ſtand the proceſs without requiring an after-treatment of gelatine to ſtrengthen it. If *eau de Javel* is

uſed, it muſt always be waſhed away with a ſolution of *ſulphate of ſoda*; if *hydrochloric acid* is employed, it muſt be waſhed away with a ſolution of *bicarbonate of ſoda*.

In commencing the proceſs, it would always be well to try the ſtrength and effect of the acid upon a corner of the leaf before putting it entirely in the bath, as ſometimes the ink uſed by printers will itſelf be waſhed away. In many caſes, alſo, the ink-marks refuſe to diſappear before any of theſe agents. This is peculiarly ſo with the modern inks; there is ſome acid uſed in their manufacture which ſeems to enter into the very tiſſue of the paper.

For removing the ſtains of damp and duſt, a long bath of warm water, mixed with a little alum, is ſufficient.

For all theſe various operations, of courſe a great deal of care and patience is neceſſary; but the bibliophile who thus ſaves a valuable book from deſtruction and reſtores it to a perfect ſtate, will find himſelf amply repaid for his time and trouble, and if he is careful to waſh away thoroughly all traces of the acids he uſes, he may feel certain that his volume will preſerve its new condition.

La Vierge au Poisson de Raphael.

Explication Nouvelle de ce Tableau; par P. V. Belloc. (1 vol. 8vo, pp. 99.) Paris, 1833.

The object of this treatiſe is to explain the meaning of Raphael's famous picture, generally called "*The Virgin of the Fiſh.*" This picture is well known, from the various engravings that have been made of it, but it may ſtill be well to deſcribe it. The Virgin, ſeated on a platform, holds the infant Chriſt in her arms; upon one ſide ſtands an old man, holding an open book; at his feet reſts a lion: on the other ſide an angel ſupports a youth, who kneels upon one knee. The angel, holding one of the youth's hands, ſeems to be raiſing him toward the Virgin; in his other hand the youth holds a ſtring, ſuſpended from which hangs a fiſh. The Virgin and the Chriſt are both looking at the youth; the infant Jeſus ſtretches out one of his hands toward him.

This picture was painted in 1514, for the ſociety of Dominicans of Naples. The Virgin called the *Jardinière*, painted in 1507, this, and the Holy Family, called the *Pearl*, painted in 1518, are uſed by Quatremère de Quincy to mark the three eras of Raphael's progreſs in his art. The old man in the picture has generally been taken to repreſent St. Jerome, and the youth with the fiſh to repreſent Tobit.

This theory began with Vaſari, and from him has been repeated by almoſt all writers upon the ſubject ſince. Emeric David thought the picture was intended to celebrate the canonization of the Book of Tobit by the Council of Trent, and to proclaim the ſacredneſs of St. Jerome's verſion of the ſame.

Our author's theory is, that the picture is intended to repreſent a young man about entering the Chriſtian Church: his faith juſt awakened, timorous, almoſt doubtful of the reality of the glory he ſees before him, he requires aid before he dares to enter. The figure on the other ſide repreſents an old man, who has almoſt reached the end of his career; the lion at his feet ſhows the difficulties of life, and that he has overcome them.

In this interpretation of the artiſt's meaning, the fiſh held in the young man's hand has a peculiarly happy ſignificance, ſince the fiſh was uſed in the early days of the Church to repreſent Chriſt, when it was forbidden to mention his name: "*A Tyrannis et ethnicis Imperatoribus prohibitum erat Chriſtum profiteri, et nomen ſuum proferre, quare finxerunt nomen* ΙΧΘΥΣ

quo Christum vocarent." (Joan Nicolai, *Trac. de Siglis. vet.*)

M. Belloc shows conclusively, by quotations from the Fathers, that this Greek word, or the figure of a fish, had this meaning to the early Christians. Writing the word as below, we will see that perhaps the word was made by taking the first letter of each word in the sentence that expresses the peculiar tenets of the Christian Church; and thus the fish, or the word *icthus*, had the same symbolical significance that the cross has at present:

I—ΗΣΟΥΣ	—	Jesus,
X—ΡΙΣΤΟΣ	—	Christ,
Θ—ΕΟΥ	—	*Of God,*
Υ—ΙΟΣ	—	*The Son,*
Σ—ΩΤΡΗ	—	*The Saviour.*

A plate of antiquities, at the end of the volume, shows (if further proof were necessary) that, to the early Christians, the fish was the symbol of their faith.

This fact being established, let us now proceed to show its relation to *bibliography*, and why such a discussion appears fitly in **The Philobiblion.**

The distinctive mark of the Aldi we have never seen satisfactorily explained. Most of the early printers used marks which in some way were anagrams upon their names, or else contained some motto or sentence, or else had some heraldic significance. It has always seemed that Aldus, in selecting his famous anchor with a dolphin curved about it, intended to express something more than is usually supposed. The anchor is, of course, the symbol of faith. The dolphin has been supposed to represent Venice; but what connection has Venice with faith?

Here we find that as late as 1514 the fish was used to represent the Christian faith. Nor was the peculiar combination of the anchor and the fish, as an expression of Christianity, original with Aldus; for in Figure 4 of M. Belloc's plate, annexed to his volume, we find the engraving of a ring, in which Christianity is represented by a dolphin curled about an anchor, with the legend IXΘYC so engraved as to serve for a seal.

M. Belloc speaks of the anchor as the symbol of hope; but the anchor is faith—something to be relied on, something which will hold us firm through all the storms of life.

This mark of Aldus, then, was intended to signify that his books belonged to Christianity; and this will have a peculiar significance when we come to see how he first used it. M. Renouard tells us that Aldus first employed this mark in 1501, on the *Poetæ Christiani veteres* (two volumes quarto). In the second volume the mark of the Aldine anchor is used for the first time.

"Aldus," says M. Renouard, "published this collection for the purpose of having them used in the colleges, in the place of the profane poets."

Thus we see that, as first used, the Aldine anchor had a peculiar and most appropriate meaning. Aldus came afterward to use it on all of his publications. And here, if we consider the times—that it was the revival of learning, particularly of the study of Greek; that Aldus was famous for his numerous and correct editions of Greek authors; that a contest was going on between the ignorant monks of the Church and the learned men of the time, concerning the propriety of studying Greek, the monks maintaining that it was heresy to do so—and we will see that a copy of a Greek classic, with a stamp upon it of the symbol of Christianity, must have afforded a peculiar pleasure to those students who had been persecuted as heretics because they studied Greek. This consideration may also aid us to believe that the Aldine editions of the *Epistolæ Obscurorum Virorum* are really genuine.

Adversaria.

XXXII.

The Reverend Thomas Bott (author of a very able anſwer to Biſhop Warburton's *Divine Legation*) uſed to relate that Dr. Samuel Clarke was not only of a cheerful but of a *playful* diſpoſition. Once, when Mr. Bott called upon him, he found him *ſwimming* upon a table. At another time, when the two Dr. Clarkes, Mr. Bott, and ſeveral men of ability and learning, were together, and amuſing themſelves with diverting tricks, Dr. Samuel Clarke, looking out of the window, ſaw a grave blockhead approaching the houſe; upon which he cried out, "Boys, boys, be wiſe—here comes a fool!"

XXXIII.

Dryden's complaint againſt life, which he has put into the mouth of Aureng-Zebe, is celebrated:

"When I conſider life, 'tis all a cheat;
Yet, fooled with hope, men favour the deceit;
Truſt on, and think to-morrow will repay;
To-morrow's falſer than the former day;
Lies worſe; and while it ſays we ſhall be bleſt
With ſome new joys, cuts off what we poſſeſt.
Strange cozenage! None would live paſt years again,
Yet all hope pleaſure in what yet remain;
And from the dregs of life think to receive
What the firſt ſprightly running could not give.
I'm tired with waiting for this chemic gold,
Which fools us young, and beggars us when old."

The reply of Nourmahal, which is comparatively unknown, is worthy of notice:

"'Tis not for nothing that we life purſue:
It pays our hopes with ſomething ſtill that's new.
Each day's a miſtreſs unenjoyed before;
Like travellers, we're pleaſed with ſeeing more.
Did you but know what joys your way attend,
You would not hurry to your journey's end."

Sir Walter Scott obſerves, with great juſtice: "It might be difficult to point out a paſſage in Engliſh poetry, in which ſo common and melancholy a truth is expreſſed in ſuch beautiful verſe, varied with ſuch juſt illuſtration."

XXXIV.

Southey's *Letters* are a faithful picture of the man, in which thoſe who have formed an opinion of him from his publiſhed works only, meet with many unexpected things. His prophecy of Mormoniſm is a jewel of its kind, and can ſcarcely fail to be duly eſtimated by the future writers of the "Evidences of the Mormon Religion."

Under date of March 19th, 1806, he writes to John Rickman:

"If there is anything in which the world has decidedly degenerated, it is in the breed of hereſiarchs. They were really great men in former times, devoting great knowledge and powerful talents to great purpoſes. In our days they are either arrant madmen, or half rogues, who pick out the worſt parts of the eſtabliſhed creed. I am about to be the St. Epiphanius of Richard Brothers and Joanna Southcote. What ſay you to paying theſe worthies a viſit ſome morning? The former is ſure to be at home. Haſlam would introduce us, and we might get 'God's Nephew' to give us his opinion of Joanna. I know ſome of his witneſſes, and could enter into the depths of his ſyſtem. D. Manuel ought to ſee Bedlam. As for Joanna, tho tolerably verſed in the hiſtory of human credulity, I have never ſeen anything ſo diſgraceful to common ſenſe as her previous publications; but I am afraid that in all theſe caſes it may be laid down as a general rule that the more nonſenſe the better. Whenever the point of doctrine has been diſcuſſed, the moſt abſurd has carried the day. . . .

"The reign of fabulous Chriſtianity muſt be drawing to its end. In France it is over, unleſs Buonaparte ſhould take it in his head to endow the Church better, for which I do not think he wants inclination

ſo much as money. In Germany the thing is done,—the clergy Chriſtians, or Chriſtianizing philoſophers. In my countries Spain and Portugal, the old houſe ſtands; but there is the dry rot in its timbers, the foundations are undermined, and the next earthquake will bring it down. Here I do not like the proſpects: ſooner or later a hungry government will ſnap at the tithes; the clergy will then become ſtate penſioners or pariſh penſioners; in the latter caſe more odious to the farmers than they are now, in the former the firſt penſioners to be amerced of their ſtipends. Meantime the damned ſyſtem of Calviniſm ſpreads like a peſtilence among the lower claſſes. I have not the ſlighteſt doubt that the Calviniſts will be the majority in leſs than half a century: we ſee how catching the diſtemper is, and do not ſee any means of ſtopping. There is a good opening for a new religion, but *the founder muſt ſtart up in ſome of the darker parts of the world. It is America's turn to ſend out apoſtles.* A new one there muſt be, when the old one is worn out."

In a letter to C. W. Williams Wynn, March 14th, 1806, Southey ſays:

"I have diſcovered the cauſe why Iriſh nature differs from human nature. A chapter in Geneſis has been loſt, in which it was related how, before the birth of her laſt child, Eve had fallen a ſecond time into temptation and eaten a forbidden potatoe. This child was the father of the Paddies, and ſo they have an original ſin of their own."

XXXV.

A gentleman obſerved to Dr. Eachard that, in his treatiſe on the cauſes of *Contempt of the Clergy*, he had omitted one very material one. "What is that?" aſked the Doctor. "The good ſenſe of the laity," anſwered the gentleman.—*Groſe's Olio.*

XXXVI.

WOLLASTON AND A BIGOT.

The author of *Religion of Nature Delineated* aſked a bigot how many religions and ſects he thought there might be in the world. "Why," ſays he, "I can make no judgment; I never conſidered that queſtion."—"Do you think," ſaid *Wollaſton*, "there may be a hundred?"—"Oh, yes, ſure," replied he, "at leaſt."—"Why, then," ſaid Wollaſton, "it is ninety-nine to one you are in the wrong."—*Richardſoniana.*

XXXVII.

A zealous brother ſaid to Leſſing, on his initiation as a Freemaſon, "Well, you have found nothing in maſonry againſt religion or government?"—"Would to God," he replied, "that I had! I ſhould then have found *ſomething* in it, at leaſt."

XXXVIII.

Two derviſhes of Horaſa travelled together. One, being weak, only ate one meal in two days; the other, who was ſtrong, ate thrice every day. Coming to a town, they were arreſted as ſpies, and thrown into priſon, their food being neglected. After a week, it was found they were innocent; and the priſon-doors being opened, the ſtrong man was found dead, but the weak alive: upon which, one obſerved, "*Sometimes ſtrength is weakneſs, and weakneſs ſtrength.*"

XXXIX.

Locman, the ſage, being aſked where he learned virtue, anſwered, "*Of the vicious, for they taught me what to ſhun.*"

XL.

Abu Hurura uſed often to viſit *Muſtabha*, who one day ſaid to him, "*O Abu*

Hurura, visiting seldom feeds love and friendship!"

XLI.

Sadi saw two boys, one the son of a rich man, the other of a poor, sitting in a cemetery. The former said: "My father's tomb is marble, marked with letters of gold; but what is your father's? two turfs, and a handful of dust spread over them." The poor boy answered: "*Be silent! Before your father shall have moved his marble, mine shall be already in paradise.*"

XLII.

Muhamed, the learned priest of Gasala, being asked how he had acquired so much science, answered, "*I never was ashamed to ask, and learn what I did not know.*"

S.

Benedict Spinoza.

Bigotry does not like to confess its blunders, otherwise it would long have abandoned as a deplorable error and a flagrant injustice the ignorant and stupid calumny which places Spinoza foremost among blasphemers and Atheists. Those who reject popular idols are always classed by popular prejudice with such as deny God, and few have suffered more from this cruel wrong than the great thinker whose career we propose to chronicle in all honesty, and in no partial and proselytizing spirit, and whose noble deeds are the best vindication of his sublime ideas. Yet we cannot wonder that vulgar cant and priestly venom should have done their best to kill the fair fame of Spinoza, when we find a writer so eminent as Dugald Stewart asserting that Spinozism and Atheism are one and the same thing; the probability being that Stewart, who was more remarkable for the elegance of his mind than the extent of his erudition, and whose single faculty was that of ingeniously and clearly illustrating metaphysical common-places, had never read a word of Spinoza's works—Latin not being well understood at Scotch Universities—and had contented himself with a slovenly repetition of slanders to which years had given a certain authority. It would be enough to reply to Stewart in the words of Cousin, that, instead of accusing Spinoza of Atheism, it would be far nearer the truth to hurl at him the directly contrary reproach. Indeed, the immense predominance given to God, both formally and really, is one of the main features of Spinoza's philosophy, which made an ardent admirer, the noble Novalis, say that he was a man drunk with Deity.

No small part of the odium which has clung to Spinoza's name may be traced to a shallow and supercilious article in Bayle's *Dictionary*. Bayle's first literary law as a Frenchman was not to be dull; to be accurate was a very subordinate affair. Besides, the very qualities which fitted Bayle for attaining such signal success in his own peculiar sphere, rendered him utterly incompetent for passing judgment on the transcendental thinkings of Spinoza. The prince of gossiping critics spending his attorney sharpness on small details could not be expected to surmount the difficulty, or to rise to the grandeur of the profoundest ontological problems. Bayle, likewise, was himself decried as a heretic, and no doubt deemed it excellent policy to escape the wrath of an intolerant populace burning for the blood of unbelievers, by pretending to join in the howl of hate at one whom it was easy by a few flippant words to represent as a monster of infidelity.

We cannot suppose that the motives of Leibnitz and Malebranche, in their denunciation of Spinoza, and in their affected contempt for him, were of a much loftier

order than thoſe of Bayle. Through his whole hiſtory, Leibnitz never gave any indication of generous impulſes; he was excluſively and ſelfiſhly devoted to his worldly intereſts in a manner unworthy of ſo vaſt a genius; both he and Malebranche had been leavened by the ſyſtem of Spinoza in ſpite of themſelves, and ſtrove to conceal the debt as well as their own heretical tendencies by ſwelling the ſhriek of obloquy which was Spinoza's reward for moſt faithful obedience to beautiful aſpirings and heroic convictions.

Bayle, Malebranche, and Leibnitz, gave a literary and philoſophical reſpectability to the fanatical antipathy of the ignorant, and, though they could not make it more bitter, they armed it with permanent force by clothing it with an aſpect of juſtice. For a century after Spinoza's death, ſome ſolitary ſtudent of daring aims and diſcurſive tendencies might hold commune with the miraculous revealings of the great Jew, but the latter was a word of horror or a ſealed book to the reſt of mankind.

At laſt Kant aroſe, who could ſcarcely be ſaid to have much ſympathy either for Spinoza or his doctrine; but the excitement cauſed by Kant's majeſtic entrance into the field of ſpeculative inquiry brought ſtill more benefit to the hiſtory of philoſophy than to philoſophy itſelf; and when that hiſtory came to be written afreſh, Spinoza occupied too large a ſpace to be overlooked or paſſed by. The ſoul of man approaching the Infinite once more with reverent queſtioning, yearned to know who in the bygone had diſcerned the Infinite the deepeſt, and worſhipped it the worthieſt. Burning with this impetuous deſire, explorers going in a thouſand various directions, all met at the feet of Spinoza. The rivalry now was not who ſhould ſpeak moſt evil of him, but who ſhould utter the warmeſt praiſe. What generation after generation had been trampled on as a foul and common thing, was ſet on high to be adored. In Germany, for the laſt fifty years, all philoſophy has been nothing but a reproduction confeſſed or unconfeſſed of Spinoziſm. Hegel, Schelling, and their followers, have merely developed germs and transformed elements which they found in Spinoza's works. Beyond philoſophy alſo has Spinoza's influence ſpread. Goethe avows the immenſe effect which the reading of Spinoza had produced upon him. Even a Frederick Schlegel, crazed as he was with childiſh manias, the higheſt endeavor of which was to hinder the dead from burying their dead, gladly paid his tribute to the genius of Spinoza. The revolutions of modern German theology, not alone thoſe of a deſtructive, but equally thoſe of a conſervative kind, all bear clear traces of a Spinoziſt anceſtry: and Schleiermacher has diſplayed as much alacrity as the boldeſt neologians to pour forth the moſt ſacred breath of his being in homage to one who was a ſaint among ſages and a ſage among ſaints.

In France, Spinoza has received eloquent eulogium, rather than thorough appreciation. The French, though they make enormous pretenſions to catholicity, are prone to overrate prepoſterouſly whatever has ſprung from the ſoil of France; and they are too much inclined to conſider Deſcartes as the philoſopher of philoſophers, to have the gifts of full and grateful boſoms to offer to Spinoza. The French are apt to miſtake the promptitude of their ſocial inſtincts, the plenitude of their ſocial amenities, for the glance of an exalted and expanded intellect. The enthuſiaſm, therefore, about Spinoza in France, is in the main an affectation; though, perhaps, whatever redeeming idealiſm has mingled in the beſt of the Communiſt theories, has had unconſciouſly a Spinoziſt origin. Philoſophy among the French, ſince the Reſtoration, has, like their political action, been a

painful and blundering attempt at Eclecticiſm. In the one, as in the other, ſheer moral debility has ſcattered barrenneſs and chaos, and has rendered the empire of one Divine dominant belief impoſſible.

In England, Spinoza has had little direct recognition, except from the able pen of Mr. G. H. Lewes, who has done much to interpret and to popularize Continental ſpeculation. . . . .

—

Baruch de Spinoza was born at Amſterdam, on the 24th of November, 1632. When he renounced Judaiſm he aſſumed the name of *Benedict*, the Latinized form of *Baruch*. Fierce religious perſecutions, in the fifteenth and ſixteenth centuries, had driven many Jewiſh families from Spain. It was from one of thoſe families that Spinoza was deſcended. His father was a merchant, and in ſufficiently proſperous circumſtances to give his ſon all the advantages of the education which was then thought ſuitable for young Iſraelites of the wealthier claſs, and which was almoſt excluſively rabbinical. The houſe where Spinoza was born, ſituated near one of the Jewiſh ſynagogues, is ſtill ſhown. He had two ſiſters, who never ſhowed him any ſiſterly affection; but the only revenge he took for their unkindneſs was to ſurrender to them the property bequeathed to him by his parents.

It was his father's wiſh that Spinoza ſhould be employed in commerce, like himſelf; but to this he felt unconquerable repugnance. It was, therefore, agreed that he ſhould devote himſelf to the ſtudies through which he could attain the dignity of a Rabbi. His progreſs was in accordance with his great faculties and his intenſe application. But the inceſſant reading, and the minute, often puerile, explanations of the *Talmud*, could not ſatisfy a mind of ſo much depth and daring. Growing ſoon as learned as his maſters, he puzzled them with queſtions, which, as they could not anſwer, they treated as hereſies. When not more than fifteen, he propoſed difficulties which the moſt ſkilful among them only ſeemed to him to make darker in their attempts to ſolve. With inſtinctive wiſdom, however, Spinoza, inſtead of turning away from the whole thing with diſguſt, as a more irritable and impetuous nature would have been inclined to do, blended in his own ſpiritual growth and ſubſtance whatever nutriment he could extract from a maſs of pedantry. Smallneſs and ſubtlety were the characteriſtics of Rabbinical theology and Rabbinical philoſophy. The Rabbinical culture and diſcipline which Spinoza received in his early years, if they had numerous and ſignal defects, were not without their compenſating advantages. They were intolerably monotonous; but then, by fixing the thoughts of the ſtudent excluſively on God, as the only fit object of human inveſtigation, they kindled the yearning in Spinoza's ſoul for ſomething notable alike for Divine unity and Divine comprehenſiveneſs and elevation. They waſted much time in childiſhly dividing and ſubdividing atoms, till theſe vaniſhed into the inviſible; but the proceſs exciting, as it muſt often have done, Spinoza's loathing, ſtimulated his prodigious powers of analyſis, and helped him to acquire that clearneſs of ſtatement which is remarkable juſt in the degree that the ideas he has to communicate are profound. They often tended only to make the obſcure obſcurer, but, through the obſcurity, Oriental myſticiſm, robed in Oriental phantaſy, ſhone, though ſtrangely vague, yet majeſtically vaſt; and there was much in Oriental myſticiſm kindred to the central principles of Spinoza's ſyſtem.

Every man, however little romantic in character, has a romance in his hiſtory. Spinoza had his. He acquired his knowledge of the Latin language from an eminent teacher, who likewiſe practiſed as a phyſi-

cian at Amſterdam, called Francis Van Den Ende. The latter had a daughter who was almoſt as learned as himſelf, and who was able to inſtruct her father's pupils when he happened to be abſent. She was not beautiful; but her ſcholarſhip and her ſkill in muſic made an impreſſion on Spinoza's heart. He had, however, a rival—one Kerkering—who, coming like Spinoza to learn Latin, learned alſo love. The young lady does not ſeem to have had any ardent regard for either of the two rivals; but the preſent of a valuable pearl necklace at laſt induced her to give the preference to Kerkering—whom, however, ſhe would not marry till he had abjured the Lutheran religion, and turned Catholic. Spinoza was not in the habit of unveiling his ſorrows to the world. However bitter, therefore, his diſappointment may have been, he troubled no human ear with wailing over it. To what extent it disturbed his deeper being, his permanent tranquillity, it is vain to conjecture. Its only effect was probably a more concentrated commune with the region of pure ideas in which he was to achieve ſuch immenſe and abiding reſults. Van Den Ende's fate was a tragical one. He engaged in a conſpiracy againſt the French government, which conducted him to the ſcaffold in 1674.

Bounding away by his own irreſiſtible impulſe from Rabbinical thraldom, Spinoza was enabled to complete his deliverance through two things—his taſte for phyſical ſcience, and his ſtudy of the Carteſian philoſophy. Phyſical ſcience was then on the threſhold of its moſt momentous diſcoveries, and had all the fecund vigor of valiant youth. Carteſianiſm, defective as it might be as a ſyſtem, was yet a potent aid in carrying on to final victory the great Proteſtant revolt againſt ſcholaſtic pedantries and mediæval mummeries. Diſcerning, through phyſical ſcience and through Carteſianiſm, immenſities in nature and in the human mind which harmonize but little with Rabbinical teachings, Spinoza, though ſingularly modeſt and circumſpect, and though inclined neither to outrageous paradoxes, to raſh innovations, nor to oſtentatious utterances, was ſufficiently free in the expreſſion of his opinions to ſhow that his ſympathies were no longer with the faith of his fathers, and that they were ſtill leſs with the modes in which that faith was interpreted.

A mean trick was reſorted to in order to draw from him a full declaration of his ſentiments. Two young men, who were his intimate friends, pretending doubts on ſome of the moſt important articles of the Jewiſh creed, urged him earneſtly to ſtate the concluſions at which he had arrived thereon. Spinoza, perhaps, ſuſpected a ſnare; for, ſmiling, he told them that they had Moſes and the prophets. After this ſhow of evaſion, however, he poured his mind frankly and without ſtint on the points on which they profeſſed to be yearning for illumination. The treacherous friends immediately reported the converſation to the heads of the Synagogue. Before them Spinoza was promptly ſummoned. The mildeſt remonſtrance, the moſt careſſing flattery, the moſt terrible threats, were by turns employed. Spinoza was inflexible. He would neither retract nor promiſe to be ſilent. Finally, a penſion of a thouſand florins a year was offered him if he would ſimply attend the religious ſervices, and otherwiſe outwardly conform to Judaiſm. He who deſpiſed threats was not likely to be ſeduced by bribes. Bigotry fiercely gnaſhed its impotent teeth, and bade the young man depart.

A fanatical Jew thought that there were more convincing arguments than thoſe which the rulers of the Synagogue had uſed. One evening this Jew, approaching Spinoza ſtealthily, ſtabbed him in the face with a knife. The thruſt was meant to be deadly, but the wound did not prove to be dangerous. One act of vengeance ſtill remained.

In free Holland, Spinoza could not be ſtoned to death as a blaſphemer. But he could be cut off from memberſhip with the Iſraelites by excommunication. This, with ſolemn ceremonies and fiendiſh maledictions, was, in 1655, accordingly done. Spinoza did not deem this paralytic perſecution worthy either of tranſient reſentment or enduring rancor. He paſſed on his way rejoicing, knowing that he had a vocation to brotherhood in a larger and nobler community.

(*To be concluded in No. XI.*)

Miscellaneous Items.

CONTEMPLATION: A POEM.

In *Notes and Queries* (vol. xiv. p. 74), there is an account of the Reverend Richard Gifford, the author of a poem entitled *Contemplation*, printed in 1753, for Dodſley. It appears to have been ſomething of a favorite with Dr. Johnſon, who quoted it in his *Dictionary*, under the word *viciſſitude;* and in Boſwell's *Tour to the Hebrides*, it is related that Johnſon repeated a ſtanza of it, upon hearing a girl ſinging at her ſpinning-wheel. The poem is now rare. The author died in 1807, at the age of eighty-two.

The ſtanza recited by Johnſon is the third in the following extract:

Dropt is the ſable mantle of the night,
  The early lark ſalutes the riſing day;
And, while ſhe hails the glad return of light,
  Provokes each bard to join the raptur'd lay.

Ev'n from the ſtraw-roofed cot the note of joy
  Flows full and frequent, as the village fair,
Whoſe little wants the buſy hour employ,
  Chaunting ſome rural ditty, ſoothes her care.

Verſe ſoftens toil, however rude the ſound;
  She feels no biting pang the while ſhe ſings;
Nor as ſhe turns the giddy wheel around,
  Revolves the ſad viciſſitude of things.

The ſons of Sloth, in ſleep's ſoft fetters bound,
  Loſe the rich breeze from every opening flower;
Or rouſ'd by folly, meaſure the dull round,
  Where triflers waſte the irrevocable hour.

O! here to wander all the ſmiling day,
  And view the plodding ruſtic's envied lot;
Where through the round of proſpect all is gay,
  Each paſſion huſh'd, and every care forgot.

Ye ſons of Mirth, who love the ſimple tale
  The nurſe invents, to cheat the tedious night;
Or the grey cobbler hums, o'er feſtive ale,
  Of goblin bloody, or of jocund ſprite;

O! come! here hoary-lock'd Tradition tells
  Of wayward hags in tatter'd remnants dreſt,
Of unbleſt wizards and their binding ſpells,
  Of valiant knights confined and maids diſtreſt.

If ſolemn ſcenes delight, as oft the Muſe
  Is wrapt in meditation, then ſhe ſtrays
Thro' ſilent church-yards, where the ſable yews
  Spread kindred gloom, and holy muſings raiſe.

There as ſhe wanders o'er the low-laid dead,
  Wrecks of the wiſe, the fair, the juſt, the brave
Oft culls reflection from the clay-cold bed
  Of Death—no Sherlock preaches like the grave.

Thou honour'd youth, amid whoſe lawns I ſtray,
  And taſte the genial ſweets of rural eaſe,
Know, if thou deign'ſt to read this ſimple lay,
  Who write for pleaſure ſeldom write to pleaſe.

Alone ambition wings the Muſe to Fame,
  Whoſe eagle flight unnerv'd I ceaſe to ſoar:
Deſpair to pleaſe hath dampt the generous flame,
  And every wiſh of vanity is o'er.

"THE SEVEN AGES OF MAN."

There are few perſons who have not read Shakeſpeare's beautiful deſcription of the Seven Ages of Man. An ancient Hebrew ſage has given us his thoughts on the ſame ſubject:

"Seven times in one verſe (ſaid Rabbi Simon, the ſon of Eliezer), did the author of Eccleſiaſtes make uſe of the word *vanity*,* in alluſion to the ſeven ſtages of human life.

* Eccles. i. 2. The word occurs twice in the plural, which the Rabbi conſidered as equivalent to four, and three times in the ſingular, making together *ſeven*.

"The firſt commences in the firſt year of human exiſtence, when the *infant* lies like a king on a ſoft couch, with numerous attendants about him —all ready to ſerve him, and eager to teſtify their love and attachment by kiſſes and embraces.

"The ſecond commences about the age of two or three years, when the darling *child* is permitted to crawl on the ground, and like an unclean animal delights in dirt and filth.

"Then, at the age of ten, the thoughtleſs *boy*, without reflecting on the paſt or caring for the future, jumps and ſkips about like a young kid on the enamelled green, contented to enjoy the preſent moment.

"The fourth ſtage begins about the age of twenty, when the *young man*, full of vanity and pride, begins to ſet off his perſon by dreſs; and like a young, unbroken horſe, prances and gallops about in ſearch of a wife.

"Then comes the *matrimonial ſtate*, when the poor *man*, like the patient aſs, is obliged, however reluctantly, to toil and labor for a living.

"Behold him now in the *parental ſtate*, when, ſurrounded by helpleſs children craving his ſupport, and looking to him for bread, he is as bold, as vigilant—and as fawning, too—as the faithful dog: guarding his little flock, and ſnatching at every thing that comes in his way, in order to provide for his offſpring.

"At laſt comes the *final ſtage*, when the decrepid *old man*, like the unwieldy though ſagacious elephant, becomes grave, ſedate, and diſtruſtful. He then alſo begins to hang down his head toward the ground, as if ſurveying the place where all his vaſt ſchemes muſt terminate, and where ambition and vanity are finally humbled to the duſt."—(MEDRASH KOHELOTH, *in Hurwitz's Hebrew Tales, tranſlated from the writings of the ancient Hebrew Sages.*)

LA CLEF DU PARADIS ET LE CHEMIN DU CIEL.

SUCH is the title of a moſt extraordinary little work reprinted at Paris in 1816, *chez Montaudon,* for the ſpecial edification and inſtruction of *poor children.* One or two extracts from this marvellous production will be amply ſufficient to ſhow the peculiar character and quality of the ſpiritual inſtruction prepared for poor children in France, during the early part of the preſent century:

"*Oral Revelations made by* JESUS CHRIST *to Saint* ELIZABETH, *Saint* BRIGETTE, *and Saint* MELCHIDE, *who deſired to know the number of* BLOWS *he had received during his Paſſion.*

"Our Saviour and Redeemer Jeſus Chriſt, having heard the prayers of theſe holy ſouls, appeared to them and ſaid: 'Know, then, my daughters, that I have ſhed for you 62,200 tears, and in the Garden of Olives (*le Jardin des Olives*) 97,307 drops of blood. I have received on my ſacred body 1,667 blows, 110 ſlaps on my delicate cheeks, 120 blows on my neck, 380 on my back, 43 on my breaſt, 85 on my head, 38 on my ſides, 62 on my ſhoulders, 40 on my arms, and 32 on my thighs and legs.

"'They have ſtruck me on the mouth 30 times, and infamous wretches have ſpit in my face 32 times. They have kicked me as an exciter of ſedition 370 times, and knocked me down 13 times. They have pulled my hair 30 times, and they have ſeized and dragged me by the beard 38 times.

"'With the crown of thorns they have pierced my head in 303 different places. I have groaned and ſighed for your converſion and ſalvation 900 times. I have ſuffered torments ſufficient to deſtroy life 162 times, and in extreme agony I have been as dead 19 times. The diſtance from the judgment-hall to Mount Calvary, whither I was forced to carry my croſs, was juſt 321 ſteps.

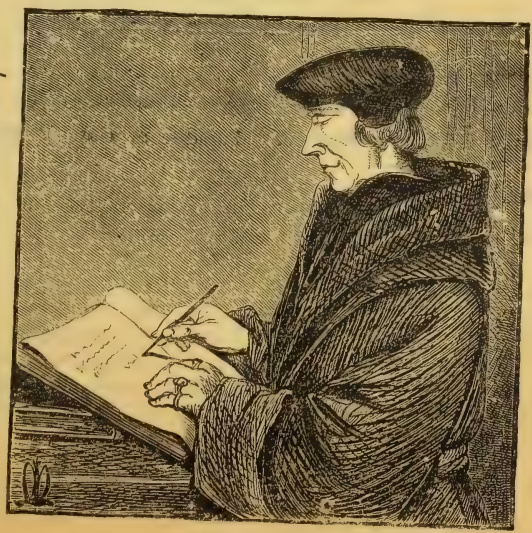
"'For all this, I have received only one act of charity, from Saint Veronica, who wiped my face with a handkerchief, upon which remained an impreſſion of my features, printed with my ſacred blood.

"'Thoſe who ſhall recite *The Key to Paradiſe*, during the forty days of Lent, and thoſe who perchance cannot read, if they will repeat the *pater* and *ave* five times each, I will grant them five graces of my Paſſion: Firſt, a plenary indulgence and remiſſion of all their ſins. Secondly, I will exempt them from the pains of purgatory. Thirdly, if they ſhould die during Lent, I will grant them my grace the ſame as if they had lived to complete their penance. Fourthly, I will grant them my grace as if they had been martyrs who ſhed their blood for the faith. Fifthly, I will come from heaven to the earth to receive the ſouls of their relations, even to the fourth generation, who ſhall alſo be exempt from the pains of purgatory, and they ſhall enjoy eternal fruition and glory with me in paradiſe,'" etc., etc.

The Philobiblion

A Monthly Catalogue and Literary Journal

Græcos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

Contents of Number XI.

I. Benedict Spinoza. (*Concluded.*) 241

II. Powell's Humane Industry. (*Concluded.*) 247

III. Hebrew Aphorisms and Apophthegms. 248

IV. "Predicatoriana;" or, Curious Extracts from Sermons of the Sixteenth and Seventeenth Centuries. 249

V. Neglected Biography of Booksellers and Book-Collectors. (*Continued.*) Samuel Paterson. 253

VI. Physiologia Crepitus Ventris, etc. 255

VII. Account of the Life of Richard de Bury, Bishop of Durham. 256

VIII. Hymn of Saint Bonaventura, in Praise of the Cross. 261

IX. Miscellaneous Items: 262

Lucas de Penna's Praiſe of Books. Alphabet of the Wickedneſs and Imperfection of Women. Paradiſe of Dayntie Deviſes.

X. Catalogue.

C. A. ALVORD, PRINTER.

October, 1862. **The Philobiblion.** *Number* 11.

Benedict Spinoza.

(*Concluded from No. X., p.* 237.)

WHATEVER contempt Spinoza might have for Rabbinical philoſophy in general, one of the Rabbinical maxims he conſidered ſupremely wiſe—that which counſelled all, let their rank be high or low, to learn ſome manual occupation. He, conſequently, himſelf acquired the art of poliſhing optical-glaſſes, in which he attained the higheſt ſkill. Perhaps it was with no immediate view to a livelihood that Spinoza devoted himſelf to this art; but it ultimately became his chief if not his only means of income: and however moderate an income derived from ſuch a ſource might be, it could ſcarcely be more moderate than his wants. Spinoza made ſome diſcoveries in optics; and it is probable that he would have reached the loftieſt ſcientific eminence if his mind had not ſought a more congenial home in that which is deeper than all ſcience. Partly for ſcientific purpoſes and partly for amuſement, Spinoza cultivated drawing, which he had taught himſelf. There was at one time in exiſtence a volume of portraits from Spinoza's hand. One of thoſe portraits was that of Spinoza himſelf, in ſome fanciful coſtume and attitude. This volume, which would be ſo great a curioſity, has been ſought for in vain.

The unappeaſable animoſity ſhown toward him by the Jews, and other annoyances, induced Spinoza to leave his native city in 1660. He went to reſide at Rhynburg, a village in the neighborhood of Leyden. Here he lived a wholly contemplative life, varied only by the viſits of a few friends. His ideas had already ripened into the ſyſtem which goes by his name; but he had no childiſh impatience to give the reſults of his thinkings to the world. No one could be freer from vanity, from the love of notoriety, and from the ſpirit of proſelytizing. His firſt work, therefore, could ſcarcely give any indication of what mankind might one day expect from him. It was entitled *The Principles of the Carteſian Philoſophy Geometrically Demonſtrated*, to which were appended ſome *Metaphyſical Reflections*. Spinoza had never been a thorough Carteſian, and had early ſeen all the defects of the doctrines ſet forth by Deſcartes; but he had been in the habit of expounding Carteſianiſm to ſome young men of ſtudious and inquiring diſpoſition, at Amſterdam: and they thought the expoſition ſo clear and able, that they urgently ſolicited him to publiſh it for the benefit and inſtruction of a wider circle than themſelves. However, while profeſſing to teach Deſcartes, Spinoza unconſciouſly blended in this book his own grander convictions. The

volume appeared in 1663, and excited no very lively ſenſation. Many of the Proteſtant miniſters in France and Holland were Carteſians, as they found it eaſy to adapt the teachings of Deſcartes to their moſt conſervative theologies, and Deſcartes always affected exceſſive reverence for the current creeds. Spinoza, therefore, encountered no heavier penalty than neglect for trying to interpret in his own way a philoſopher whoſe name at that time had a fulmination as rapid and glorious as that of conquerors.

In the ſummer of 1664, Spinoza removed from Rhynburg to Voorburg, a few miles from the Hague. If he ſought ſolitude at Voorburg, he was not permitted to enjoy it. Admirers, friends, the curious, all broke in on his humble retreat. Theſe interruptions, though they could not ruffle his temper or diſturb his equanimity, yet muſt have been felt by him as ſerious hinderances to the great labors of his life. Spinoza's career was one almoſt without incidents, and the years he ſpent at Voorburg were ſingularly uneventful. The ſufficing record would be, that, as month after month ſtole on, unvaried by the breaking of a bubble on the ſurface, the Infinite kept ſtreaming down more richly into his ſoul. The moſt inſignificant and the divineſt of our race often agree in this, that the courſe of their days encounters no outward fact more notable than another, but it is from directly oppoſite cauſes.

Toward the end of 1669, Spinoza took up his abode in the Hague itſelf. Here the reſt of his pilgrimage was ſpent. The perſon with whom he lodged, and at whoſe houſe he died, Henry Van Der Spyck, communicated to his early biographers nearly all we know reſpecting his habits and manners, a teſtimony not to be queſtioned, and uniformly favorable. At the Hague, if he found ſome to ſneer and ſome to calumniate, he formed many freſh friendſhips. It was not ſtudents alone who ſought converſe with him, and paid ardent and ungrudging homage to his genius. Not a few of the moſt diſtinguiſhed rank, and occupying the higheſt offices in the ſtate, offered their affection to the man, and liſtened with glad and reverent ears to the philoſopher. The Grand Penſionary, John De Witt, Holland's glory and Holland's guilt, came now and then to ſeek the ſublime thinker in his retirement, wondering to find, in one whoſe ſpeculations on the univerſe were ſo luminous and comprehenſive, a practical inſight, a political ſagacity, no leſs remarkable. De Witt not merely protected Spinoza from the perſecutions of the Obſcurantiſts, who longed to faſten their cruel claws in the ſage's fleſh, but joined others in urging him to ſpeak to the world, and not to them alone, thoſe lofty ideas which had ſo long aſſumed in Spinoza's mind the ſymmetry of a ſyſtem. Yielding to theſe importunities, Spinoza publiſhed, in 1670, his *Tractatus Theologico-Politicus*. This is not a work of pure philoſophy; it is the application of philoſophy to religion and politics, in a manner no leſs devout than ſtriking and original. It is the moſt popular of Spinoza's books as to ſubſtance and treatment. It is the only one likely to intereſt thoſe who do not care for philoſophy as ſuch. We believe that, ſhortly after the appearance of the *Theologico-Political Treatiſe*, a tranſlation appeared in Engliſh; and it would be a ſervice both to political and theological ſcience if either that tranſlation were reprinted, or a new one preſented to the Engliſh people. On one of the chief queſtions of the day, the Relation of the Church to the State, which is ſeldom diſcuſſed in aught but a narrow, ſectarian, and prejudiced ſpirit, the *Theologico-Politico Treatiſe* throws abundant light. It was, no doubt, Spinoza's wiſh that his volume, pregnant with wiſe ſuggeſtions and holy aſpirations, ſhould find its way, modeſtly and unoſtentatiouſly, to the

hearts the fittest to welcome and to understand it, and should excite as little noise as possible. That wish was not gratified. The *Treatise* was immediately translated into Dutch, and in that language, in French, in German, and in Latin, it was violently assailed, and no less violently defended. It gave mortal offence to two classes—to zealous Cartesians and bigoted Theologians. The Cartesians, like their master, attempted to achieve all their objects by compromise; and they were annoyed and enraged that one who had formerly been reckoned a Cartesian should so plainly speak out the word which lay at the bottom of their own convictions, but which they desired to keep from walking abroad in the community in other than traditional garments. The wrath of the Theologians was kindled, not at what they considered false, but at what they could neither deny nor refute. They, therefore, tried that weapon which has proved so invincible in the hand of the hating and unscrupulous priest from the beginning: they made heaven and earth ring with the yell of "Blasphemy and Atheism!" Dwelling in God perennially, as in a most central, opulent, and fecund reality, Spinoza cast one glance upward, one glance within, and forgot in an instant that he had persecutors, yearning, like wild beasts, to tear him to pieces.

The publication of the *Theologico-Political Treatise*, if it let loose a thousand fanatical ferocities against him, gave him a commanding celebrity, which must have been more painful to one who had never courted or cared for human applause than the most rampant intolerance. He had soon strange proof that his name had reached quarters where it might have been least expected to penetrate. In 1672, the French, under the Prince De Condé, invaded Holland. From Utrecht, where the Prince had his head-quarters, he sent a message to Spinoza, testifying an ardent desire to see him. Thinking that converse with so illustrious a person as the great Condé might in some way serve free thought and true philosophy, and perhaps be not altogether without benefit to his country, Spinoza set out for Utrecht. When he arrived there he found the Prince absent on pressing business of the King. He was received with the utmost courtesy and distinction by the officer in command, who urged him to await the Prince's return. This Spinoza was unwilling to do, to the exceeding regret of many who were charmed with his society, and who felt much curiosity to see a foremost general and a foremost philosopher meet. What most seemed to astonish them was, that this deep thinker was neither awkward nor pedantic, but had all the ease and politeness of an accomplished courtier. A few weeks thus spent must have oddly contrasted with the monotony of Spinoza's ordinary existence. Before he left Utrecht, a hint was conveyed to him that if he were to dedicate one of his works to King Louis XIV., he would be certain to receive a pension. "But as I had no intention," said Spinoza, when mentioning the circumstance afterward, "to dedicate anything to the King, I refused the offer as politely as I could."

The journey to Utrecht threatened to have a tragic termination. On reaching home, Spinoza learned that a report was circulated among the populace that he had sold himself to the enemy, and that he was a spy. The person with whom Spinoza lodged became much alarmed, as he had reason to believe that there was an intention to attack the house, and to seize the philosopher; and small mercy would have been shown him if he once fell into the hands of an infuriate mob. Spinoza manifested the most courageous calm in the presence of this peril, against the bloodiest consequences of which there was no other barrier than the whim of the multitude. He

ſaid to Van Der Spyck: "Fear nothing on my account; it is eaſy for me to juſtify myſelf. Many perſons, and ſome of thoſe high in ſtation, know the real object of my journey. As ſoon as the rabble approach the door, and diſplay the ſlighteſt inclination to attack it, I ſhall go to them, even if they make me ſuffer the ſame treatment as thoſe unfortunate gentlemen, the De Witts. I am a good republican, and never have had anything in view but the glory and the proſperity of the ſtate." Spinoza's words do not loſe their beauty, nobleneſs, and valor, that they did not precede, as was expected, a riot and a martyrdom. To die a martyr coſts little to him who has lived a martyr's life.

During the courſe of the ſame year, Spinoza was offered the profeſſorſhip of philoſophy at Heidelberg. He was to be allowed the utmoſt liberty in the expreſſion of his thoughts, provided he advanced nothing which was oppoſed to the eſtabliſhed religion. Spinoza ſaw in this condition a ſerious limitation to the enjoyment of that liberty, as philoſophy and theology often run into each other, and can ſometimes not be fully or well treated apart. He therefore politely declined the offer. But his delicate health, his unwillingneſs to leave his native country, his dislike to the poſition and duties of a profeſſor, his deſire to concentrate his whole attention and energy on the books which he was preparing—theſe, and other things, entered perhaps for much in his refuſal.

While reſiding at the Hague, Spinoza ſometimes did not leave his room for months. He ſeldom accepted an invitation or a favor of any kind, preferring to live by the labor of his hands in the moſt abſtemious and ſelf-denying faſhion. He was obſerved to be rarely ſad and rarely gay. If he was ever angry or diſpleaſed, nothing external betrayed emotion. He was eaſy of approach, and exceedingly affable. He often ſpoke to his landlord and landlady, and had a conſoling word for them when affliction or malady befell their houſehold. He taught their children to be kind and obedient to their parents. When he had not been at church himſelf, he aſked the family about the ſermon, and what profit and edification they had received from it. Frequently, after a day of intenſe and inceſſant philoſophical meditation, he came down to the fireſide, and, while ſmoking a pipe, chatted cheerfully about ordinary occurrences. One of his amuſements was to watch ſpiders fight, and it is ſaid that this often made him laugh till the tears ſtreamed from his eyes. He alſo found both recreation and inſtruction from obſerving inſects through the microſcope. Thoſe with whom he lodged, while praiſing everything in his character and manners, enlarged gratefully on the care that he took to give them as little trouble as poſſible. If Spinoza had not been ſo groſſly miſrepreſented, ſuch minute particulars would be leſs worthy of a record here. But it is of ſome importance to ſhow to thoſe who perſiſt in calling Spinoza an Atheiſt, though they have never read either his life or his works, how like a child he was in playfulneſs, innocence, and ſimplicity.

They who ſought Spinoza to diſcourſe with him on philoſophy, might not always be gained to his theories, but few could wholly reſiſt the faſcination of his words. While avoiding the elaborate, and ſcorning affectation, he took the ear captive by ſuavity and unction, joined to an impreſſive directneſs of purpoſe. It is ſo rare to find in the ſame man grand thought, natural ſtatement, and abounding geniality, that merely to liſten was almoſt to be convinced. Not that Spinoza had any deſire to make converts; but to thoſe who honeſtly yearned for light and truth, he felt impelled by ſomething better than propagandiſt zeal to unfold the whole wealth of his being, a more

powerful pleader than rhetoric or ſophiſtry.

Proofs have already been given of Spinoza's great diſtintereſtedneſs, and of his diſregard of ſordid advantages. Two other examples of his exceeding indifference for what the reſt of the world ſo much eſteems, may be preſented. John De Witt had ſettled on Spinoza a penſion of two hundred florins a year. After De Witt's tragical death, which Spinoza deeply deplored, De Witt's heirs made ſome difficulty about continuing the penſion. Spinoza, ſo far from inſiſting on his legal claim, placed in their hands the document on which that claim reſted, and which contained De Witt's ſignature, and intimated that he had no deſire to enforce his right. This unſelfiſhneſs on the part of one ſo poor, ſtruck them ſo much, that they immediately reſolved to continue the penſion. One of Spinoza's moſt ardent and devoted diſciples was Simon De Vries, of Amſterdam. He was wealthy, and thought he could not beſtow his wealth better than by aſſiſting the philoſopher. He therefore on one occaſion wiſhed to make him a preſent of two thouſand florins, which Spinoza, without a moment's heſitation, refuſed. When dying, he wanted to leave Spinoza heir to all his property. To this Spinoza would not conſent, and ſhowed him that though he had neither wife nor child, yet that he had a brother at Schiedam to whom the heritage fairly belonged. De Vries agreed to make a will in his brother's favor, on condition that Spinoza would accept a penſion of five hundred florins. Even this our philoſopher thought too much, but was perſuaded, at laſt, to receive a penſion of three hundred florins, which was always honorably paid, and which, perhaps, ſmoothed the declining years of the great man's life.

Spinoza's health had for many years been very delicate. In the beginning of 1677, conſumption made rapid progreſs on his feeble body. He died on the 21ſt February of that year, aged rather more than forty-four. His death, though not unexpected, was ſudden. Only a day or two before, he had been converſing cheerfully with his landlord's family while ſmoking his pipe. No one was preſent with him in his laſt hours but a phyſician whom he had ſummoned from Amſterdam. Many ſtupid ſtories were circulated about his conduct and utterances when he felt that he was about to quit this earth forever. In thoſe ſtories it need not be ſaid there was not an atom of truth. Spinoza had lived with God ſince his earlieſt days, and could only long for cloſer contact and communion with God, either in the viſible or the inviſible. No good cauſe is ſerved by the falſehoods which it is thought by many a holy duty to invent and to propagate about the death-bed remorſes and death-bed blaſphemies of unbelievers. It would be abſurd to claim for Spinoza an accordance with popular faiths, for he never claimed it himſelf. But he had too much reverence for the reality and the power of the religious ſentiment to deſpiſe or to ridicule any of its manifeſtations. While allowing others to draw from their doctrines whatever nurture and conſolation they could, he derived from his own principles, which he clung to without doubt or wavering, magnanimity in life, and ſerenity in death.

Spinoza was buried on the 25th of February, 1677. To ſhow their reſpect for the character of Spinoza, many of the chief citizens attended; and we are duly informed, by the induſtrious biographers, that there was a train of ſix coaches. In the November following, all the earthly goods of the departed were ſold by public auction. Theſe conſiſted mainly of a few books, ſome engravings, and ſome inſtruments for poliſhing glaſs. After all debts and expenſes were paid, there remained three hundred and ninety florins fourteen ſous, a

moſt modeſt heritage, worthy of a philoſopher.

It is ſaid that Spinoza bore very diſtinct traces of his deſcent from the Jews of the Peninſula, eſpecially in his ſwarthy complexion, his black hair cluſtering in thick curls, and his piercing black eye. He was of the middle height, and had very regular and agreeable features. He dreſſed plainly but neatly.

Spinoza's greateſt work, the *Ethics*, had long been finiſhed before his death. But the reception which the *Theologico-Political Treatiſe* met with, prevented him from giving it to the public. Spinoza, however, ordered his landlord, Van Der Spyck, to ſend, as ſoon as he died, a deſk to his publiſher at Amſterdam, John Rienwertzen. This was promptly and faithfully done. The deſk contained the gift of Spinoza's laſt thoughts to the world. The ſame year in which he departed, his poſthumous works appeared. They conſiſted of the *Ethics*, already mentioned, the *Political Treatiſe*, a *Treatiſe on the Culture of the Intellect*, a *Hebrew Grammar*, and the correſpondence of the philoſopher. The *Grammar* and the two *Treatiſes* are imperfect. The former has no great mark or merit, but the fragmentary condition of the *Treatiſes* is an immenſe and irreparable loſs to philoſophy. The poſthumous works had a preface from the pen of Louis Meyer, who had long been one of Spinoza's intimate friends, and who was not merely attached to his perſon, but entered with moſt earneſt intelligence into the grandeur of his ideas. The correſpondence has much philoſophical value and intereſt; but to others than philoſophical ſtudents it is dry and repulſive.

All the works of Spinoza which we poſſeſs are in Latin, but it is ſaid that he wrote a Dutch tranſlation of the *Pentateuch*, which he deſtroyed.

We are acquainted with two complete editions of Spinoza, though poſſibly there may be others; that of Profeſſor Paulus, publiſhed in two volumes, at Jena, fifty years ago, and that by Gfroerer, publiſhed at Stuttgart, in one volume, in 1830.

The whole of Spinoza's works, with the exception of the *Hebrew Grammar*, were moſt admirably tranſlated into German by Berthold Auerbach, in five volumes, which appeared at Stuttgart in 1841. In the firſt volume is the beſt biography of Spinoza with which we are acquainted.

A tranſlation of Spinoza's chief productions into French was given at Paris, by Emile Saiſſet, in 1842. This tranſlation is not ſo good as Auerbach's. It is preceded by a long, elaborate, and uſeful, but ſomewhat pretentious introduction.

The fulleſt and moſt faithful of Spinoza's early biographers was Colerus, miniſter of a Lutheran church at the Hague. As his beliefs were diametrically oppoſed to thoſe of Spinoza, we may accept, without queſtion, his teſtimony reſpecting the philoſopher, which is uniformly favorable.

A life of Spinoza, by Amand Saintes, was publiſhed at Paris about ten years ago. It has no conſiderable value as a biography; but as Saintes is, we believe, a Proteſtant clergyman, holding what in this country are called evangelical opinions, the warmth of the praiſe which he gives to Spinoza's character ought to ſhame thoſe who, maintaining the ſame opinions, uniformly vilify and miſrepreſent a deep thinker and a great man. The book of Saintes contains alſo notices of the hiſtory of Spinoziſm, which, though ſhowing no critical graſp, may put the ſtudent of philoſophy on the way to ſomething better.—*Lives of the Illuſtrious*, London, 1856.

Humane Industry:

OR, A

History

OF MOST

MANUAL ARTS.

(BY THOMAS POWELL, D. D.)

(*Concluded from No. VIII., p.* 180.)

As the concluding part of our notice of this rare and entertaining little volume, we ſelect the following amuſing particulars from Chapter XII., which treats *Of Certain Sports and Extravagancies of Art;*

"As Nature hath her *ludicra*, ſo Art hath hers too; that is, ſome pretty *knacks* that are made, not ſo much for uſe, as to ſhew ſubtilty of Wit, being made *de Gaiete de Ceur*, and for paſtime as it were; yet the workmanſhip and elegancy of theſe may juſtly deſerve admiration; and I may ſay of them as *Virgil* ſaid of his Poem concerning Bees, *In tenui labor eſt, at tenuis non gloria:* and we may further ſay of Artificial things, as *Cardan* ſpake of Natural things, *Non minori miraculo in parvis ludit Natura* (*ludit Ars*) *quam in magnis:* Art (as well as Nature) is never more wonderful than in ſmaller pieces.

"Saint *Auguſtine* ſaith, That he did not know whether to wonder at more, the tooth of an Elephant, or that of a *Teredo* or Moth, which eats not only cloth, but conſumes poſts and pillars, whoſe tooth is ſo far from being ſeen, that the whole body of it is ſcarce viſible. Some examples and inſtances of this kinde, which I have caſually lighted upon in tumbling over books, I have thought fit to annex to this former Rapſody.

Admiranda tibi levium ſpectacula rerum
Exhibeo———

"One *Callicrates* a Stone cutter of *Sparta*, made Ants of Ivory, with all their limbs, ſo ſmall, that the eye could ſcarce diſcern them. *Myrmecides* the *Mileſian* made a Chariot of Ivory, with Horſes and Charioteer in ſo ſmall a compaſs, that a Fly could cover them with her wings: He made also a ſhip with all her tacklings, that a Bee could hide it, *Pl. l.* 7. *c.* 21. & *l.* 36. *c.* 5. And *Ælian l.* 1. *var. hiſt. c.* 52. are my Authors.

"*Ovid* ſpeaks of the admirable chains & nets which *Vulcan* made to apprehend *Mars* in conjunction with his *Venus*, which were ſo fine and ſubtile,

———*Quæ fallere lumina poſſent,*

That the wanton Lovers could not ſee them till they felt them: *Ovid* deſcribes them thus, *l.* 4. *Metam.*

———*Exempla graciles ex ære Catenas,*
Retiaque & laqueos, quæ fallere lumina poſſent,
Elimat, non illud opus tenuiſſima vincant
Stamina, nec ſummo quæ pendet aranea Tigno:
Utque leves tactus, momentaque parva ſequantur,
Efficit, & lecto circundata collocat aptè.

"A Waggon and Oxen made of glaſs that might be hidden under a Fly, are mentioned by *Cardan, l.* 10. *var. c.* 52.

"*Leander Alberti* in his deſcription of *Italy*, makes mention of a Lock very neatly and artificially made of Wood, without any Iron in it.

"But one *Mark Scaliot* a Black ſmith and Citizen of *London*, for proof of his ſkill and workmanſhip, made one hanging lock of Iron, Steel and Braſs, of eleven ſeveral pieces, and a pipe key, all clean wrought, which weighed but one grain of gold, which is but one wheat corn. He alſo made at the ſame time a chain of gold of 43 linkes, to which chain the lock and key being faſtened and put about a Fleas neck, ſhe drew the ſame with eaſe: all which lock and key, chain and Flea weighed but one grain and a half: A thing moſt incredible to believe, but that I my ſelf have ſeen it, ſaith M. *John Stow*, in the *Annals* of *Q. Elizabeth.*

"*Scaliger* makes mention of a Flea that he had ſeen with a gold chain about her neck and kept daintily in a box; which for her food did ſuck her miſtreſſes white hand. *Leo Afer* ſaw the like Flea and chain in *Memphis* or *Grand Cairo*, and the Artificer that made the chain had a ſuit of cloth of gold beſtowed upon him by the *Soldan* after the manner of that Country.

"*Hadr. Junius* ſaw at *Mechlin* in *Brabant*, a cherry ſtone cut in the form of a baſket, wherein were fourteen pair of dice diſtinct, each with their ſpots and number eaſily to be diſcerned with a good eye. *l.* 6. *Animadverſ.*

"*Galen* makes mention of a pretious ſtone enchaſed in a ring, wherein was the picture of *Phaeton*, moſt accurately cut, driving the chariot of the Sun, and being not able to rule his fiery Steeds, tumbling headlong into the River *Eridanus* (or the *Poe*) The world being all ſet on a flame, according to *Ovid's* deſcription, *l.* 2. *Metam.*

"*George Whitehead* whom we mentioned before, made a Ship with all her tacklings to move

of its ſelf on a table, with rowers plying the Oars, a Woman playing on the Lute, and a little whelp crying on the deck. *Schottus in Itinera Italiæ.*

"*Gafferellus* a Frenchman makes mention of a clock that he had ſeen at *Legorn*, made by a German (for theſe Germans are ſaid to have their wits at their fingers ends) on which clock a company of ſhepherds playd upon the bagpipes, with rare harmony and motion of the fingers, while others danced by couples, keeping time and meaſure, and ſome others capered and leaped. *Cap.* 6. of *Unheard of Curioſities.*

"*Cardan* ſpeaks of an Artizan at *Lions*, that made a chain of Glaſs that was ſo light and ſlender that if it fell upon a ſtone pavement, it would not break, *Card. l.* 10. *Var. c.* 52.

"Amongſt theſe ματαιοτεχνίαι, we may reckon an Iron Spider, mentioned by *Walchius* in his ninth fable, which was exactly made to the form and proportion of a Spider, and was alſo made to imitate his motions; which I confeſs was a ſingular piece of Art, if duly conſidered. And though theſe knacks are but little uſeful, and take up more time than needed to be loſt, yet they diſcover a marvelous pregnancy of wit in the Artificers; and may be *experimenta lucifera*, if not *frugifera* hints of greater matters; of which Iron Spider I may ſay as *Du Bartas* ſpeaks of the Iron Fly made by *Johannes Regiomontanus*, or *John* of *Regenſberg*, that rare Mathematician of his time,

O Divine Wit! that in the narrow wombe
Of a ſmall Fly, could find ſufficient room
For all theſe ſprings, wheels, counterpoize, and chains,
Which ſtood inſtead of life, and ſpur, and reins.

"A Dutchman preſented the Landtgrave of *Heſſen* (not many years ſince) with a Bear, and Lion of gold, that were hollow within, and each of the length of a man's middle finger, and every part and lineament of them anſwering truly to the proportion of the length, and both theſe did not exceed the weight of a French crown; but the Prince gave him three thouſand Crowns in reward of his invention: A fair and Princely encouragement for ingenious Artiſts. *Claudian* hath an Epigram *de Quadriga Marmorea*, like that of *Callicrates* (mentioned before) made of Ivory; and it is thus,

Quis dedit innumeros uno de Marmore vultus?
Surgit in Aurigam currus, paribuſque lupatis
Unanimes frænantur equi, quos forma Deremit
Materies cognata tenet; Diſcrimine nullo
Una ſilex tot membra ligat, ductuſque per artem
Mons patiens ferri, varios mutatur in artus.

What artful hand into one ſhape did put
So many different ſhapes, and all well cut;
The Driver on his Chariot mounted ſits,
His well match'd horſes with wrought marble bits
And reins, are curb'd; and though each Figure varies,
Yet all are but one piece; one marble carries
Unſundered, all thoſe ſhapes, the patient ſtone
Cut into various forms, ſhews all in one.

"*John Tredeſkin's* Ark in *Lambeth*, can afford many more inſtances of this nature; and ſo can the Archives of ſundry Princes and private perſons, who have their *Pinacotheca's* and *Technematophylacia* for to preſerve all rarities; among others, we finde great mention of *Bernard Paludanus* a Phyſitian of *Enchuyſen* in *Holland*; at the ſight of whose rarities a Traveller compoſed this following Epigram *ex tempore*,

Orbe novo & veteri rarum & mirabile quicquid
Dat natura parens, Artificiſque manus:
Una Paludani *domus exhibet, ingeniumque*
Sublime ac ſtudium teſtificatur Heri.

Tranſlated.

In the old world or new, what wonderous thing
Did art to light or nature lately bring,
This *Paludanus* houſe doth ſhew a rare
Proof of the owners ſoveraign wit and care.

"Another you may finde touching this buſineſs in *Grotius* his Poems."

HEBREW
Aphorisms and Apophthegms.

Tranſlated by Hyman Hurwitz.

1. If you wiſh to know how much preferable wiſdom is to gold, then obſerve what follows: If you change gold, you get ſilver for it, but your gold is gone; but if you exchange one ſort of wiſdom for another, you obtain freſh knowledge, and at the ſame time keep what you poſſeſſed before.

2. A word is like milk, which, being once drawn from its original ſource, can never be returned again.

3. If thou lackeſt knowledge, what haſt thou then acquired? Haſt thou acquired knowledge? what elſe doſt thou want?

4. Simon the Juſt, one of the laſt members of the great aſſembly, was accuſtomed to ſay, "The ſtability of the world (i. e., ſociety) depends on three things, viz., the LAW, RELIGIOUS WORSHIP, and ACTS OF BENEFICENCE."

5. "This world," ſays Rabbi Jacob, "may be regarded as an ante-chamber to the next. Prepare thyſelf in the ante-chamber, that thou mayſt be admitted into the ſaloon."

6. "The beſt line of conduct a man can adopt," ſays Rabbi Jehudah the Holy, "is that which gains him the eſteem of others without depriving him of his own."

7. Be as careful to obſerve a trivial precept as one that is more important, for thou knoweſt not the reward of virtuous deeds.

"Thou giveſt," ſays the Talmud in another place, "a penny to a poor man: the gift is trivial, and the act may appear unimportant, yet it may keep him from ſtarving, and ſave a life."

8. "I have paſſed the greater part of my life," ſaid Simon, the ſon of Gamaliel, "in the ſociety of the wiſe; and found nothing more becoming the man of wiſdom than *ſilence*. It is not the *preaching*, but the *practice*, which ought to be conſidered as the moſt important. A profuſion of words is ſure to produce error.

9. "Be cautious in your intercourſe with the great," ſays Rabban Gamaliel; "they ſeldom confer obligations on their inferiors, but from intereſted motives. Friendly they appear, as long as it ſerves their own turn, but they will render no aſſiſtance in time of actual need."

10. Rabbi Tarphon was accuſtomed to ſay: "The day is ſhort—the work abundant—the laborers inactive—the reward great—and the maſter of the houſe urges on."

11. He was alſo accuſtomed to ſay: "It is not at all requiſite for thee to finiſh the work; nor art thou at liberty to neglect it. Haſt thou acquired much knowledge in the law? thy reward will be proportionably great. He that employs thee, is ſufficiently truſtworthy to pay the wages of thy labor. But recollect, that the reward of the righteous is in a future ſtate."

12. "Be," ſays the pious Hillel, "a diſciple o Aaron, a lover of peace, and a promoter thereof. Love mankind, and draw them in a friendly manner to the ſtudy of the law."

13. He was further accuſtomed to ſay: "He that is ambitious of fame, deſtroys it. He that increaſes not his knowledge, diminiſhes it. He that endeavors not to obtain ſome learning, incurs the penalty of death. He that uſes the crown of learning as an inſtrument of gain, will paſs away."

14. "It is moſt deſirable," ſays Rabban Gamaliel, "to have a knowledge of the world, in addition to the knowledge of the law. Their alternate employment makes ſin to be forgotten."

15. Learning, without active employment, ceaſes ultimately, and cauſes ſin.

16. "He," ſays the Talmud, "who teaches not his child an art or profeſſion, by which he may gain an honeſt livelihood, teaches him to rob the public."

17. Strip a carcaſs of its ſkin, even in the market-place, rather than have recourſe to beg. Say not, "I am a prieſt, I am the ſon of a great man, how can I condeſcend to ſuch low employments?" for, degrading as theſe may appear, it is ſtill more ſo to hold thy hand up for charity.

18. The virtuous HILLEL, that great ornament of Iſrael, did not think it beneath him to ſupport himſelf by cutting wood. KARNA, a judge in the Holy Land, maintained himſelf by carrying water; and when the people came before him to have their diſputes decided, the only recompenſe he required of them was to get a perſon to carry the water for him, while he attended to their affairs. Rabbi HUNA was a dealer in wine. Rabbi JOCHONAN followed the trade of ſhoemaking; Rabbi ISAAC, that of a blackſmith. Rabbi JOSEPH maintained himſelf by carrying wood; and uſed facetiouſly to ſay, "*Happy labor! it both warms and nouriſhes thoſe that are engaged in it.*" Thus did thoſe pious men ſtoop to the loweſt employments, rather than become burdenſome to their reſpective communities. Happy age! when no honeſt occupation was thought degrading, and labor was an ornament to virtue.

"PREDICATORIANA;"

OR,

Curious Extracts from Sermons

OF THE SIXTEENTH AND SEVENTEENTH CENTURIES.

BEFORE the Reformation, in ſome churches in Germany, the *Ethics of Ariſtotle* were read every Sunday inſtead of the Goſpel. Father Spanheim, in his ſecular harangue,

which he pronounced in Geneva, 1635, informs us as follows: "Moreover, Philip Melancthon, a man of great credit, records that in ſeveral places, on Sabbath-days, inſtead of Sunday lectures, *Ariſtotle's Ethics* were publicly read to the people, and which he himſelf heard at Tubing, in the county of Wurtemburg." Gregory Michael, in a note on Gaffarelli's *Un-Heard-of-Curioſities*, confirms this: "Formerly, a monk at Tubing uſed to explain Ariſtotle's Book of Ethics, inſtead of a ſermon, uſing frequently this expreſſion—that, as John the Baptiſt was the forerunner of Chriſt in divine things, ſo was Ariſtotle in natural things." Michael's own words are as follows: "*Tubingæ quondàm monachus pro concione Ariſtotelis librum Ethicorum explicavit; ita vulgò dicebat. Quemadmodùm Johannes Baptiſta Chriſti præcurſor fuit in theologicalibus, ità Ariſtoteles fuit præcurſor Chriſti in phyſicalibus.*"

Honeſt Hugh Latimer preached a very curious ſermon *On Playing at Cards*. It is not included in any edition of his ſermons that we have ſeen; but it may be found in Fox's *Book of Martyrs*, vol. iii. pp. 1010, 1011, folio edition (London, 1641). The concluſion of this ſingular diſcourſe is as follows:

"Now I truſt you wot what your Card meaneth, let us ſee how that we can play with the ſame. Whenſoever it ſhall happen you to goe and make your Oblation unto God, aſk your ſelves this queſtion, Who art thou? the anſwer as you know is, I am a Chriſtian man. Then you muſt again aſke unto your ſelf, What Chriſt requireth of a Chriſtian man? by and by caſt down your trumpe, your heart, and looke firſt of one Card, and then of another. The firſt Card telleth thee thou ſhalt not kill, thou ſhalt not be angry, thou ſhalt not be out of patience. This done thou ſhalt looke if there be any more Cards to take up, and if thou looke well thou ſhalt ſee another Card of the ſame ſute, whereon thou ſhalt know that thou art bound to reconcile thy neighbour. Then caſt thy trumpe unto them both, and gather them all three together, and doe accordingly to the vertue of thy Cards, and ſurely thou ſhalt not looſe."

This novel ſtyle of preaching appears to have been very popular in Latimer's time; and, indeed, for nearly a century after, it was in great vogue. "I remember in my time," ſays Fuller (*Hiſtory of the Univerſity of Cambridge*, 8vo, p. 152), "a country-miniſter preached at St. Mary's; his text, Rom. xii. 3. '*As God hath* DEALT *to every man a meaſure of faith.*' In a fond imitation of Latimer's card-ſermon, he proſecuted the metaphor of *dealing*, that men ſhould *play above-board*, that is, avoid all diſſembling, not *pocket cards*, but improve their gifts and graces, *follow ſuit*, wear the ſurplice, and conform in ceremonies, &c. This blunt preaching was admirably effectual."

In "*Martin Luther's Divine Diſcourſes at his Table*; tranſlated out of the high Germane into the Engliſh tongue, by Capt. Henrie Bell, folio, Lond. 1652," is the following curious paſſage: "If I were rich (ſaid Melancthon) I would have artificially made me a game at cards, and a Cheſt-board all of gold and ſilver, in a remembrance of God's game at cards, which are all great and mightie emperors, kings and princes, where hee alwaies thruſteth out one through another. The emperor is the king in the game—at laſt comes our Lord God, divides the game, beats the Pope with Luther, but the Pope is not yet quite dead, Chriſt has begun to ſlaie him with the ſpirit of his mouth, ſo that he is dead in the hearts of beleeving Chriſtians."

Luther was in the habit of introducing in his diſcourſes to the common people, occaſionally, ſome exceedingly blunt compariſons. The following ſpecimen is from his diſcourſe *On the Danger of delaying Repentance*: "When Sodom and Gomorrah were ſwallowed up in the twinkling of an eye, all the inhabitants of thoſe cities, men, women, and children, fell dead and rolled into the abyſs of hell. The miſer had not

time to count his money, or the rake to fondle his w——, but were instantly swallowed up. The kettle-drum and trumpet of our good God sounds thus: *Poumerle poump! poumerle poump! pliz! pluz! schmi, schmir!* This was the drumming of the Lord, or as Saint Paul says, the voice of the archangel and the trumpet of God, for when God shall thunder at the last day, it will be suddenly, and like beating the kettle-drum, *poumerle poump!* This will be the war-cry and the *taratantara* of our good God. Then the whole heaven will resound with this noise: *Kir! kir! poumerle poump!*" &c.

In 1552, Richard Taverner, though a layman (there being a great scarcity of preachers), obtained of Edward VI. license to preach in any part of his majesty's dominions, and preached before the king at court, wearing a velvet bonnet, a damask gown, and a gold chain; and in the reign of Queen Elizabeth, being then high-sheriff of the county of Oxford, he appeared in the pulpit at St. Mary's, then of stone, with a sword by his side, and a gold chain about his neck, and preached to the scholars a sermon beginning thus: "Arriving at the Mount of Saint Mary's, in the stony stage where I now stand, I have brought you some fine biskets baked in the oven of charity, carefully conserv'd for the chickens of the Church, the sparrows of the Spirit, and the sweet swallows of salvation," &c., &c. "Which way of preaching," says Anthony à Wood, "was then mostly in fashion, and commended by the generality of scholars."

Perhaps one of the most curious books in the whole range of the theological literature of the seventeenth century, is an anonymous work entitled *The Scotch Presbyterian Eloquence, or the Foolishness of their Teaching discovered from their Books, Sermons, and Prayers.* The Reverend James Kirkton, in his *History of the Church of Scotland*, page 194, states that "the authors of this book are said to be Mr. Gilbert Crockat and Mr. John Monroe, confessors for the Scotch Bishops and pensioners to the English." This extraordinary production, notwithstanding its scandalous obscenity and vulgar blasphemy, has passed through seven editions. The first edition mentioned by Lowndes, was published at London, in 1693, 4to; and the last edition at the same place, in 1847, 12mo. In a note on this edition, Mr. H. G. Bohn says that "it has no publisher's name, and appears to have been printed abroad. Some trifling verbal changes are made, and one or two short passages are omitted, but it contains much more than the previous editions, taken, as the title states, from scarce and valuable MSS., &c., besides having appended the '*Answer to the Scotch Presbyterian Eloquence.*'" The edition before us is the *fourth*, printed at London, in 1732, 8vo, pp. 8–120, and is embellished with a singular caricature portrait of Bishop Burnet, standing with one leg in a pulpit, and the other in a huge tub. It is not our intention, at present, to discuss the historical accuracy of the marvellous statements and citations in this work, although many of them appear to be utterly incredible and absurd. We shall therefore only say that Mr. Buckle, a very competent and discriminating judge of historical evidence, has considered the work to possess sufficient authority and importance to give it place in the list of authors quoted by him in the second volume of his *History of Civilization in England.*

It is exceedingly difficult to select any specimen of the contents of this volume, but what more or less "blurs the grace and blush of modesty." We shall venture to give, however, the following decorous extracts, copied *verbatim et literatim* from Sect. III., *Containing Notes of the Presbyterian Sermons, taken in Writing from their mouths:*

"At firſt I begin with one I heard from Zetland, who preaching on David and Goliah, he told the Hearers, 'Sirs this David was but a little manekine, like my beddle Davie Gaddies there, but Goliah was a meckle ſtrong Fellow, like the Laird of Quandal there; this David gets a Scrippie and Baggie, that is a Sling, and a Stone in it; he flings a Stone into Goliah's Face, down falls Goliah and David above him: After that David was made a King; he that was keeping Sheep before, in truth he came very well too, Sirs, Well ſaid, Davie ſee what comes of it, Sirs, after that he commits Adultery with Uriah; Nay, (ſaid the beddal Davie Gaddies) it was but with Uriah's Wife, Sir. In Faith, thou art right, it was Uriah's Wife, indeed man;' ſaid Mr. John."—p. 86.

"One Ker at his entring into a Church at Teviotdale, told the people the relation that was to be between him and them in theſe following words: *Sirs*, I am coming home to be your Shepherd, and you muſt be my Sheep, and the Bible will be me Tar-bottle, for I will mark you with it; (and laying his Hand on the Clerk or Precenter's Head) he ſaith, Andrew, you ſhall be my Dog; The ſorrow a bit of your Dog will I be, ſaid Andrew. O Andrew, I ſpeak myſtically, ſaid the Preacher. Yea, but you ſpeak miſchievouſly, ſaid Andrew."—p. 86.

"Another preaching againſt Drunkenneſs, told the Hearers, *There were four ſorts of Drunkenneſs.* I. To be drunk like a Sow, tumbling in the mire like many of this Pariſh. II. There is to be drunk like a Dog, the Dog fills the Stomach of him, and ſpues all out again, and *thou John Jamiſon* was this way drunk the other day. III. There is to be drunk like a Gooſe. Of all Drunkenneſs, *Sirs*, beware of the Drunkenneſs of the Gooſe, for it never reſts, but conſtantly dips the Gobb (*i. e. Beke*) of it in the water: You are all drunk this way, *Sirs*, I need name none of you. IV. There is to be drunk like a Sheep; the ſilly Sheep ſeldom or never drinks, but ſometimes wets the mouth of it in the water, and riſes up as well as ever, and I myſelf uſe to be drunk this way, *Sirs*. But now, I ſee (*ſaid he*) two Gentlemen in the Kirk, and Gentlemen you are both Strangers to me, but I muſt vindicate myſelf at your Hands; I have here the curſedeſt Pariſh that ever God put breath in, for all my preaching againſt Drunkenneſs, they will go into a Change-houſe after Sermon, and the firſt thing they'll get is a meckle Cup (*i. e. large Diſh*) full of hot Ale, and they will ſay, *I wiſh we had the Miniſter in the midſt of it.* Now, Gentlemen, judge ye how I am rewarded for my good Preaching."—p. 87.

"Mr. John Simple preaching on the *Day of Judgment*, told his Hearers, *Sirs*, this will be a terrible Day, we'll all be there, and in the Throng I John Simple will be, and all of you will ſtand at my Back; Chriſt will look to me, and he will ſay, Who is that ſtanding there? I'll say again, Yea even as ye ken'd not Lord; He'll ſay, I know thou'ſt honeſt John Simple, draw near John, now John, what good Service have you done me on Earth? I have brought hither a Company of blew Bonnets for you, Lord. Blew Bonnets, John, what is become of the brave Hats, the Silks, and the Sattins, John? I'll tell, I know not Lord, they went a gate of their own. Well, honeſt John, thou and thy blew Bonnets are welcome to me, come to my right Hand, and let the Devil take the Hats, the Silks, and the Sattins."—p. 88.

"Mr. Robert Steidman in Caridden, told the people in a ſermon, 'That Chriſt was not proud nor lordly, for he rode upon an Aſs, which is a laigh (*low*) Beaſt, and wherefore think ye did he this? It was *Sirs*, for the Conveniency of the old Wives that follow'd him, that he might kuttle (*whiſper*) the Goſpel in their Ears as he went along.'"—p. 100.

"Mr. Hugh Kennedy Moderator of the General Aſſembly, being about to chriſten a child in the College-Kirk, looked about him and ſaid, 'Look *Sirs*, and ſee the Devil painted in that Bairns face. But we ſhall do the beſt we can to cunjure him out. I ſhall ſhortly nail his lug to Chriſt's trone, till from a *Calf* he grow up to an Ox to draw in Chriſt's Plow.'"—p. 102.

"One Mr. Robert Gourly, preaching on the Woman of Canaan, how our Saviour called her a Dog, ſaid, '*Sirs*, ſome of you may think that our Saviour ſpake very improperly, for he ſhould have called her a Bitch; but to this I anſwer, a Dog is the Maſculine or Feminine Gender, there is a He-dog and a She-dog. But you will aſk, why did he miſcall the poor Woman, and call her a Dog? There are God's Dogs and the Devil's Dogs, ſhe was God's Dog, not the Devil's Dog.'"—p. 102.

"Mr. Kirkton, preaching in his Meeting-houſe in the Caſtle-hill of Edinburgh, adduced ſeveral inſtances of the Poverty of the People of God, amongſt others, he had this remarkable one: 'Brethren,' ſays he, 'Criticks with their frim frams, and whytie whaties (*trifles*) may imagine a hundred Reaſons for Abraham's going out of the Land of Chaldea, but I will tell you what was always my opinion. I believe Abraham, poor man, was forced to run out of the land of Judea for Debt.'"—p. 107.

"Mr. Anderſon, a Phanatick Preacher in Perthſhire, in a prayer ſaid, 'Good Lord, it is told us, that thou knowſt a proud man by his looks, as well as a malignant by his works; but what wilt thou do with theſe malignants? I'll tell thee Lord, what thou wilt do. Even take them up by the Heels and reeſt (*ſmoke*) them in the Chimney of Hell, and dry them like Bervy Haddocks; Lord take the Piſtol of thy Vengeance, and the Mortar-piece of thy Wrath, and make the Hairns (*Brains*) of theſe malignants a hodge podge, but for thy own Bairns, Lord feed them with the Plumdames (*Prunes*) and Raiſons of thy Promiſes, and e'en give them the ſpurs of Confidence, and Boots of Hope, that like new ſpean'd (*weaned*) fillies, they may loup (*jump*) over the Fold-dikes of Grace.'"—p. 113.

"Mr. Bailif Hall ſaid in a prayer, 'Lord thou haſt ſaid, that he is worſe than an infidel that provides not for his own Family; Give us not reaſon to ſay this of thee Lord, for we are thine own Family, and yet we have been but ſcurvily provided for of a long time.'"—p. 116.

"Mr. Areſkine praying in the Tron-Church laſt year, said, 'Lord have mercy on all Fools and Idiots, and particularly upon the Magiſtrates of Edinburgh.'"—*Ib.*

"One Mr. James Webſter was admired lately at my Lord Arbuthnot his zealous Patron's Table for this Grace before Meat, 'O Lord out of the boundleſs, bankleſs, brimleſs, bottomleſs, ſhoreleſs Ocean of thy Goodneſs we are daily foddered, filled, feaſted, fatted,' &c., and half an hour's diſcourſe to the ſame purpoſe.'"—p. 117.

Theſe extracts will doubtleſs be amply ſufficient to give the reader a tolerably correct idea of the peculiar character of the contents of this remarkable volume, and they will alſo enable him to judge with ſome degree of certainty of the popular ſtyle of preaching in Scotland during the ſeventeenth century. Regarding the authenticity of theſe extracts, the editors of the volume ſtate that "theſe are but few of many thouſand inſtances that might be given of that ridiculouſneſs, profanity, and blaſphemy, which the Scotch Preſbyterians daily uſe in their preaching and praying; and tho' ſtrangers may think it incredible, that men profeſſing religion or reaſon, ſhould thus debaſe and proſtitute both, yet they who are unfortunately bound to converſe with, and hear them frequently, cannot be but ſadly ſenſible that all that's here charged upon them is but too true, and that many of the worſt expreſſions they are daily guilty of, are purpoſely here omitted, leſt by ſuch obſcene, godleſs, and fulſome ſtuff, the ears and eyes of modeſt readers ſhould be nauſeated and polluted, which if theſe Oppoſers of Truth and Religion ſhould deny, there are thouſands in Scotland of the beſt Quality and Diſtinction ready to atteſt, by their Oaths and Subſcriptions, as ſhall be made appear in another Edition of this Book, if the clamors of the Party extort it."—p. 118.

Neglected Biography of Booksellers and Book-Collectors.

SAMUEL PATERSON.

Mr. Samuel Paterson was the ſon of a reſpectable woollen-draper in the pariſh of Saint Paul, Covent Garden, London, and born March 17, 1728. He loſt his father when about the age of twelve years; and his guardian not only neglected him, but involved his property in his own bankruptcy, and ſent him to France. Having there acquired a knowledge of foreign literature and publications beyond any perſons of his age, he reſolved to engage in the importation of foreign books; and, when little more than twenty years old, opened a ſhop in the Strand—the only perſon who then carried on ſuch a trade being Paul Valliant. Though, by the miſconduct of ſome who were charged with his commiſſions in ſeveral parts of the Continent, it proved unſucceſsful to the new adventurer, he continued in buſineſs till 1753, when he publiſhed Dr. Pettingal's *Diſſertation*. At the ſame early period in which he engaged in

buſineſs he had married Miſs Hamilton, a lady of the moſt repectable connections in North Britain, ſtill younger than himſelf, both their ages not making thirty-eight years.

He next commenced as an auctioneer in Eſſex-Houſe. This period tended to develop completely thoſe extraordinary talents in Bibliography (a ſcience till then ſo little attended to), which ſoon brought him into the notice of the literary world. The valuable collection of MSS. belonging to the Right Honorable Sir Julius Cæſar, knight, judge of the admiralty in the reign of Queen Elizabeth, had fallen into the hands of ſome uninformed perſons, and were on the point of being ſold by weight to a cheeſemonger, as waſte-paper, for the ſum of ten pounds. Some of them happened to be ſhown to Mr. Paterſon, who examined them, and inſtantly diſcovered their value. He then digeſted a maſterly catalogue of the whole collection, and, diſtributing it in ſeveral thouſands of the moſt ſingular and intereſting heads, cauſed them to be ſold by auction, which produced three hundred and fifty-ſix pounds; and had among the purchaſers Lord Orford, and other perſons of rank. Theſe occurrences took place in the year 1757.

The firſt perſon who attempted to give a ſketch of univerſal bibliography and literary hiſtory was the learned and laborious Chriſtopher Auguſtus Hermann, profeſſor in the Univerſity of Gottingen, in 1718, when he publiſhed his well-known *Conſpectus Reipublicæ Literariæ, ſive via ad Hiſtoriam Literariam*, which gradually went through ſeven editions, the laſt of which was publiſhed at Hanover, in 1763. Numberleſs other works, analogous to this, were publiſhed in the ſame interval, in Germany. About the period alluded to, many detailed, deſcriptive, and rational catalogues of books, appeared in the ſeveral countries of Europe; the art and the taſte of conſtructing libraries became more general than in any preceding age; and the only thing which appears worthy of remark, and rather unaccountable, is, that even after the progreſs of philoſophy or bibliography, the Germans in this department have excelled every other people in Europe. It is univerſally acknowledged that the beſt work of the kind that ever appeared, about that time, was the catalogue of the celebrated library of the Count of Bunau, better known under the name of *Bibliotheca Bunaviana*—ſo remarkable, indeed, for number, ſelection, order, connection, references, and univerſal intereſt. The only hiſtorical ſyſtem of national literature exhibited in Europe was that of the Italian, by Ziraboſchi. Mr. Paterſon ſupplied ſome important materials toward one in Engliſh, in his *Bibliotheca Anglica Curioſa*, 8vo, 1771. He was an enemy to thoſe ſyſtems of bibliography which are now generally practiſed on the Continent; and he ſet no importance even on the newly-eſtabliſhed claſſification of the *Univerſal Repertory of Literature*, publiſhed at Jena. Mr. Paterſon acted conſiſtently with theſe ideas in all his bibliographical performances; and it is owing to the merit of an appropriate, circumſtantial, and judicious claſſification, that his catalogues are unrivalled, and ſome of them are juſtly regarded as models. We refer the reader to the catalogues themſelves, and eſpecially to the *Bibliotheca Fleetwoodiana, Beauclerkiana, Croftiana, Pinelliana*, publiſhed from time to time, as well as to thoſe of the *Strange, Fagel*, and *Tyſſen Libraries*, which he prepared within the laſt two years of his life; and he will perceive in each of them an admirable ſpirit of order, exhibited in different ways, and ſuggeſted by thoſe ſuperior abilities which alone can diſcover and appreciate theſe variable combinations of the ſeveral circumſtances.

A man ſo thoroughly converſant in the hiſtory of literature could not fail to per-

ceive that a vaſt number of books were held as valuable and ſcarce in England, which were rather common in other countries. He thought he could do his native country an eſſential ſervice, and procure emolument for himſelf, if he ſhould undertake a journey through ſome parts of the Continent, and ſucceed in purchaſing ſome articles of this deſcription. With this view, he ſet out for the Continent in 1776, and bought a capital collection of books, which on his return to England he digeſted in the catalogue (the beſt, perhaps, of his performances) that bears the title of *Bibliotheca Univerſalis Selecta.*

Mr. Paterſon was a writer of ſome conſideration, and from time to time indulged in ſeveral publications, to none of which he ever put his name. The firſt, in order of time, is, to our knowledge, *Another Traveller; or Curſory Remarks made upon a Journey through Part of the Netherlands, by Coryat, Jun.*, in 1766, 3 vols. 12mo. The ſecond is *The Joineriana; or the Book of Scraps*, 2 vols. 12mo, 1772, conſiſting of philoſophical and literary aphoriſms. The third is *The Templar*, a periodical paper, of which only fourteen numbers appear to have been publiſhed, and the laſt of them in December, 1773, intended as an attack on the newspapers for advertiſing eccleſiaſtical offices, and places of truſt under government. And the laſt is *Speculations in Law and Lawyers, applicable to the Manifeſt Hardſhips, Uncertainties, and Abuſive Practice of the Common Law*, 1788, 8vo, tending to evince the danger and impropriety of perſonal arreſts for debt, previous to any verification.

At the preſſing ſolicitations of his friends, Mr. Paterſon conſented, as ſoon as the Fagel catalogue was completed, to undertake ſome *Memoirs of the Viciſſitudes of Literature in England during the Latter Half of the Eighteenth Century*, for which it was hoped in vain that ſome materials might be found among his papers. If, in his employment of making catalogues, he met with a book he had not ſeen before, which excited his curioſity, or intereſted his feelings, they muſt be gratified, and his attendant might amuſe himſelf as he choſe. The conſequence was, that, on many occaſions, catalogues could be procured only a few hours before the ſale commenced.

The immediate cauſe of his death was a bruiſe on his leg, which happened from ſtumbling in the dark over a ſmall dog-kennel careleſſly left by his landlady at the bottom of a ſtaircaſe. The wound turned to mortification, which ſoon ended fatally, November 29, 1802.

(See Nichols's *Literary Anecdotes*, vol. iii. p. 438; Timperley's *Encyclopædia of Literary and Typographical Anecdotes*, pp. 812, 813; and *Monthly Magazine, or Britiſh Regiſter*, vol. xiv. p. 553.)

Physiologia Crepitus Ventris.

ITEM RISUS ET RIDICULI ELOGIUM NIHILI, AUCT. ROD. GOCLENIO. Francofurti et Lipsiæ, 1607. 8vo.

This inſtructive treatiſe has alſo been inſerted in the firſt volume of the *Amphitheatrum Sapientiæ Socraticæ Joco-Seriæ*, etc. of Gaſpar Dornavius, where it occupies pp. 349–354. Becmann attributes this entertaining work to the father of Goclenius, but we cannot ſhare this opinion, for the ſimple reaſon that Goclenius *père* had a mind not the leaſt diſpoſed to pleaſantry. Goclenius *fils* alſo compoſed a treatiſe *De vitâ prorogandâ, id eſt animi et corporis vigore conſervando et ſalubriter producendo.* Francofurti, 1608, 12mo. This may be conſidered new and deciſive proof of the cloſe connection which exiſts between the ſubject of the above work and the preſervation of health; ſince Goclenius, having ſtudied this queſtion in 1607, was prepared

in the following year to diſcloſe the means of prolonging human life, and of preſerving the vigor of the body and mind beyond the ordinary limits of natural exiſtence.

This learned diſſertation is drawn up in a maſterly manner; and we may ſay, without exaggeration, that the ſubject is enlarged and exquiſitely embelliſhed by the magic pen of Goclenius. The ſubject is thoroughly diſcuſſed and conſidered from an elevated point of view. The different denominations of the *peditus* among divers nations; its ſignification; the near, remote, and efficient cauſes of it; its dimenſion, reſonance, emiſſion, retention, and odor; and indeed all the acceſſory and concomitant circumſtances, are ſucceſſively and learnedly diſcuſſed. But this, however, does not exhauſt the curioſity and fecundity of our ingenious author; the moſt ſingular and unexpected queſtions are raiſed and reſolved. In confirmation of this, we recommend the curious reader to examine the following paragraphs: V. *De crepitibus artificialibus.* VII. *Cur Vandali ex ceparum uſu frequentius pedunt.* XIII. *Eſſetne in hoc crepitu muſica.* XVII. *De connexis. Cur prodeſt ſimul et pedere et meire.* XXIII. *Cur multi etiam imperatores crepitum ventris tanti faciant.* XXX *et* XXXI. *De comparatione cum tonitru et cum fulmine.* Finally, muſicians and natural philoſophers will find, perhaps, ſome new and important ideas in the paragraph where the erudite author compares the variations of ſound with the capacity and power of the inſtrument which produces it.

It may be truly ſaid that Goclenius has ſtudied his intereſting ſubject *ab ovo.* He takes the *peditus* at its origin—in that elementary ſtate which chemiſts deſignate as *gaz-naiſſant,* when it is yet only a gentle murmur, which the Greeks named Βορβορυγμος; he follows it to the age of virility, and abandons it only at its complete emancipation and deliverance. As a man conſcious of great ſtrength, Goclenius does not heſitate to meaſure himſelf with the moſt celebrated perſonages of antiquity; and he alternately diſcuſſes his ſubject with Hippocrates, Dioſcorades, Galen, Socrates, Horace, Martial, and Suetonius. He ſeverely criticizes Ariſtophanes, and comments upon Eraſmus; and his learned compoſition is richly decorated with Greek, Latin, and German quotations, both in proſe and poetry. In ſhort, his work is truly an ever-blooming *parterre,* where fragrant flowers of antiquity ſpring up at every ſtep.

AN ACCOUNT OF THE LIFE OF RICHARD DE BURY, Bishop of Durham,

AUTHOR OF THE

Philobiblion, ſive de amore Librorum.

It has been frequently remarked, that the life of a ſcholar is devoid of incident or variety, and conſequently preſents but ſcanty materials to the biographer. If this obſervation be correct when applied to modern times, how much more appoſite is it, as our reſearches extend to the dark and gloomy period of the earlier ages! whoſe very ſpirit was inimical to the progreſs of letters, chiefly as it tended to diſſipate the clouds of ignorance, that ſtronghold of monkiſh ſupremacy. This obſtacle of itſelf would neceſſarily deter many from the labor of inveſtigation; yet he whoſe perſeverance and diſcrimination were competent to collect and ſeparate truth from the maſs of fiction in which it was buried, would too often have reaſon to reſign the attempt, diſguſted by the dreary proſpect of moral turpitude which the hiſtory of mankind in a ſemi-barbarous ſtate generally exhibits.

How refreſhing, then, and grateful to

the mind, amid this universal waste, is the appearance of one whose actions evince a strict adherence to the principles of honor and rectitude! Such was RICHARD DE BURY, in the fierce and turbulent reign of feudal despotism. This virtuous and learned man followed the fortunes of his sovereign with a zeal and sincerity rarely manifested, and lived to enjoy the reward of his faithful services by successively occupying the highest offices, both civil and ecclesiastical. His paternal name was Angraville,* the son of Sir Richard Angraville, Knight;† and the appellation of De Bury, by which he is usually designated, was conferred, according to a prevalent custom, from the place of his birth, St. Edmund Bury,‡ in the county of Suffolk; for we are informed, by Chambre,§ that he was born Anno. 1287, *in quadam villula*—probably a manor-house—near this town.

Of his youth and education we have but little to communicate, as all our authorities are especially barren on this subject. We are told that he received the first rudiments of scholastic learning from his uncle, John de Willoughby, clerk;‖ and was afterward ent to Oxford to pursue his studies: thence he was removed to be appointed tutor to Prince Edward of Windsor, afterward Edward III., and made receiver of the Prince's revenues in Wales. This situation enabled him to afford assistance to his royal pupil in the hour of adversity; for when Edward fled with his mother to Paris, and they were distressed for money, De Bury secretly hastened to their succor, with a large sum in gold, which he had collected in the aforesaid office. His flight, however, was discovered, and he narrowly escaped, for the lieutenant of the king followed him with a *cortege* of twenty-four lances even to Paris, where he was concealed during seven days, in the belfry of the convent of Brothers Minor.

When the clouds disappeared from the political horizon of his sovereign and protector, rapid advancement to dignities, both in church and state, awaited his fidelity; being first appointed cofferer to the king, then treasurer of the wardrobe,* subsequently clerk of the privy seal for five years, during which time he twice visited the supreme Pontiff John† as legate; and on both occasions was treated with honor and distinction: he was nominated by him chaplain to his principal chapel, and presented with a bull,‡ nominating him to the first see

* Leland, *Comment. de Script. Britann.*, pp. 373–'4, states ANGRAVILLA to have been his paternal name, and asserts that, *truncato vocabulo*, he has been styled by Trithemius and other writers, Richardus de Bury. Tanner, *Bibl. Brit. Hib.*, pp. 57–'8, adopts this opinion; and Godwin, *De Præsulibus Angliæ*, ed. 1743, gives ANGERVILL, or AWNGEVILL; and Dibdin, ANGARUILL, vide *Bibliomania*, ed. sec. p. 249.

† He was *eques auratus*, but vide Tanner, p. 57, note *a*.

‡ "Bederici natus fuit, quæ civitas totius Sudovolgiæ prima est: sed a recentioribus, propter fanum magnificentissimum ibidem D. Edmundo, Ostro Anglorum regi, a Danis Aquiloduni impie trucidato, consecratum Edmundi Curia Dicta."—Leland, p. 373; Tanner, p. 57.

§ Ap. Wharton, *Anglia Sacra*, vol. ii. p. 765, whose account we have adopted throughout as the ground-work of this biography.

‖ Tanner uses *Clericus*; Wharton, *Rector*; and Godwin, *ut antea*, writes, "a sarcedote quodam avunculo suo, nomine Willowbeio, magna cum sollicitudine educatus."

* Much curious information on this subject may be gathered from the learned and Hon. Daines Barrington's *Observations on the Ancient Statutes*. Vide p. 228, *note*.

† John xxii. vol. xx. His name was John Deusa, or Ossa, the *one hundred and ninety-fifth* Pope, created August 7th, A. D. 1316, in the church of the Dominicans, at Lyons, and crowned September 5th of the same year. He died at Avignon, December, 4th, A. D. 1334, and was buried in the cathedral church of St. Mary de Donis in that city. He was the author of many works, but vide *Bibliotheca Pontifica*, p. 139, *et seq.*

‡ Chambre, *ut supra*, p. 765, says *rochetam in loco Bullae*; but at p. 763, simply *Bulla*.

that ſhould become vacant in England. In fact, he was already ſo enriched by eccleſiaſtical preferment,* that he was enabled to expend five thouſand marks on this journey, by no means an extraordinary ſum, when we conſider the magnificence and ſplendor of his eſtabliſhment and retinue, being uniformly attended, when he went into the preſence of the Pope or Cardinals, by *twenty* of his clerks, and *thirty-ſix* eſquires, attired in the moſt expenſive and ſumptuous garments. While at Paris, on his return to England, he was informed of the death of Beaumont, Biſhop of Durham, and that the king had written to the Pope, requiring the preſentation to that ſee. This news, we are told, excited feelings of grievous diſappointment, becauſe he conſidered himſelf entitled to the preference: yet he withſtood the ſolicitations of his friends, and refuſed to urge his claim at the Vatican, although repeatedly inſtigated to that meaſure by William de Tykall, one of his chaplains, obſerving that he would not apply for that or any other benefice.

De Bury was conſecrated Biſhop of Durham under circumſtances without a parallel in eccleſiaſtical hiſtory. The tranſaction is fully recorded in Wharton,† to whom we muſt refer our readers for more minute details, ſince this narrative embraces only the more prominent facts. When the ſee became vacant by the death of Beaumont, Edward III. immediately addreſſed letters to the Pope‡ and to the Prior and Chapter of Durham, in whom the right of election was veſted, on behalf of Richard de Bury; and from theſe identical letters—the beſt teſtimonial a monarch could give of the eſtimation in which he held a ſubject—originated that anxiety to the unſophiſticated ſcholar which we have already noticed. The Prior and Chapter proceeded to elect Robert de Grayſtanes, Monk and Sub-Prior of Durham, who, with their concurrence, was confirmed in the church of St. Mary, at York, on the 10th of November, 1333, and conſecrated by the Archbiſhop of that dioceſe on the 14th of the ſame month, in the private chapel of his palace; but, in order to complete the legal formalities, the conſent of the king was requiſite, from whom all biſhops receive their temporalities: theſe were demanded, and refuſed by Edward in gentle terms, through his treaſurer. In the mean time, the Pope, at his requeſt, had conferred the biſhopric on Richard de Bury, and the latter granted to him the temporalities. The papal document is dated only one day prior to the election of Grayſtanes.

With that ſervile compliance which unfortunately characterized nearly every tranſaction of feudal government, the archbiſhop and clergy who had aſſiſted in the ſhort elevation of the depoſed prelate, with equal alacrity, and the moſt diſguſting ſubmiſſion, unheſitatingly acknowledged the paramount authority of the Pope, and yielded to the regal privileges. The favored candidate was conſecrated on the 19th of December, 1333, the ceremony being performed by John Stratford, Archbiſhop of Canterbury, in the abbey of Black Monks at Chertſey; the expenſes of which were defrayed by Henry Burweſh, Biſhop of Lincoln, at the command of the king; inſtalled by proxy on the 10th of January, 1334; enthroned on the 5th of June in the ſame year; and

* An account of theſe is preſerved in Tanner, by which it appears that, in the firſt ſix years of his reign, Edward preſented him to *two* rectories, *ſix* prebendal ſtalls, the Archdeaconaries of Saliſbury and Northampton, the Canonry of Weſton, and the Deanery of Wells.

† *Anglia Sacra*, vol. i. pp. 762–'4.

‡ That Edward exerted all his influence to promote the advancement of his tutor, is proved by an intereſting document recorded in Rymer, *Fœdera*, t. iv. p. 467; it is a letter to the Pope, *propria Regis manu ſcripta* ſoliciting for him, ſeveral years previouſly to his elevation, the prebendal ſtalls vacant by the death of Gilbert de Middleton.

did homage to the Archbishop of York on the 12th of February, 1337.

To offer any apology for so unjust and tyrannical a proceeding would be an unequivocal admission of a prerogative calculated to destroy the vital principle of liberty, and productive of the most ruinous consequences. That the precedent thus established was as dangerous as the result was advantageous, is undeniable; yet the agency by which it was effected, is most intolerant and repugnant.

The career of Richard de Bury exhibits a striking illustration to the adage, that "good or bad fortune does not come unattended," and seldom has the advancement of any individual been more rapid or more decided. In 1334, he was appointed High Treasurer of England, and in the same year personally installed at Durham, which had been previously performed by proxy. On this occasion he gave a magnificent entertainment* to the King and Queen, her mother, and the King of Scotland, at which were present two archbishops, five bishops, seven earls with their consorts, and all the nobility on this side Trent, besides a great number of knights and esquires, also many abbots, priors, and other ecclesiastics, and a vast number (*cum innumerâ multitudine*) of the gentry.

In the same year he was declared Chancellor of England, and within the three following years went thrice to Paris as ambassador from Edward to the King of France, respecting his claim to the crown of France.† Afterward he visited Antwerp and Brabant in the same responsible character, and was thus engaged during nine years in various places on the aforesaid mission; yet he did not neglect the interest and liberties of his diocese, which he protected with scrupulous care and tenacity.

The literary attainments of this great man, and his enthusiastic ardor in the promulgation of learning, recommend him more strongly to our notice than his political talents. "What can be more delightful to a lover of his country's intellectual reputation," observes Dr. Dibdin, "than to find such a character as De Bury, in such an age of war and bloodshed, uniting the calm and mild conduct of a legislator, with the sagacity of a philosopher, and the elegant mind of a scholar!"* His private life exhibits a pleasing picture of dignified virtue and inobtrusive contentment. That unpretending generosity which is derived from the pure precepts of Christianity, seems to have influenced all his actions—whose sole ambition was to alleviate the sorrows and ameliorate the mental as well as the corporeal condition of mankind. Thus did he labor unremittingly to acquire the choicest MSS. of ancient learning, with the noblest and best intention—that of founding a Library at Oxford—which was carried into effect by the princely bequest of his valuable collection to Durham (now Trinity) College, in the before-mentioned University.†

Some idea may be formed of his perseverance and liberality, in the pursuit of this favorite object, when we are informed that he alone possessed more books‡ than all the

* Vide Notes on the *Statuta de Cibariis utendis*, 10 Ed. iii. in *Obs. on Anc. Stat.*, p. 214.

† "Rex Edwardus III. erat verus haeres Franciae, jure matris Isabellae reginae, filia e regis Franciae et sororis tunc regis."—J. Rossi, Warwicensis, *Hist. Reg. Angliae*, ed. Hearne, p. 155; but vide R. de Avesbury, *Hist. Edv. III.* ej. ed., pp. 27, 28.

* *Bibliomania*, ed. 2d, p. 247.

† Gutch's edition of Wood's *History of the University of Oxford*, vol. ii. p. 911.

‡ Warton, *History of English Poetry*, vol. i. pp. 147, 148, 8vo edition, has supplied this, among many delightful anecdotes and pleasing traits of De Bury, clothed in language so fascinating, and withal so agreeably contrasted with the grave character of his admirable work, that, although derived from well-known sources, it would be a species of literary ingratitude not to acknowledge our obligations to his writings.

bishops of England together; and besides the fixed libraries which he had formed in his several palaces, the floor of his common apartment* was so covered with books, that those who entered could not with due reverence approach his presence. He kept binders, illuminators, and writers, in his palaces;† and while Chancellor and Treasurer of England, instead of the usual presents and New-Year's gifts appertaining to these offices, he chose to receive the perquisites in books.‡

By the favor of Edward he gained access to the libraries of the most capital monasteries, where he shook off the dust from volumes preserved in chests and presses, which had not been opened for many ages. Not satisfied with this privilege, he extended his researches, by employing stationers and booksellers, not only in England, but also in France, Germany, and Italy, regardless both of labor and expense; or, to use his own words,§ "pecvniam laeto corde dispersimvs nec eos [sc. Librarios et Stationarios] vllatenvs impedivit distantia, neqve fvror maris absterrvit, nec eis aes pro expensa deficit, qvin ad nos optatos libros transmitterent vel afferent.* Sciebant enim pro certo, qvod spes eorvm in sinv nostro reposita defravdari non poterat, sed restabat apvd nos copiosa redemptio cvm vsvris."

Bishop Godwin† has preserved an interesting memorial of his habitual fondness for learning and scholars. The bishop himself avows, "exstatico qvodam librorvm amore potenter se abreptvm;" and in his *Philobiblion* we find similar expressions: "Quamvis enim ab adolescentia nostra semper socialem commvnionem cvm viris literatis et librorvm dilectoribvs delectaremvr habere." "Amoris qvippe nostri fama volatilis jam vbiqve percrebvit, tantvmq; librorvm et maxime vetervm ferebamvr cvpidate langvescere."—pp. 30, 31.

De Bury delighted in the society of his chaplains, whom he selected on account of their piety and erudition, and many of them afterward rose to the episcopal bench.‡

(*To be continued.*)

* Chambre varies slightly from Warton's account of this matter, but it is more expressive of the good bishop's bibliophilism. After a similar introduction, he observes, "So many books lay scattered in his sleeping-chamber [in camerâ quâ dormivit], that it was difficult for any person to enter and go out, or indeed to stand, without treading on some book [nisi librum aliquem pedibus conculcarent]."

† "Caetervm apvd nos in nostriis atriis mvltitvdo non modica semper erat Antiqvariorvm, Scriptorvm, Colligatorvm, Correctorvm, Illvminatorvm, et generaliter omnivm, qvi poterant librorvm servitiis, vtiliter insvdare. Postremo omnis vtrivsqve sexvs, omnisqve statvs vel dignitatis conditio, cvjvs erat cvm libris aliqvale commercivm, cordis nostris janvas pvlsv poterat aperire facillimo, et in nostro gremio commodosvm reperire cvbile. Sic omnes admisimvs codices afferentes."—*Philobiblion*, ed. Schmid, p. 36.

‡ *Philobiblion*, ed. Goldastus et Schmid. Vide *De Bibliothecis Nova Accessio Collectioni Maderianae adjvncta.* Helmstad., 1703, pp. 30, 31.

§ *Philobiblion*, ed. *ut supra*, p. 36. The chapter (viii.) from which this extract is taken, treats *de multiplici opportunitate autoris in colligendis libris circumquaque.*

* James, in his edition, *Oxon.*, 1599, reads *afferent*; and in this the Editio Princeps, *Cologne*, 1473, and that printed by John and Conrad Hist, at Spire, in 1483, agree. Goldastus and Schmid, however, use *offerent*: we prefer the former, not on the authority of James, whose edition is very incorrect, but because it is sanctioned by the two earliest impressions of the *Philobiblion*, which are more likely to approach the genuine text of the original MS.

† See his *Catalogue of English Bishops*, 1601, pp. 524, 525.

‡ To this nursery, as it were, of genius and learning, we are indebted for some of the most eminent prelates and writers which England can boast. Among them may be mentioned, Thomas Bradwardyn, afterward Archbishop of Canterbury; Richard Fitz-Rause, Archbishop of Armagh; Richard Benworth, Bishop of London; and Walter Segraffe, Bishop of Chester: also Walter Burley, John Maudyt, Robert Holcote, and Richard de Kilwington, all Doctors of Theology.

HYMN OF SAINT BONAVENTURA,

In Praise of the Cross.

I.

Ama crucem mundi lucem,
Et habebis Christum ducem,
Per æterna sæcula;
Illud pactum non sit fractum,
Crux præcedat omnem actum,
Ut succedant prospera.

II.

Cum tentatus et afflictus,
Derelictus quasi victus,
Et inter angustias;
Non sis piger neque lentus,
Sed sollicite intentus,
Cruce frontem munias.

III.

Cum quiescis aut laboras,
Quando rides, quando ploras,
Doles, sive gaudeas,
Quando vadis, quando venis,
In solatiis, in pœnis,
Crucem corde teneas.

IV.

Crux est porta Paradisi,
In qua sancti sunt confisi
Qui vicerunt omnia;
Crux est vita beatorum,
Et thesaurus perfectorum,
Et decor, et gaudium.

V.

Quando sedes, stas, et jaces,
Quando loqueris et taces,
Fessus cum quieveris,
Christum quæras in quo speras,
Crucifixum corde geras,
Ubicumque fueris.

VI.

Recordare paupertatis,
Et extremæ vilitatis,
Et gravis supplicii;
Si es compos rationis,
Esto memor passionis,
Fellis et absinthii.

VII.

Bone frater, quidquid agas,
Crucifixi vide plagas,
Et sibi compatere.
Da dolorem quasi rorem,
Ut tu plores Redemptorem,
Christum qui te renovet.

TRANSLATION,

BY K. H. D.

I.

Love the Cross, the world which lighteth,
And 'tis Christ thy soul who righteth
While eternal ages shine;
Be not that agreement broken,
Be the cross in all thy token,
And prosperity is thine.

II.

When thou tempted art and troubled,
And thy trials are redoubled,
Narrow all thy way and dark,
Be not slothful and delaying;
But, solicitously praying,
With the cross thy forehead mark.

III.

When thou'rt still or in employment,
In affliction or enjoyment,
Grievest, or delighted art,
When thou goest, when thou comest,
Tastest comfort, or bemoanest,
Hold the cross within thy heart.

IV.

Paradise's gate the cross is;
Here the saints, amid their losses,
Placing trust have all subdued;
Hence the life is of the blessed;
All the treasure they've possessed,
Joy, and glory, is the Rood.

V.

When thou sittest, stand'st, and liest,
When thou'rt silent or replies't,
When fatigue has wearied thee,
Christ seek thou—in him confiding,
Be his Cross in triumph riding
O'er thy breast where'er thou be.

VI.

O his poverty forget not,
And his shame and torments let not
Ever from thy mem'ry fall;
Long as thou'rt possessed of reason,
Be thou mindful of his passion,
Of the wormwood and the gall.

VII.

O good brother mine, whate'er be
Now thy business, see that ne'er be
Far the Crucified's pains.
Give a shower of grief unfailing,
Fit for hearts Thee, Christ, bewailing,
As Thou thus renew'st Thy stains.

Miscellaneous Items.

LUCAS DE PENNA'S PRAISE OF BOOKS.

Liber eſt lumen cordis, ſpeculum corporis, virtutum magiſter, vitiorum depulſor, corona prudentum, diadema ſapientium, gloria honorum, decus eruditiorum, comes itineris, domeſticus amicus, collocutor et congerro tacentis, collega et conſiliarus præſidentis, vas plenum ſapientiæ, myrothecium eloquentiæ, hortus plenus fructibus, pratum floribus diſtinctum, principium intelligentiæ, memoriæ penus, mors oblivionis, vita recordationis, vocatus properat, juſſus feſtinat, ſemper præſto eſt, nunquam morigerus; rogatus confeſtim reſpondet; ſincerus conſultor, non aſſentatur, non loquitur ad gratiam, nemini parcens, quia neminem timet; nihil mentitur, quia nihil paſcit; te nunquam faſtidit, etiamſi tu illum faſtidio habeas; arcana revelat, obſcura illuſtrat, ambigua certiorat, perplexa reſolvit, contra adverſam fortunam defenſor, ſecundæ moderator, opes adauget, jacturam propulſat; puteus inexhauſtus, theſaurus immenſus, ærarium inconſumptile, paradiſus, unde ejici non potes, niſi cum volueris; amœnitas frugifera, quâ frui paſſis, quamdiu velis; doctor gratuitus, faciens tegnarum, ſi reperit ignarum.—(*See* Morhohof's *Polyhiſtor. Literarius*, vol. i. lib. i. cap. iii. pp. 25, 26.)

ALPHABET OF THE WICKEDNESS AND IMPERFECTION OF WOMEN.

By S. Olivier. 1623.

Avidissimum animal.
Beſtiale baratrum.
Concupiſcentia carnis.
Duellum damnoſum.
Æſtuans æſtus.
Falſa fides.
Garrulum guttur.
Herinnis armata.
Invidioſus ignis.
Kaos calumniarum.
Lepida lues.
Mendacium monſtruoſum.
Naufragium vitæ.
Odii opifex.
Peccati auctrix.
Quietis caſſatio.
Regnorum ruina.
Sylvia ſuperbiæ.
Truculenta tyrannis.
Vanitas vanitatum.
Zelus zelotypus.

Meſſrs. Philes & Co. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of *The Paradiſe of Dayntie Deviſes*. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges' as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of art, upon India paper, and is limited to 500 copies, as follows:

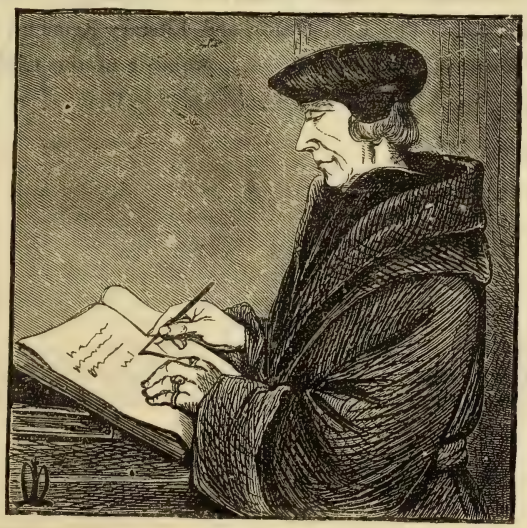
400 on ſmall paper, at $2.00 each.
100 on large paper, at 4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies. Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of old Engliſh poetry. The next volume in the ſeries will be "England's Helicon."

The Philobiblion

A Monthly Catalogue and Literary Journal

Græcos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., No. 51 Nassau Street, N. Y.

Contents of Number XII.

I. Religio Bibliopolæ, etc. 265

II. Account of the Life of Richard de Bury, Bishop of Durham. (*Concluded.*) 269

III. The Testament of the Emperor Augustus. 270

IV. Analyse des Travaux de la Societe des Philobiblon de Londres. 272

V. The Death and Character of the Ever-Memoraele Mr. John Cotton. 274

VI. Shelley's "Laon and Cythna." 278

VII. Miscellaneous Items: 282

A Conclusion of Morall Documents, concerning the Duties of Euery Estate, etc. The Life, Death, and Literary Remains, of—Nobody. A Few Sentences about Books. Number of the Children of John Rogers, the Martyr. Paradise of Dayntie Devises.

VIII. Catalogue.

November, 1862. **The Philobiblion.** *Number* 12.

Religio Bibliopolæ.

In Imitation of

DR. BROWNS RELIGIO MEDICI.

WITH A

SUPPLEMENT TO IT,

By BENJ. BRIGWATER (*sic*), Gent.

LONDON,

Printed for *P. Smart*, and are to be sold at the *Raven* in the *Poultry*. 1691.

[Small 8vo, pp. iv.–104.]

THE only account we have been able to find of Mr. "Benjamin Brigwater, *Gent*," the reputed author of this whimsical little treatise, has been preserved by the eccentric John Dunton, in his *Life and Errors*, page 177. "He was," says Dunton, "of Trinity College, Cambridge, and M. A. His genius was very rich, and ran much upon poetry, in which he excelled. He was in part author of *Religio Bibliopolæ*. But alas! wine and love were the ruin of this ingenious gentleman."

Such is Dunton's very brief notice of the "*ingenious*" Benjamin Bridgewater. The work has also been attributed to Dunton, who in 1704 enlarged and published it with the following title: *Religio Bibliopolæ; the New Practice of Piety, writ in imitation of Dr. Browne's* RELIGIO MEDICI; *or the Christian Virtuoso, discovering the Right Way to Heaven between all Extreams*, etc. 12mo, pp. 70. Another edition appeared in 1705 (12mo), with a portrait of Dunton prefixed. Other editions were published in 1728 and 1750 (8vo).

Although the authorship of this rhapsodical little treatise is commonly attributed to the united labors of Bridgewater and Dunton, it would not be a very difficult undertaking to show, if the book were worth the trouble, that neither is entitled to much credit for his respective share in its composition. Several long passages are taken from Joseph Glanvill's exceedingly curious work, entitled, *Lux Orientalis, or an Enquiry into the Opinion of the Eastern Sages concerning the Præ-existence of Souls*, etc., first published in 1662, 8vo. John Norris, of Bemerton, and Robert Boyle, may also be considered plaintiffs in the case. The peculiar literary merit of the work is sufficiently exhibited in the following abridgment of the entire volume:

"Though Trades (as well as Nations) have Scandals fastn'd upon them in the Lump, yet there are some in all Professions to whom the abusive Character is not due.

Booksellers in the Groſs are taken for no better than a Pack of Knaves and Atheiſtes; (tho' thanks to our few Kindred among the Stars, 'tis only by prejudic'd men) yet among them there is a Retail of men who are no Strangers to *Religion* and *Honeſty*. I, that am one of that Calling, am bold to challenge the Title of Chriſtian, neither am I aſham'd to expoſe my *Morals*. I have no reaſon to tax my Education, or blame thoſe who had the Care of my Juvenile Years. My Tutors were Learned and Orthodox, and made it their Buſineſs to form my Mind, and ſquare my Soul by the beſt Precepts and pureſt Examples. I profeſs my ſelf an impartial Lover of all good men, and do preſume every man to be good till I find him otherwiſe. I have as little Zeal about things that are manifeſtly indifferent, (either *pro* or *con*) as any man in the World, for 'tis a Principle I received from my Education, that the real differences of good and intelligent People are not ſo wide as they ſeem, and that through prejudice and intereſt they do many times conteſt about words, whilſt they do heartily think the ſame thing.

"I am not fond of the Names which diſtinguiſh one Party from another in the Church. I eſteem not a man the better for being regimented in this *Communion*, rather than in that. And for ought (*ſic*) I know in the *Camp of God*, a *Reformade* may be as acceptable, as in thoſe of men.

"However a Mutineer in either is odious, and to raiſe *Factions* about Religion, is to adore *Mars* inſtead of *Chriſt*, and to commence a War for the ſake of Peace. I cannot approve of their bitter Zeal, who, if they cannot call down Fire from Heaven, will kindle it on the Earth againſt all that think not as they do. He is an ill Diſputant for Chriſtianity, who uſes no other Topicks than Gun-powder and Steel. The Logick of Mahomet becomes not a Diſciple of Jeſus; and I ſhould make but an Hypocritical Convert, were I to be Dragoon'd into Religion by the Domineering Arguments of *Booted Apoſtles*. I do not value any mans Religion by his ſtarch'd looks or ſupercilious gravity. I hate to put on an unſociable Face, or ſcrew my ſelf into an ill-humoured Riddle; I do not angle for the Character of a Saint, by magiſterially declaiming againſt the innocent Divertiſements of Humane Life, and ranking things indifferent among the greateſt crimes. Above all I cannot approve of thoſe who are prone to faſten *Gods Judgments* on particular Occaſions, as if they alone cou'd unlock the Secrets of the Almighty, and were the Privy-Counſellors of Heaven. I have no ambition to become an Eagle in Divinity, neither do I emulate the towring Flights of ſuch as pretend to extraordinary *Revelations*. I had rather walk under the Piazzas of *Gods Church*, than on the *Battlements* of the *Devils Chappel*, leſt my head ſhould grow giddy with *Enthuſiaſms*, and I be blown off from thoſe Heighths and Pinnacles with ſome wind of vain Doctrine. I look on all things to be govern'd by a fix'd Law and Eternal Deſtiny; and therefore cou'd quietly ſit down with *George Withers*, and ſay, *Nec habeo, nec careo, nec curo*.

"I have no Pannick Fears of Death upon me, neither am I ſolicitous, how or when I ſhall make my Exit from the Stage of this Life. Much leſs do I trouble my ſelf about the manner of my Burial, or to which of the Elements I ſhall commit my Carkaſs. I can be contented to undergo the tedious Converſation of Worms and Serpents, thoſe greedy Tenants of the Grave, who will never be ſatisfied till they have eat up the *Ground-Landlord*. I dare not with ſome of the *Jewiſh Rabbins* ſay that all ſhall not riſe at the great Day; much leſs will I preſume with others to particularize ſo far as to exclude all thoſe who periſh'd in *Noah's* Flood; or with a third ſort to confine the Reſurrection to the Children of Iſrael, as if

we that are of the Gentiles were not capable of it as well as they. But above all I reject the Censure of the *Talmudists*, who say, that neither *Bilha* the Concubine of Jacob that lay with Reuben; nor *Doeg* that caused Saul to kill Abimelech and the Priests; nor *Gehazi* the servant of Elijah the Prophet; nor *Achitophel*, David's Prime Minister of State, shall rise from the Dead. These are the Memoirs of Hebrew superstition; invidious remarks, the peculiar Heresie of that over-weening Nation.

"I love not to humour my *Spleen*, or gratifie my *Hypocondria*, by inveighing against the Luxury of the Present Age, as if it were worse than those of old, and that our Fore-fathers did not Eat and Drink to Excess as well as we; The present intemperance of Mankind is but the *Transmigration* of the Former. And our Posterity shall but act o're the Patterns we set them. Drunkenness is as old as *Noah's* Flood, and *Epicurism* begun with *Adam*. The one had no sooner escaped the Universal Inundation of Water, but he had like to have been drown'd in a *Deluge of Wine*; And the Other not content with the large Indulgance and Commission God had given Him to eat of the *Fruits of Paradice*, must needs leap the *Fence* which guarded the *Forbidden Tree*, and when he might have Banquetted without Satiety or End on the *Varieties* which would have given him *Life and Immortality*, he plays the Glutton, and surfeits Himself with the Plant of Death and Damnation. For my own Part, I could be content with the Diet of *Johannes de Temporibus*, who when he had lived three Hundred Years, being asked by the king of France, *What method* he took to preserve his Life to so great an Age; replied, *Intus Melle, extra Oleo*; I seem to my self, not without Reason to embrace the Doctrine of the PRÆ-EXISTENCE OF SOULS, since it was among the *Credenda* of many antient Sages, a peculiar tradition of the Jews, and the general Opinion of all the East. It is a sufficient Warrant to my Belief, that I no where in all the Scriptures can find this Doctrine reprehended. When I consider also that *Origen* and *Ammonius* taught it in the Schools of Alexandria, (*Plotinus* himself learning it from the latter) and that all the Primitive Fathers who were Platonists, asserted it not only as a Philosophical, but also as a Divine Truth; I look upon it as an Effect of *Gothick Barbarity* and ignorance, which afterwards overspread all Christendom, that neither this, nor hardly any other Point of *Platonism* were countenanced in the Christian Schools, but only the Dictates of *Aristotle* and his *Ghost Averroes*. In fine, that elegant flourish of St. Augustine, *Infundendo creatur, creando infunditur*, is no Rule of my Faith in this point, since it fastens so many irreverend consequences on God Almighty; neither can I believe the Soul to be *ex Traduce*, because it carries in its *Front* so many Inconsistencies in Philosophy, besides the indignity that is done to the Soul thereby, which amounts to a true *Scandalum Magnatum*, since 'tis levell'd at the whole Order of immaterial Beings. I must therefore believe, That I had a Being *long* before I came into this Body, and yet not resolve the Manner of my Existence into a meer *Potentiality*, or an unactive slumber in the *Bosom of my Causes*, as if I were then but a *Seminal Idea* in the Blood of my Fathers, or a *Metaphysical Dream* of my present self.

"I honour the memory of *Ludovicus Cartesius*, the *Paduan* Lawyer, who in his last Will and Testament ordered, that no sad Funeral Rites should be observ'd for Him, but that His Corps should be attended with Musick and Joy to the Grave, and as if it were the day of his Espousals, he commanded that twelve suits of Gay Apparel should be provided instead of Mourn-

ing for an equal number of Virgins, who ſhould uſher his Body to the Church.

"It will not, I hope, be an unpardonable tranſition, if I *ſtart back* from the melancholy horrours of Death, to the innocent Comforts of Humane Life, and from the Immortal Nuptials of this *Italian*, paſs to the Mortal Emblem, the Rites of Matrimony, the Happineſs of Female Society, and our Obligations to Women. 'Tis an uncourtly Vertue, which admits of no proſelytes but men devoted to Cœlibacy, and he is a reproach to his Parents, who ſhuns the entertainments of Hymen, the Bliſsful Amours of the Fair Sex, without which he himſelf had not gain'd ſo much as the Poſt of a *Cypher*, in the Numeration of Mankind, though he now makes a Figure too much in Natures Arithmetick, ſince he wou'd put a ſtop to the *Rule of Multiplication*. I wonder at the unnatural Phancy of ſuch as could wiſh *we might procreate like Trees*, as if they were aſham'd of an Act, without which they had never been capable of ſuch an extravagant Thought. I hate the Cynical Flout of thoſe who can afford Women no better Title than *Neceſſary Evils*; 'Tis an ungrateful return, thus to abuſe that Gentle Sex, who are the Moulds in which all the Race of Adam are caſt: As if they deſerv'd no better treatment at our Hands, than we uſually give to Saffron Bags and Verde Bottles, which are thrown into a Corner, when the Wine and Spice are taken out of them. The Pagan Poet was little better than a Murderer, who allow'd but two good Hours to a Woman,

Unam in Thalamo, alteram in Tumulo.

For my Part, I ſhould eſteem the World but a *Deſert*, were it not for the Society of the Fair Sex; and the moſt Poliſhed Part of mankind wou'd appear but like Hermets in a Maſquerade, or a kind of *Civilized Satyrs*, ſo imperfect and unaccompliſh'd is our Virility, without the Reunion of our *loſt Rib*, that ſubſtantial and integral Part of our Selves. Thoſe who are thus diſjoynted from women, ſeem to inherit *Adam's Dreams*, out of which nothing can awake them, but the Embraces of their own living Image, the Fair Traduct of the firſt Metamorphoſis in the World, the *Bone converted into Fleſh*. They are always in Slumbers and Trances, ever ſeparated from themſelves, in a wild Purſuit of an intolerable Loſs, nor can any thing fix their Volatile Deſires, but the powerful Magnetiſm of ſome charming Daughter of Eve. I wou'd have our Commerce with Females as General as is their Number that deſerve it, whoſe Knowledge and Vertue will be a ſufficient ſecurity from criminal familiarities, and from the Scandals of the World. 'Tis no ſmall point of Diſcretion, I own, to regulate our Friendſhips with Women, and to walk evenly on the Borders and very Ridge of a Paſſion, whoſe next Step is a Precipice of Flames not kindled from the Altar of Vertue. However, 'tis not impoſſible to conſerve Innocency, on the Frontiers of Vice. I am of Opinion that Men can boaſt of no Endowments of the Mind, which Women poſſeſs not in as great, if not a greater Eminency. There have been Muſes as well as Amazons, and no Age or Nation but has produced ſome Females Renowned for their Wiſdom or Vertue. I have always been ſlow and cautious in contracting *Amities*, leſt I ſhould run the Riſque of his Miſtake, who while he thought he had an Angel by the Hand, held the Devil by the Foot. But where I have once pitch'd my Affection, I love without reſerve or rule.

"I am confident nothing more betrays the Weakneſs and Infirmity of Humane Nature, than Impatience under our preſent Circumſtances, and a buſie Curioſity of prying into the Affairs of others. To do our own proper buſineſs, and to *know our-*

ſelves, is the only important Employment we have in this World. And he that can do the *latter*, will never be at a loſs in the *former*. We are Maſters of every thing before us, and a wiſe Man hath an admirable Dexterity of drawing Sweetneſs from what others call a Calamity, and makes all the Injuries of Fortune, ſerve his Deſigns, and further his Advancement.

"I pretend not by the *Title* of this ſmall *Treatiſe* to any extraordinary Scheme or new *Draught* of Religion for Men of my own Profeſſion; much leſs would I be thought ſlighly to ſuggeſt any neglect or deficiency of theirs in the Practice of the Old: I am very well aſſur'd that Religio Bibliopolæ ſeems a direct *Tautologie*. But ſurely it can be no Offence to ſay, that I could wiſh we were all more in earneſt for Heaven, and that we had all the Wiſdome and Vertue that ever appeared in the *guiſe* of true Reaſon in the World, ſumm'd up and amaſſed in a **Christian Book=seller.**"

AN ACCOUNT OF THE

LIFE OF RICHARD DE BURY,

Bishop of Durham,

AUTHOR OF THE

Philobiblion, sive de amore Librorum.

(*Concluded from No. XI., p. 260.*)

De Bury's cuſtom was, after dinner and ſupper, to have ſome book read to him, unleſs interrupted by the preſence of any noble viſitor, whereof he would diſcourſe with his chaplains a great part of the day following, if no event of importance intervened; or he withdrew for the purpoſe of private meditation and ſtudy, to the quiet ſecluſion of the cloſet, ſurrounded by the ſilent yet eloquent inſtructors and counſellors of former ages—exhibiting a ſplendid example of wiſdom and prudence, in the dark night of barbarity and ignorance. Thus rationally, and uſefully, was his time employed in the ſervice of God and his fellow-men, for he was ever mindful of the two great commandments of the Goſpel, endeavoring by acts of charity to ſoften the rigors of poverty. His generoſity is recorded to have been as uniform as it was extenſive; and we are told that he was very bountiful to the diſtreſſed, and weekly beſtowed *eight quarters* of wheat made into bread, excluſive of the accuſtomed fragments from his table, and pecuniary aſſiſtance. During a ride from Newcaſtle to Durham, he diſtributed eight pounds in alms, and going from Durham to Stockton five pounds. He made large donations of rich veſtments and other eccleſiaſtical paraphernalia, peculiarly uſed by the Church of Rome in her ceremonies, to his own cathedral; which are minutely enumerated by Chambre,* to whom we muſt refer the reader.

After having preſided over the See of Durham rather more than eleven years, with equal credit to himſelf and benefit to the community, this excellent prelate died at Aukland, on the 14th of April, A. D. 1345, in the fifty-eighth year of his age, leaving a reputation untarniſhed by the breath of calumny. The aſſociate of monarchs—the patron and friend of learning and learned men—he was alike diſtinguiſhed by both; and it is difficult to determine whether the dignities conferred on him by Edward III., or the exalted ſituation he occupied in the opinion and eſteem of Petrarch, and other eminent ſcholars of the fourteenth century, ſhed brighter luſtre on his memory. He was unqueſtionably the moſt wonderful man of his time, not merely on account of his genius and erudition, which alone place him far above all his contemporaries, but for that union of Chriſtian piety and virtue which is rarely conjoined

* Ap. Wharton, *Ang. Sac.*, vol. i. pp. 766, 767.

with other endowments in the ſame individual.

Fourteen days after his death he was buried, "qvodammodo, honorificè, non tamen cvm honore ſatis congrvo," ſays Chambre, before the altar of the bleſſed Mary Magdalene, at the ſouthern angle of the cathedral church of Durham.

Bale, in the brief notice he has given of Richard de Bury, attributes to him the following works:

"*Philobiblō, Lib.* 1. *Theſaurus deſiderabilis ſapientiæ.*

"*Epiſtolæ Familiares, Lib.* 1. *Ricardus miſeratione divina.*

"*Orationes ad Principes, Lib.* 1."

Adding, *et alia ſcripſit.* Be this as it may, we have not been ſo fortunate as to trace any other than the *Philobiblion;* nor do we believe them to be extant, certainly not in print: and it muſt be remembered that Bale is not particularly accurate, either in the collection or arrangement of his materials.

It is not our intention on the preſent occaſion to analyze the ſcope of this treatiſe; chiefly becauſe a new edition, with an Engliſh tranſlation, has been publiſhed, which will enable every reader to judge of its contents.—E. R. Poole.

The Teſtament of the Emperor Auguſtus.

Among the archæological riches of the Muſeum of Napoleon III., which has been open to the public of Paris only during the paſt few months, is the *fac-ſimile* of what is called "The Teſtament of the Emperor Auguſtus." This *fac-ſimile* is due to the labor of M. Perrot, who diſcovered "the Teſtament" engraved upon the façade of a temple to Auguſtus, in Angora, in Aſia Minor.

Though this valuable inſcription is called a Teſtament, it hardly correſponds to any meaning which we ordinarily attach to that word. It is, in fact, an acconnt, written by Auguſtus himſelf, a ſhort time before his death, of the acts and honors of his life. This account was engraved upon two plates of bronze, which were placed in front of the tomb of Auguſtus.

The people of Ancyra, the modern Angora, having built a temple to the honor of Auguſtus, had this inſcription engraved upon the façade of the edifice; and as it was in Latin, they placed there alſo its tranſlation into Greek, ſince Latin was not univerſally underſtood among the learned of Aſia Minor.

It was moſt fortunate for us that they bethought themſelves of this tranſlation; for, by the lapſe of time, the injury of the weather, and the vandaliſm of the Turks, in whoſe poſſeſſion the temple has been for ſome time, the inſcription has greatly ſuffered: but, by a happy chance, thoſe portions of the Latin text which have been deſtroyed are intact in the Greek, and *vice verſa;* ſo that we now have for the firſt time the entire *réſumé* of the life of Auguſtus as written by himſelf.

After M. Perrot, the thanks of the world for this reſult are due to the French government. The Turks, who care but little for matters of archæology, had built their houſes againſt the temple, and covered the greater part of the inſcription. To remove theſe houſes needed not only enough money to buy them, but enough authority to force their owners to ſell them. Both of theſe means were furniſhed by the French government.

Before the entire original is publiſhed, together with the Greek tranſlation, a notice of the principal facts recorded in the inſcription may prove intereſting to the readers of **The Philobiblion.** The heading is as follows:

RERVM × GESTARVM × DIVI × AVGVSTI × QVIBVS × ORBEMTERRA [here an injury] IMPERIO × POPVLI × ROM [another] SVBIECIT × ETINPENSARVM × QVAS × INREM × PVBLICAM × POPVLVMQVER [another] VM × FECIT × INCISARVM × INDVABVS × AHENIS × PILIS × QVAE × SVNT + ROMAE + POSITAE × EXEMPLAR × SVBECTVM ×

He commences with his entry into public life. "Aged nineteen, I raised, with the advice of no one but myself, and at my own expense, an army, with which I restored liberty to the Republic, oppressed by the tyranny of a faction."

Concerning the conscriptions he says but little. In his old age it was not, most probably, a very agreeable subject for him to think of. "The people," he says, "having raised me to the consulship, and to the duties of a triumvir charged with the organization of the Republic, I punished with exile the conspirators who had killed my father, avenging their wicked attempt by legal judgments (*legitimis judicis ultus*)."

Appian has preserved the manifesto issued by the triumvirs during their march on Rome. The words and the deeds of treason prompted by ambition are in every age but repetitions of each other, and differ only in the degrees of effrontery, hypocrisy, and cruelty, which they exhibit. For these qualities, however, this historical document stands almost unequalled. It should be read as a commentary upon this statement by Augustus.

Next comes the list of honors and dignities heaped upon him: two ovations, three triumphs, fifty-five supplications (what in modern Catholic countries has been replaced by the *Te Deum*), thirteen times consul, thirty-seven times tribune. This title made him inviolable. He also says that he was offered the absolute power, and was disinterested enough to refuse it. He was contented to be twenty-one times *Imperator* and tribune of the people, and prince of the Senate, augur and grand pontiff during his life.

Three times he had a general census taken. The first time there were 4,063,000 Roman citizens; the second time, 4,233,000; the third time, 4,937,000. The empire extended from Cadiz and Lisbon to the Euphrates, and from the mouth of the Rhine to Sahara.

He speaks of his disinterestedness in waiting until Lepidus was dead, before taking the office of sovereign pontiff; and boasts, with perhaps more reason, of having three times closed the gates of the Temple of Janus.

He forgets none of his largesses, and mentions the scrupulous fidelity with which he executed the provisions of his father's will. All the plebeians lived upon the Emperor's purse; and he or the state (for it was about the same thing) nourished and supported some three or four millions of persons who did nothing except be proud of their name of *Roman citizen*. What a singular view this presents of the state of the government!

All the details of the transformation by which he changed Rome from a city of bricks into a city of marble, are mentioned in the inscription. Temples, theatres, roads, aqueducts—he built or repaired them all. He tells also of his public amusements: "I have given in my own name a combat of gladiators, and five in the names of my son and grandson, and on these different occasions about *ten thousand* men have fought. Twice in my own name, and once in the name of my grandsons, I have given the extraordinary spectacle of a combat between the *athletes* called by me from all quarters. I have celebrated games four times in my own name, and twenty-three times in the names of magistrates, either absent, or inca-

pable, by the insufficiency of their fortune, to sustain the expense. Twenty-six combats of wild beasts brought from Africa, have been offered by me to the people, in my own name, or in the name of my sons and grandsons, and about three thousand five hundred beasts have been killed in them."

He mentions that there were about eighty statues of himself in Rome, and that he had them melted and made into offerings for the Temple of Apollo.

After having cleared the seas of pirates, he sent back to their masters, "in order that they might make them undergo the deserved punishment," about thirty thousand fugitive slaves.

He ends with a long enumeration of all the military and diplomatic triumphs gained during his reign, and adds: "After having, in my sixth and seventh consulate, put down the civil wars, I returned to the hands of the Senate and the people the power which the consent of all had given me over the Republic. In return, the Senate decreed to me the name of *Augustus*, and wished that the jambs of the door of my house should be decorated with laurels, and that over the entrance should be placed a civic crown of oak, reminding all the citizens that I had saved them.

"A buckler of gold was placed in the *curia* Julia, by the Senate and the people, to attest, by the inscription which accompanies it, my virtue, my clemency, my justice, and my piety. . . During my thirteenth consulship, the Senate, the knights, and all the people, called me the Father of the country, and wished that this title should be inscribed upon the vestibule of my house, in the curia, and in the forum Augustus, above a quadrangle which had been consecrated to me by virtue of a *Senatus consultus*.

"When I wrote this, I was in the sixty-sixth year of my age."

Analyse des Travaux de la Societe des Philobiblon de Londres.

PAR OCTAVE DELEPIERRE.

Londres, 1862. 8vo.

The Philobiblon Society is composed of a select number of bibliophiles in London. The late Prince Albert was its first president. Since his death, the Duc d'Aumale (the fourth son of Louis Philippe, and one of the Bourbon heirs to the throne of France, now resident in London, but more honorably known as an intelligent bibliophile, and the generous possessor of a valuable library) has been elected its president. The circulation of the Philobiblon Society's publications is confined to its members, none of the copies being for sale. These publications already comprise six volumes.

The members of the society have also the right to publish, with the types of the society, and upon the same paper, any original works, inedited manuscripts, or reimpressions of scarce books. This right has been exercised three times.

The work whose title heads this article, is an analysis, by M. Delepierre, of the society's publications. M. Delepierre is well known to the bibliographical world by his *Maccaroneana*, the most complete essay upon maccaronic verse which we have; also by his *Histoire Littéraire des Fous*, and other works. M. Delepierre has divided his analysis into four parts—*Bibliography*, *History*, *Biography*, and *Literary Miscellanies*. From this analysis we learn that, among other studies, the following are comprised in the Philobiblon Society's publications: the Duc d'Aumale has contributed *Notes sur Deux Petites Bibliothèques Françaises du Quinzième Siècle*, which contains notices of the fifty-three works which formed the collections of Antoine de Chourses and Jean du Mas, two bibliophiles of that period.

M. Curzon has communicated a notice

upon ſome Italian libraries. In the courſe of his article, he mentions one Pamphile Caſtaldi, born in 1398, who died in 1490, and for whom he claims the honor of having invented the art of printing with movable types, and of having thus printed at Venice, in 1426, various broadſides, or ſingle leaves.

Dr. Waagen, of Berlin, whoſe work upon the *Art Treaſures of Great Britain* ſhows him to be at once an amateur as well as a critical connoiſſeur of art, contributes an article upon the ſtudy of the *Miniatures in the Old Manuſcripts*, as a record of the character and progreſs of art from the ninth to the fifteenth century. Dr. Waagen alſo announces his intention of publiſhing a Hiſtory of the Art of Miniature-Painting during the Middle Ages, illuſtrated with facſimiles from the fineſt manuſcripts of Europe.

Mr. W. Stirling communicates a notice upon the firſt edition of the *Adagia* of Eraſmus (Paris, 1500), which, from its rarity, has never been accurately deſcribed before.

The Duc d'Aumale contributes likewiſe *Notes et Documents relatifs à Jean, Roi de France, et à ſa captivité en Angleterre.*

Mr. Stirling alſo contributes *Extracts from the Diſpatches of Federigo Badoer*, the ambaſſador of Venice, written in 1555–'56, and which are uſeful as containing information concerning the reign of Charles V., which is not in Gachard's *Retraite et Mort de Charles Quint*, or in Mr. Stirling's own book, *The Cloiſter-Life of Charles V.*

Monckton Milnes occupies ſixty-two pages with an examination of the various contemporary apologies for the maſſacre of Saint Bartholomew, which are now exceedingly rare. Thoſe who doubt that the progreſs of civilization is a progreſs in public decency and humanity, might with profit conſider theſe pieces, which treat the maſſacre as a ſpecial intervention of Providence, reſulting in a national deliverance.

M. Van de Weyer contributes ſome letters upon a curious ſpecialty in bibliography, to which he has devoted ſome attention—namely, a collection of the works of Engliſhmen who have written in French. Thomas Hales, a writer (principally for the theatre) of the time of Louis XV., who was known in French circles under the name of *Dhell* or *D'Hele*, is the ſubject of an extremely intereſting ſtudy. In volume iv., part ii., of Grimm's *Correſpondence*, will be found one of his ſtories, entitled, *Le Roman de mon Oncle.*

Mr. Danby Seymour deſcribes a collection of outlines for the diſcourſe pronounced before the *Etats Généraux* by Louis XVI., which is in his poſſeſſion. Each of the miniſters preſented a form of addreſs, from which the king drew up an outline himſelf, which was reviewed by Marie Antoinette; and, after two other reviſions, the addreſs, as pronounced, was drawn up.

The three works publiſhed by members of the Society are—a *Hiſtory of the Expedition in 1627 by the Engliſh againſt the Iſland of Rhé*, printed from a manuſcript by Edward Lord Herbert of Cherbury; the *Inventaire des Meubles du Cardinal de Mazarin*, drawn up in 1653 by Colbert, and which occupies four hundred and four pages (this manuſcript formed part of the archives of the houſe of Condé, and is publiſhed with an introduction and notes by the Duc d'Aumale); and *Memoirs of the Court of Spain under the Reign of Charles II.* (1678–'82), edited by Mr. Stirling from the manuſcript of the Marquis of Villars, ambaſſador at the court.

This ſketch will ſhow the nature of the labors of the Philobiblon Society. At ſome future time I may return to the ſubject—reproducing, perhaps, ſome of their publications, for the readers of **The Philobiblon.**

H.

The Death and Character of the Ever-Memorable Mr. John Cotton.

FROM HIS LIFE BY COTTON MATHER.

(Boſton, 1695. 12mo.)

The following curious account of the "ever-memorable Mr. John Cotton" is taken from an exceedingly rare and intereſting little volume, written by Cotton Mather, entitled, "*Johannes in Eremo.* Memoirs, Relating to the LIVES, of the Ever-Memorable, Mr. John Cotton, who Dyed, 23. *d.* 10. *m.* 1652. Mr. John Norton, who Dyed, 5. *d.* 2. *m.* 1663. Mr. John Wilson, who Dyed, 7. *d.* 6. *m.* 1667. Mr. John Davenport, who Dyed, 15. *d.* 1. *m.* 1670. Reverend and Renowned Miniſters of the Goſpel, *All*, in the more Immediate Service of One Church, in *Boſton;* And Mr. Thomas Hooker, who Dyed, 7. *d.* 5. *m.* 1647. Pastor of the Church at *Hartford;* New-England. Printed for and Sold by *Michael Perry*, at his Shop, under the Weſt End of the Town-Houſe [Boſton], 1695."

"At Length, upon Deſire, Going to Preach a Sermon at *Cambridge*, (which he did, on Iſa. 54. 13. *Thy Children ſhall be all Taught of the Lord;* and from thence gave many Excellent Counſils, unto the Students of the Colledge there) he took Wet, in his Paſſage over the Ferry; but he preſently felt the Effect of it, by the failing of his *Voice* in Sermon time; which ever until *now*, had been a clear, neat, audible Voice, and eaſily-heard in the moſt Capacious Auditory. Being *found So Doing*, as it had often been his Declared-Wiſh, *That he might not out-live his Work!* his Illneſs went on to an Inflammation in his *Lungs;* from whence he grew ſomewhat *Aſthmatical;* but there was a Complication of other *Scorbutic Affects*, which put him under many Symptoms of his approaching End. On the Eighteenth of *November*, he took in Courſe for his Text, the Four Laſt Verſes of the Second Epiſtle to *Timothy*, giving this Reaſon for his Inſiſting on ſo many Verſes at once, *Becauſe elſe* (he ſaid) *I ſhall not Live to make an End of this Epiſtle;* but he chiefly Inſiſted on thoſe Words, *Grace be with you all.* Upon the Lords-Day following, he Preached his Laſt Sermon, on Joh. I. 14. About that *Glory of the Lord Jeſus Chriſt*, from the *Faith* to the *Sight* whereof, he was now Haſtening. After this in that *Study* which had been *Perfumed* with many ſuch *Dayes* before, he now ſpent a Day in Secret Humiliations and Supplications, before the Lord; ſeeking the Special Aſſiſtences of the Holy Spirit, for the Great Work of Dying, that was now before him. What Glorious Tranſactions might one have Heard paſſing between the Lord Jeſus Chriſt, and an Excellent Servant of His, now coming unto Him, if he could have had an *Hearing Place* behind the Hangings of the Chamber, in ſuch a Day! But having finiſhed the Duties of the Day, he took his Leave of his Beloved *Study*, ſaying to his Conſort, *I ſhall Go into that Room no more!* And he had all along *Preſages* in his Heart, that God would by his Preſent Sickneſs, give him *an Entrance into the Everlaſting Kingdom of the Lord Jeſus Chriſt.* Wherefore, *Setting his Houſe in Order*, he was now ſo far from unwilling to Receive the *Mercy-Stroke* of *Death*, as that he was Deſirous to be with Him, *With whom to be, is, by far, the Beſt of All.* And although the chief Ground of his Readineſs to be Gone, was from the unutterably Sweet and Rich *Entertainments*, which he did by *Fore-taſt*, as well as by Promiſe, know that the Lord had Reſerved in the Heavenly Regions for him, yet he ſaid, it contributed unto this Readineſs in him, when he conſider'd the *Saints*, whoſe Company and Communion he was Going

unto; Particularly *Perkins, Ames, Preſton, Hilderſham, Dod,* and others, which had been peculiarly Dear unto himſelf; beſides the Reſt, in that *General Aſſembly.* While he thus Lay Sick, the *Magiſtrates,* the *Miniſters,* of the Country, and Chriſtians of all Sorts, Reſorted unto him, as unto a *Publick Father,* full of ſad Apprehenſions, at the withdraw of ſuch a *Publick Bleſſing,* and the *Gracious Words, that Proceeded out of his Mouth,* while he had Strength to utter the profitable Conceptions of his Mind, cauſed them to Reckon theſe their Viſits, the *Gainfulleſt* that ever they had made. Among others, the then Preſident of the *Colledge,* with many Tears, deſired of Mr. *Cotton,* before his Departure, to beſtow his Bleſſing on him; ſaying, *I know in my Heart, they whom you Bleſs, ſhall be Bleſſed.* And not long before his Death, he ſent for the Elders of the Church, whereof, he himſelf was alſo an Elder; who, having, according to the Apoſtolical Direction, Pray'd over him, he Exhorted them to *Feed the Flock over which they were Overſeers,* and encreaſe their *Watch* againſt thoſe *Declenſions,* which he ſaw the *Profeſſors* of Religion Falling into: Adding, *I have now, through Grace, been more than Forty years a Servant unto the Lord Jeſus Chriſt, and have ever found Him a good Maſter.* When his *Collegue,* Mr. *Wilſon,* took his Leave of him, with a Wiſh, that God would Lift up the *Light of His Countenance* upon him, he inſtantly Replyed, *God hath done it already, Brother!* He then called for his Children, with whom he left the Gracious *Covenant* of God, as their never Failing-Portion; and now deſired, that he might be left *Private,* the Reſt of his Minutes, for the more Freedom of his Applications unto the Lord. So, Lying *Speechleſs* a few Hours, he Breathed his Bleſſed Soul into the Hands of his Heavenly Lord; on the Twenty third of *December* 1652, Entring on the Sixty Eighth year of his own Age; And on the Day, yea, at the Hour, of his conſtant Weekly Labours in the *Lecture,* wherein, he had been ſo long Serviceble, even to all the Churches of *New-England.* Upon Tueſday the Twenty eighth of *December,* he was moſt Honourably Interred, with a moſt Numerous Concourſe of People, and the moſt Grievous and Solemn *Funeral,* that was ever known perhaps upon the *American* Strand; and the Lectures in his Church, the whole Winter following, performed by the Neighbouring Miniſters, were but ſo many *Funeral-Sermons,* upon the Death and Worth of this Extraordinary *Perſon;* Among which the Firſt, I think, was Preached by Mr. *Richard Mather,* who gave unto the bereaved Church at *Boſton,* this great Character of their Incomparable COTTON, *Let us Pray, that God would Raiſe up ſome* Eleazer *to ſucceed this* Aaron; *But you can hardly Expect, that ſo large a Portion of the Spirit of God ſhould dwell in any one, as dwelt in this Bleſſed man!* And generally in the other Churches through the Country, the Expiration of this *General Bleſſing* to them all, did produce *Funeral-Sermons* full of Honour and Sorrow; even as many Miles above an Hundred, as *New-haven* was diſtant from the *Maſſachuſet-Bay,* when the Tidings of Mr. *Cotton's* Deceaſe arrived there, Mr. *Davenport,* with many Tears bewailed it, in a Publick Diſcourſe on that in 2 Sam. 1, 26. *I am Diſtreſſed for thee, my Brother* Jonathan, *very Pleaſant haſt thou been unto me.* Yea, They ſpeak of Mr. *Cotton* in their Lamentations to this Day!

"How vaſt a Treaſure of Learning was laid in the Grave, which was opened on this Occaſion, can Scarce Credibly and ſufficiently be related. Mr. *Cotton* was indeed, a moſt Univerſal Scholor, and a Living Syſtem of the Liberal Arts, and a Walking Library. It would be endleſs to recite *all* his particular Accompliſhments, but only Three Articles of Obſervation ſhall be offered. Firſt, for

his *Grammar*, he had a very ſingular ſkill in thoſe Three Languages the knowledge whereof was by the Inſcription on the Croſs of our Saviour, propoſed unto the perpetual uſe of his Church. The *Hebrew* he underſtood ſo exactly, and ſo readily that he was able to *Diſcourſe* in it. In the *Greek*, he was a Critick, ſo Accurate, and ſo Well Verſed, that he needed not like *Auſtin*, to have ſtudied it in his reduced Age. Thus, if many of the *Ancients* committed Groſs miſtakes in their Interpretations of the Scriptures, through their want of ſkill in the Originals, Mr. *Cotton*, was better qualified for an *Interpreter*. He both Wrote and Spoke *Latin* alſo with great facility, and with a moſt *Ciceronian* Elegancy, Exemplified in one Publiſhed Compoſure. Next, for his *Logic* he was compleatly furniſhed therewith to Encounter the Subtileſt Adverſary of the Truth. But although he had been Educated in the *Peripatetick* way, yet like the other Puritans of thoſe times, he rather affected the *Ramæan* Diſcipline; and choſe to follow the methods of that Excellent *Ramus*, who like *Juſtin* of old, was not only a Philoſopher, but a Chriſtian, and a Martyr alſo, rather than the more Empty, Trifling, Altercative Notions, to which the Works of the Pagan *Ariſtotle* derived unto us, through the Mangling Hands of the Apoſtate *Porphyrie*, have Diſpoſed his Diſciples. Laſtly, for his *Theologie*, there 'twas that he had his Greateſt *Extraordinarineſs*, and moſt of all, his *Textual Divinity*. His Abilities to Expound the *Scriptures*, cauſed him to be Admired by the Ableſt of his *Hearers*. Although his Incomparable *Modeſty* would not permit him to ſpeak any more than the *Leaſt* of *Himſelf*, yet unto a private Friend he hath ſaid, *That he knew not of any Difficult Place in all the whole Bible, which he had not weighed ſomewhat unto Satisfaction.* And hence, though he Ordinarily beſtowed much pains upon his *Publick Sermons*, yet he hath ſometimes Preached moſt Admirably, without any Warning at all; and a *New Note* upon a Text before him, occurring to his mind, but juſt as he was going into the Aſſembly, has taken up his Diſcourſe for that Hour, ſo Pertinently and Judiciouſly, that the moſt Critical of his Auditors, imagined nothing *Extemporaneous*. Indeed, his *Library* was vaſt, and vaſt was his *Acquaintance* with it; but although amongſt his Readings, he had given a Special Room unto the Fathers, and unto the *School-men*, yet, at laſt, he preferr'd one *Calvin* among them all. If *Eraſmus*, when offered a Biſhoprick to write againſt *Luther*, could anſwer, *There was more Divinity in a Page of* Luther, *than in all* Thomas Aquinas. 'Tis no wonder that *Salmaſius* could ſo Venerate *Calvin*, as to ſay, *That he had* rather be the Author of that One Book, THE INSTITUTIONS *written by* Calvin, *than have written all that was ever done by* Grotius. Even ſuch a *Calviniſt* was our COTTON! Said he, *I have read the Fathers and the Schoolmen, and* Calvin *too; but I find, that he that has* Calvin, *has 'em all.* And being aſked why in his Latter Dayes, he Indulged *Nocturnal Studies*, more than formerly, he pleaſantly Replied, *Becauſe I Love to Sweeten my mouth with a piece of* CALVIN, *before I go to ſleep.*

"He was even from his Youth to his Age, an *Indefatigable Student*, under the Conſcience of the Apoſtolical Precept. *Be not Sloathful in Buſineſs; but Fervent in Spirit Serving the Lord.* He was careful to Redeem his Hours, as well as Dayes; and might lay claim to that Character of the Bleſſed Martyr, *Sparing of Sleep, more Sparing of Words, but moſt Sparing of Time.* If any came to viſit him, he would be very Civil to 'em, having learn'd it as his Duty, *To uſe Gentleneſs towards all Men:* and yet he would often ſay with ſome Regret, after the Departure of a Viſitant, *I had rather have given this Man an Handfull of Money, than have been kept thus long out of my Study:* Reckoning with Pliny, The Time not ſpent in *Study* for the moſt part, *Sweel'd away.* For which cauſe, he went not much Abroad; but he judged Ordinarily that more Benefit was obtain'd, according to the Advice of the Wiſe King, by converſing with the *Dead* in Books than with the *Living* in Talks, and that Needleſs Viſits do commonly Unframe our *Spirits*, and perhaps diſturb our *Comforts*. He was an early Riſer, taking the *Morning* for the *Muſes*; and in his Latter Dayes forbearing a Supper, he turn'd his former Suppingtime, into a Reading, a Thinking, a Praying-Time. Twelve-Hours in a Day he commonly Studied, and would call that, *A Scholars-Day*, reſolving to wear out rather with *Uſing*, than with *Ruſting*.

"He was One ſo Clothed with Humility, that according to the Emphaſis of the Apoſtolical Direction, by this *Livery* his Relation as a Diſciple to the *Lowly Jeſus* was notably diſcovered, and hence he was *Patient* and *Peaceable*, even to a Proverb. One would have thought the Ingenuity of ſuch a Spirit ſhould have broke the *Hearts of Men*, that had indeed, the *Hearts of Men* in them, yea, that the hardeſt *Flints* would have been broken, as is uſual, upon ſuch a Soft Bag of *Cotton!* But alas! he found it otherwiſe, even among *Some* who pretended unto High Attainments in Chriſtianity. Once particularly, an Humourous and Imperious Brother, following Mr. Cotton home to his Houſe, after his Publick Labours, inſtead of

the Grateful Respects with which those Holy Labours, were to have been encouraged, Rudely told him, that his Ministry was become Generally, either *Dark* or *Flat*; whereto this Meek man, very mildely and gravely, made only this Answer, *Both, Brother, it may be, both. Let me have your Prayers that it may be otherwise!* But it is Remarkable, that the Man *Sick* thus of *Wanton Singularities*, afterwards *Dyed* of those *Damnable Heresies*, for which he was deservedly Excommunicated. Another time, when Mr. *Cotton* had modestly Replyed unto one that would much Talk and Crack of his Insight into the *Revelations*; *Brother, I must confess my self to want Light in those Mysteries*; the man went home, and sent him *A Pound of Candles*: upon which Action, this Good Man bestowed only a Silent Smile; he would not set the *Becon* of his Great Soul on *Fire* at the Landing of such a Little Cock-boat.

"He also Read constantly a Portion of the Scripture alone, and he Prayed over what he Read, *Pray'd* I say, for he was very much in *Prayer*, a very Man of Prayer: he would rarely sit down to Study; without a Prayer over it. It was the Advice of the Ancient, *Si vis esse Semper cum Deo, Semper Ora, Semper Lege*; and agreeably hereunto, Mr. Cotton might say with David, *Lord, I am still with Thee!* The *Sabbath* he began the Evening before; for which keeping of the Sabbath from Evening to Evening, he wrote Arguments before his coming to New-England; and I Suppose, 'twas from *his* Reason and Practice, that the Christians of *New-England* have Generally done so, too.

"The Reader, that is Inquisitive after the *Prosopography* of this Great Man, may be Informed, That he was of a Clear, Fair, Sanguine Complexion, and like *David* of a *Ruddy Countenance*. He was rather *Low* than *Tall*, and rather *Fat* than *Lean*, but of a Becoming *Mediocrity*. In his Younger years, his *Hair* was *Brown*, but in his Latter years, as *White*, as the Driven Snow. In his Countenance there was an Inexpressible sort of *Majesty*, which Commanded Reverence from all that approached him. This *Cotton* was indeed, the *Cato* of his Age, for his Gravity, but had a *Glory* with it which *Cato* had not. But the Exacter Picture of him, is to be taken from his *Printed* Works, whereof there are many, that *Praise him in the Gates*; though few of them were *Printed* with his own Knowledge or Consent. The Children of *New-England* are to this Day most usually *Fed* with his Excellent *Catechism*, which is Intituled, Milk for Babes.

"What more he was, Let these *Lines*, taking no *License* but from the Real Truth, *Delineate*."

"Upon the Tomb of the most Reverend Mr. **John Cotton**, Late Teacher of the Church of Boston in New-England."

HERE lies Magnanimous *Humility*;
Majesty, *Meekness*; Christian *Apathy*
On soft *Affections*; *Liberty* in *Thrall*;
A *Noble* Spirit, *Servant* unto All;
Learnings Great *Master-piece*, who yet would sit
As a Disciple, at his *Scholars* Feet:
A Simple *Serpent*, or Serpentine *Dove*,
Made up of Wisdom, Innocence, and Love;
Neatness Embroider'd with *It self* alone,
And *Civils Canonized* in a Gown;
Embracing Old and Young, and Low and High,
Ethics Imbodyed in *Divinity*;
Ambitious to be *Lowest*, and to Raise
His Brethrens Honour on his own Decays;
(Thus doth the *Sun* Retire into his Bed,
That being Gone the Stars may shew their Head)
Could *Wound* at Argument without *Division*,
Cut to the Quick, and yet make no *Incision*;
Ready to Sacrifice *Domestick Notions*
To Churches Peace, and Ministers Devotions;
Himself, indeed (and Singular in That)
Whom All Admired *He* Admired not:
Liv'd Like an *Angel* of a Mortal Birth,
Converf'd in *Heaven* while he was on *Earth*:
Though not, as *Moses*, Radiant with Light
Whose Glory Dazelld the Beholders Sight,
Yet so Divinely Beautifi'd, you'ld Count
He had been Born, and Bred upon the *Mount*:
A Living Breathing *Bible*; Tables where
Both *Covenants*, at Large, engraven were;
Gospel and *Law* in's Heart, had Each it's Columne;
His Head an Index to the Sacred Volumn;
His very Name a *Title-Page*; and next,
His Life a *Commentary* on the Text.
O, what a Monument of Glorious Worth,
When, in a *New Edition*, he comes forth,
Without *Errata's*, may we think he'l be
In *Leaves* and *Covers* of Eternity!
A Man of Might, at Heavenly Eloquence,
To Fix the *Ear*, and Charm the *Conscience*;
As if *Apollos* were Reviv'd in Him,
Or he had Learned of a *Seraphim*;
Spake *Many Tongues* in One; One Voice and Sense
Wrought, *Joy* and *Sorrow*, *Fear* and *Confidence*;
Rocks Rent before him, *Blind* Receiv'd their Sight;
Souls *Levell'd* to the Dunghill, stood *Upright*;

Infernal *Furies*, Burſt with Rage to ſee
  Their Priſoners *Captiv'd* into *Libertie*;
A *Star* that, in our Eaſtern *England*, Roſe,
  Thence Hurry'd by the Blaſt of Stupid Foes,
Whoſe Foggy *Darkneſs*, and Benummed Senſes,
  Brookt not his Daz'ling Fervent Influences;
Thus did he move on Earth, from *Eaſt* to *Weſt*;
  There he went *down*, and *up* to Heaven for Reſt.
Nor from himſelf, whilſt Living, doth he vary,
  His Death hath made him an *Ubiquitary*;
Where is his *Sepulchre* is Hard to ſay,
  Who, in a *Thouſand Sepulchres*, doth lay
(Their *Hearts*, I mean, whom he hath Left Behind,
  In Them) his Sacred Reliques, now, Enſchrin'd.
But Let his Mourning Flock be Comforted,
  Though *Moſes* be, yet *Joſhua* is not Dead;
I mean Renowned NORTON; worthy he,
  Succeſſor to our *Moſes*, is to be.
O Happy *Iſrael* in AMERICA,
  In ſuch a MOSES, ſuch a JOSHUA!

B. Woodbridge.

Shelley's "Laon and Cythna."

In the laſt volume of *Notes and Queries* (Third Series, vol. i. p. 283), there is an article on SHELLEY's *Revolt of Iſlam*, written by D. F. Mac Carthy, whom I take to be Dennis Florence Mac Carthy, a young Iriſh poet, of conſiderable local reputation, who has recently tranſlated ſome of the dramas of Calderon. I ſaid Mr. Mac Carthy's article was about *The Revolt of Iſlam*, but I ought in ſtrict truth to have ſaid it was about *Laon and Cythna*, which, the readers of Shelley may remember, was the name firſt beſtowed by him upon the poem, and under which he intended to have publiſhed it. *Laon and Cythna*, his biographers tell us, was ſuppreſſed, and *The Revolt of Iſlam* brought out in its ſtead. This is all they ſeem to know about the matter.

In the courſe of his article Mr. Mac Carthy quotes a paragraph from one of Mr. T. L. Peacock's Shelley Papers in *Fraſer's Magazine* (January, 1860), in which the latter ſpeaks of the poem, and the circumſtances which attended its ſuppreſſion, or rather alteration, for the poem was in no ſenſe ſuppreſſed. "In this poem," ſays Mr. Peacock, "he had carried the expreſſion of his opinions, moral, political, and theological, beyond the bounds of diſcretion. The terror which, in thoſe days of perſecution of the preſs, the peruſal of the book inſpired in Mr. Ollier, the publiſher, induced him to ſolicit the alteration of many paſſages which he had marked. Shelley was for ſome time inflexible; but Mr. Ollier's refuſal to publiſh the poem as it was, backed by the advice of all his friends, induced him to ſubmit to the required changes. *Many leaves were cancelled*, and it was finally publiſhed as *The Revolt of Iſlam*. Of *Laon and Cythna only three copies had gone forth*. One of theſe found its way to the *Quarterly Review*, and the opportunity was readily ſeized of pouring out in it one of the moſt malignant effuſions of the *odium theologicum* that ever appeared even in thoſe days, and in that periodical."

Mr. Mac Carthy comments upon this paragraph, eſpecially in reference to the "three copies" mentioned in it, tracing the two not accounted for—one to the poſſeſſion of Thomas Moore, the poet, and one to Shelley's father-in-law, William Godwin. He proves that more than three copies were *made up*, from the fact that copies which can not be theſe, occaſionally ſteal into the market, he himſelf having two. The impreſſion conveyed by what he and Mr. Peacock write is, that the poem was not *publiſhed*, i. e. as *Laon and Cythna*. Shelley, however, had a different opinion, as may be ſeen by a long letter from him to Ollier, in the "Shelley Memorials" (American edition, pp. 91–94). "You do your beſt," he wrote, "to condemn my book before it is given forth, becauſe you *publiſh it*, and then withdraw; ſo that no other bookſeller will publiſh it, becauſe one has already rejected it."—"But now it is *firſt publiſhed*," he adds a little farther on, "and

then the publiſher, as if the author had deceived him as to the contents of the work—and as if the inevitable conſequence of its publication would be ignominy—as if none ſhould dare to touch it or look at it—retracts, at a period when nothing but the moſt extraordinary and unforeſeen circumſtances can juſtify his retraction." The queſtion naturally occurs here, "*When* did Mr. Ollier firſt object to *Laon and Cythna?*" That he had read it in MS., before it was printed, or in proof, when it was being "ſet up," is extremely probable, from what Shelley wrote in the letter just alluded to: "The inſtances of abuſe and menace, which you cite, *were ſuch as you expected*, and were, as I conceived, prepared for. If not, it would have been juſt to me to have given them their due weight and conſideration before. *You foreſaw, you foreknew, all that theſe people would ſay.*"

But it is not of this part of the ſubject, which is involved in conſiderable myſtery, that I intended to write; but rather of the paſſages which were conſidered objectionable in *Laon and Cythna*, and which were changed before the poem was brought out as *The Revolt of Iſlam*. They are many and curious—ſo curious, indeed, in a moral point of view, that I cannot underſtand how they could have been paſſed over in ſilence, as they are by Mr. Mac Carthy (I doubt whether Mr. Peacock ever ſaw the volume), who merely indicates the ſtanzas in which they occur. Having in my poſſeſſion a copy of *Laon and Cythna*, I have collated it with *The Revolt of Iſlam*, with what reſult you will ſee.

For the volume itſelf: it is an octavo, of 302 pages, 270 of which are taken up with the poem, and 32 with the Preface and the Proem, "To Mary ——— ———" (Mrs. Shelley). It is printed on rather dingy paper, and is bound in boards; the price was 10*s.* 6*d.* The title-page is as follows:

Laon and Cythna;

OR,

THE REVOLUTION

OF

THE GOLDEN CITY:

A Vision of the Nineteenth Century.

IN THE STANZA OF SPENSER.

BY

PERCY B. SHELLEY.

ΔΟΣ ΠΟΥ ΣΤΩ ΚΑΙ ΚΟΣΜΟΝ ΚΙΝΗΣΩ.

ARCHIMEDES.

LONDON:

PRINTED FOR SHERWOOD, NEELY, AND JONES, PATERNOSTER-ROW; AND C. AND J. OLLIER, WELBECK-STREET:

By B. M'Millan, Bow-Street, Covent-Garden.

1818.

The moſt important of the changes, to which I have referred, relate to the hero and heroine, who were not merely *lovers*, as in *The Revolt of Iſlam*, but *brother and ſiſter!* The remainder are chiefly ſubſtitutions for the name of the Deity, ſuch as are generally obſerved on the ſtage, where "Heaven" is the ſynonym for "God." The firſt lines in the extracts are from *The Revolt of Iſlam;* the italicized lines are from *Laon and Cythna:*

CANTO II.

STANZA XXI.

An orphan with my parents lived, whoſe eyes.
I had a little ſiſter, whoſe fair eyes.

XXV.

To love in human life—this playmate ſweet.
To love in human life—this ſiſter ſweet.

CANTO III.

I.

What thoughts had ſway o'er Cythna's lonely ſlumber.
What thoughts had ſway over my ſiſter's ſlumber.

CANTO IV.

XXX.

And left it vacant—'twas her lover's face.
And left it vacant—'twas her brother's face.

CANTO V.

XLVII.

I had a dear friend once, but he is dead!
I had a brother once, but he is dead!

CANTO VI.

XXIV.

My own ſweet Cythna looked.
My own ſweet ſiſter looked.

XXXI.

The blood itſelf which ran within our frames.
The common blood which ran within our frames.

XXXIX.

With ſuch cloſe ſympathies, for they had ſprung
From linked youth, and from the gentle might
Of earlieſt love, delayed and cheriſhed long,
Which common hopes and fears, made like a tempeſt, ſtrong.
With ſuch cloſe ſympathies, for to each other
Had high and ſolemn hopes, the gentle might
Of earlieſt love, and all the thoughts which ſmother
Cold Evil's power, now linked a ſiſter and a brother.

XL.

And ſuch is Nature's law divine, that thoſe.
And ſuch is Nature's modeſty, that thoſe.

CANTO VIII.

IV.

Dream ye ſome Power thus builds for man in ſolitude?
Dream ye that God thus builds for man in ſolitude?

V.

What is that Power? Ye mock yourſelves, and give.
What then is God? ye mock yourſelves, and give.

VI.

What is that Power? . . . .
And that men ſay, that Power has choſen Death
On all who ſcorn its laws, to wreak immortal wrath.
What then is God! . . . .
And that men ſay, God has appointed Death
On all who ſcorn his will to wreak immortal wrath.

VII.

Men ſay that they themſelves have heard and ſeen,
Or known from others who have known ſuch things,
A Shade, a Form, which Earth and Heaven between
Wields an inviſible rod.
Men ſay they have ſeen God, and heard from God,
Or known from others who have known ſuch things,
And that his will is all our law, a rod
To ſcourge us into ſlaves.

VIII.

And it is ſaid this Power . . . .
And deepeſt hell and deathleſs ſnakes among.
And it is ſaid that God . . . .
And his red hell's undying ſnakes among.

CANTO IX.

XVIII.

And faith itſelf, which in the heart of man
Gives ſhape, voice, name, to ſpectral Terror, knew
Its downfall, as the altars lonelier grew,
Till the Prieſts ſtood alone within the fane.
And Hell, and Awe which in the heart of man
Is God itſelf; the Prieſts its downfall knew,
As day by day their altars lonelier grew,
Till they were left alone within the fane.

CANTO X.

XXII.

On fire! the avenging Power his hell on earth has ſpread.
On fire! Almighty God his hell on earth has ſpread.

XXVI.

. . . . to the high fane
The many-tongued and endleſs armies wind.
. . . . to the high fane
Of their Almighty God the armies wind.

XVIII.

O King of Glory!
O God Almighty!

XXXI.

And Oromaze, Joſhua, and Mahomet.
And Oromaze, and Chriſt, and Mahomet.

XXXII.

'Twas an Iberian Prieſt . . . .
To quell the unbelievers . . . .
To wreak his fear of Heaven.
It was a Chriſtian Prieſt . . . .
To quell the rebel Atheiſts . . . .
To wreak his fear of God.

xxxiv.

. . . those who did despise
The expiation, and the sacrifice,
That, though detested, Islam's kindred creed
Might crush for him those deadlier enemies.

. . . . Those who did despise
His cradled Idol, and the sacrifice
Of God to God's own wrath,—that Islam's creed
Might crush for him those deadlier enemies.

xxxix.

. . . . the withering ire
Of Heaven may be appeased.

. . . . The withering ire
Of God may be appeased.

xl.

. . . . where, on a throne
Girt round with storms and shadows, sat alone
The King and Judge.

. . . . where, on a throne
With storms and shadows girt, sat God, alone,
Their King and Judge.

xliv.

Come they yet? Just Heaven! thine hour is near.

Come they yet? God, God, thine hour is near.

CANTO XI.

xvi.

Ye turn to Heaven for aid.

Ye turn to God for aid.

xxv.

Swear by the Power ye dread!

Swear by your dreadful God.

CANTO XII.

x.

Thus thought the Iberian Priest indeed.

Thus thought that Christian Priest indeed.

xii.

. . . . at the Judgment Day
Will I stand up before the golden throne
Of Heaven, and cry, to thee I did betray
An infidel!

. . . . at the Judgment Day
Will I stand up before God's golden throne,
And cry, O Lord, to thee did I betray
An Atheist!

xxix.

In pain and fire have unbelievers gone.

In torment and in fire have Atheists gone.

xxx.

How those who love, yet fear not, dare to die.

How Atheists and Republicans can die.

With the exception of these changes, and the correction of one or two printer's blunders in the pages where they occur, the poems are "one and indivisible." The last paragraph of the original preface is cancelled; and, as it seems to glance at the consanguinity and love of Laon and Cythna, I will copy it:

"In the personal conduct of my Hero and Heroine, there is one circumstance which was intended to startle the reader from the trance of ordinary life. It was my object to break through the crust of those outworn opinions on which established institutions depend. I have appealed therefore to the most universal of all feelings, and have endeavoured to strengthen the moral sense, by forbidding it to waste its energies in seeking to avoid actions which are only crimes of convention. It is because there is so great a multitude of artificial vices, that there are so few real virtues. Those feelings alone which are benevolent or malevolent, are essentially good or bad. The circumstance of which I speak, was introduced, however, merely to accustom men to that charity and toleration which the exhibition of a practice widely differing from their own, has a tendency to prompte.* Nothing indeed can be more mischievous, than many actions innocent in themselves, which might bring down upon individuals the bigoted contempt and rage of the multitude."

The article in the *Quarterly* of which I have spoken, may be found in the number for April, 1819. Both titles of the poem stand at the head of the paper, which is a rare specimen of evangelical pity and hatred; the only allusion in it to Laon and Cythna's being originally brother and sister, is toward the close, where the poet is said to recommend incest—an enigmatical circumstance to the readers of *The Revolt of Islam*. Shelley thought Southey the author of the article, but he was mistaken: it was written by the Rev. H. H. Milman, a voluminous rhymester, called by courtesy a poet.

Ollier, the publisher, was a friend of

* "The sentiments connected with and characteristic of this circumstance, have no personal reference to the Writer."

Leigh Hunt's, who recommended him to Shelley in his bookſelling capacity. He publiſhed Keats's firſt volume of verſe (not *Endymion*, but the little volume of juvenilities beginning, "I ſtood tip-toe upon a little hill"), and is ſpoken of by Hunt as being a poet himſelf. "*Leontius*" mentions two of Ollier's productions, *Ferrers* and *Ineſilla;* and Shelley, in one of his letters, ſpeaks of a third, *Altham.* R. H. S.

Miscellaneous Items.

A CONCLUSION OF MORALL DOCUMENTS, CONCERNING THE DUTIES OF EUERY ESTATE, from The English Myrror, a Regard wherein al Eſtates may behold the *Conqueſts of Enuy:* By George Whetstones, Gent. London, 1586. Sm. 4to, pp. 247.

Dutyes due to God.

These rites men owe to thee O God,
which in the heauens art,
Reuerence, honor, glory, prayſe, and
prayer from the heart.

Vertues of a good Prince.

The gratious Prince a father is,
where ſubiectes liue in awe,
The good regarding with rewards,
the lewde with ſcourge of lawe.

Homadge of ſubiectes.

The ſubiect true vnto his Prince,
this homage heere doth owe,
A faithfull heart, a feare through
loue, an inward Zeale in ſhowe.

Dutyes of Iudges.

The reuerent Iudge frō doming right,
whom no regard may ſtraine,
Muſt Ariſtotles blames forſake,
loue, hate, and priuate gaine.

Obedience of the inferiours.

Th' inferiour ſort muſt reu'rence
giue, vnto the higher power,
Obay, and liſten to their lore,
let fortune laugh, or lowre.

Offices of a friend.

Theſe ſpeciall vertues from a freend,
ſtill ſhould or do proceede,
Aduiſe, aſſiſtance, faithfull loue,
and conſtancy in neede.

Conſcience of Landlords.

The Landlord ſhould ſo let his land,
as his poore Tennant may
Both pay his rent, ſuſtayne his houſe,
And for his Landlord pray.

Dutyes of Tenants.

All Tennants ſlaues, and bondmen
were, of youre records do ſhew,
Though now not ſo, yet to their
Lords, they Zeale and fealtie owe.

Claime of neyghberhood.

The neighborhood of the neighbor
good, this neighbor doth claime
Good ſtill for good, in caſuall harme,
a charitable blame.

Charge of Parents.

The Wiſe man ſayeth the child is
ſpilt, where parents ſpare the rod,
But cheriſhment with chaſtment
ioyne, and see, they honor God.

Obedience of Children.

You children that long life do ſeeke,
vnto Gods lawe giue eare,
Honor Parents, ſuſtaine their age,
that for your youth did care.

Office of Mayſters.

You that a faithfull ſeruant ſeeke,
regard this charge as lawe,
His wages pay, his ſeruice aſke,
and keepe him ſtill in awe.

Dutie of Seruants.

Sometime the Romaines by their
lawe their ſeruant lewde might
ſlay,
And by all lawes the maiſters will
the ſeruant muſt obay.

VVarning for yong Men.

Freſh youth, whoſe iudgement is but
greene, aboue each other vice,
Forſake theſe three vndoing euils,
women, wine, and dice.

Vertues in a Virgen.

Theſe properties (regard them well)
to you faire maydes belong,
A baſhfull grace, a modeſt eye, ioynd
with a ſilent toong.

Rules for the riche.

You that haue wealth, think others
want, & thus impart your ſtore,
Lend, giue, releeue, as neede requires,
for to ſuſtayne the poore.

Item for the poore.

You that are poore, abaſe your
thoughts, for naught agreeth
worſe
Than this foule fault, a prowde
conceipt, ioynd with a beggers
purſe.

Counſell for Citizens.

In euery trade an honeſt gaine
well gotten good men hight,
And God will ſurely bleſſe the hand,
that wayes and meaſures right.

Target for Soldyers.

You ſouldyers both by land and ſea,
Gods wonders ſtill eſcrie,
Liue you to dye, for fearfull death
is alwayes in your eye.

Caueat for Atheists.

Assure your selues you Atheists vile,
that make at him a face,
That God in vengeance is at hand,
where he is farre with grace.

Conclusion to the Cleargie.

As I began, so I conclude,
let all men feare the Lord,
And Preachers see that godly
workes, with holy words accord.

THE LIFE, DEATH, AND LITERARY REMAINS, OF—NOBODY.

Though the reader of the foregoing title has heard from his infancy a great deal of work accredited to Nobody, it was never of a literary kind, his place in that department being filled by that prolific author—the wonder of his boyhood—Mr. Anonymous. We give notice, therefore, at the outset, that we propose to tell all that is known of the genuine Mr. Nobody—once a more impalpable personage than Pope Joan or Prester John, but now discovered and self-confessed; and we quote as authority the *Dictionnaire Historique, ou Biographie Universelle Classique, par M. le Général Beauvais et par un Société de Gens de Lettres, revue et augmenté, pour la partie bibliographique, par M. Barbier* (Paris, 1826, thick 8vo), where the narrative, literally translated, is as follows:

"Nobody (C***), a young poet, born in the environs of Beauvais in 1766: he is only known as the author of a piece of erotic verse, entitled *La Messe de Gnide*, Paris, year 2 of the Republic (1793), in 24mo, of 35 pages. He killed himself with a pistol-shot, in 1787, at Paris."

From this accurate though somewhat meagre history, Nobody appears to have died on attaining manhood, an age when, for most readers, the belief in his existence has long ago departed. The works commonly attributed to Nobody are such as no other body is willing to avow, and this opinion seems to be as just as it is general; for when he announces himself, his only admitted work is an erotic poem. As he was then not incapable of passion, and a young poet besides, his suicide, for what we know to the contrary, may have been prompted by love. His mistress, we may believe, cared for Nobody, and Nobody cared for her; and if the narrative says nothing of his children, it is doubtless for good reasons: if any existed, they were Nobody's children—in fact, and perhaps in law, *Nullius filii.*

His work was posthumous, of course. No publisher would admit that he was Nobody's friend, and published Nobody's works; and, on the other hand, as the character of the work reflects no credit on the author, it may have been published by Nobody's enemy. Nobody, being dead, could throw no light on this subject; and is there anybody now able to give more definite information?

Those who sneer at the painful labors of the bibliographer, because they rescue from a merited oblivion the useless works of insignificant authors, may certainly believe the mania to have reached its climax when it seeks to record all that can be learned of the erotic poem of Nobody. But the genuine bibliographer finds his reward in the labor itself, and draws his own moral from the story. If Nobody is an entity, what are we all? And certainly the most neglected young poet of the day may cherish fresh hopes of fame, from the career of our hero; for it is an obvious reflection, that anybody may hope for a partial immortality where a Nobody has not entirely failed: and while time tends to destroy the works and words of the wisest, and bury everybody in a common oblivion, some future *Biographie Universelle* may place our young poet with the other Nobodies, all in their proper alphabetical position, where their chance for an immortality coeval with the *Dictionnaire* will be as good as that of anybody else.

A FEW SENTENCES ABOUT BOOKS,

Selected from Wit's Academy, 1635.

"As those precious stones are more to be esteemed, which not onely doe delight the eyes with a variety of colours, and the more with a sweet scent, but are also effectuall for medicine; so those bookes are most to be regarded, which have not only the exornations of speech, but alsoe doe free the minde from vices by wholesome precepts."

"As they that are wise, doe not forthwith drinke of every fountaine, because some bring health, some bring a seemely countenance, and others bring destruction; so it is not safe to read every booke, because as out of some thou maist sucke a good disposition of minde, so out of others, lust: out of others ambition is drawn."

"As that worke is most laudable wherein the arte commendeth the matter, the matter commendeth the arte; so that is the best booke, wherein the profitablenesse of the argument commendeth the eloquence, and the eloquence of the author commendeth the argument."

"As gold is tryed by the touch, so good bookes by their worth."

"As in sweete oyles, ointment and wines; so in bookes, antiquity doth adde estimation and price."

"Bees abstaine from withered flowers; so we should abstaine from corrupt, vicious, and obscene bookes."

"As in meates we doe not onely looke for pleasantnesse, but for wholesomenesse; so in hearing and reading of authors."

"As we see ourselves in other men's eyes; so in other men's writings wee may see what becometh us, and what becometh us not."

"As a field too much dunged becometh parched, but if it have no compost, it waxeth barren; so by moderate reading the wit groweth and is brought to good liking, for the mind is no lesse fatted by reading, than the ground by manuring."

"As meate eaten greedily, hath neither profit nor pleasure; so authors read over too hastily."

"As little bees from every place bring home that which is profitable; so a student doth except from every author that which suits his purpose."

"Bees out of divers flowers draw divers juices, but they temper and digest them by their own vertue, otherwise they would make no hony; so all authors are to be turned over, and what thou readest is to be transposed to thine own use."

"One tall tree is not wondered at where the whole wood mounteth aloft; so one sentence is not marked, where all the whole booke is full of wisdom."

"Out of herbs and plants the best things are to bee extracted; so the best sayings are to be gathered out of authors."

NUMBER OF THE CHILDREN OF JOHN ROGERS, THE MARTYR.

In a rare work by Thomas Mall, one of the ejected ministers, entitled, *The History of the Martyrs epitomized, A Cloud of Witnesses, or the Sufferers Mirrour*, etc. (vol. ii. p. 127, Boston edition, 1747), I find the following remark in relation to the *number* of the children of John Rogers, the martyr:

"His Wife and Children being eleven in number (ten that could go and one Sucking at the Breast) met him by the Way; but this Sight, grevious indeed to Flesh and Blood, could nothing move him."

E. K., JR., *Boston*.

Messrs. Philes & Co. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devises*. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each.
100 on large paper, at 4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies. Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "England's Helicon."

Index.

Academie des Femmes sans Sexe, page 70.
Account of the Life of Richard De Bury, Bishop of Durham, 256, 269.
Address of Citizens of New York to General Washington, 142.
Adversaria, 63, 83, 106, 131, 231.
Aldine Symbol of the Anchor and Dolphin, explained, 230.
Allan (John), the Patriarch of Book-Collectors, 207
Alliterative Poetry, 20.
Alphabet of the Wickedness and Imperfection of Women (S. Olivier), 262.
An Ancient Manuscript, 210.
"Analyse des Travaux de la Société des Philobiblion de Londres," 272.
André (Major) and Voss the Poet, 134.
"An Ynkehorne Letter," 189.
Antisthenes' Advice to the Athenians, 132.
"Aristotle's Ethics" read on Sunday instead of the Gospel, 249, 250.
Autograph Letters, from the Portfolio of a Bookworm, 169, 193, 217.

Bacon (Lord), his "eternal Love of Truth," 189.
Baker (Miss Polly), Trial of, 24, 44.
(Barbé-Marbois), "Complot d'Arnold," 166.
Barlette (Gabriele), Notice of, 81.
Barlow (Joel), "Hymn to the Guillotine," 141.
"Bay Psalm Book," reprinted by C. B. Richardson, 187.
Bayle's (P.) Dictionary, 5. Sonnet on Bayle, 32.
Beard's (Thomas) "Theatre of God's Judgments," 213.
Begum (the), 25.
Belloc (P. V.), "La Vierge au Poisson de Raphael," 229.
Bembo (Cardinal) on Style, 132.
Bentley's Edition of "Paradise Lost," 12.
Bergerac (Cyrano de), his "Comical History of the States and Empires of the Sun," quoted, 45.
Bessarion (Cardinal) and the Platonic Philosophy, 1814.
Beverland (Hadrian), a curious Collector of Facetiæ, 132.
Bibliographical Notice of Works on the Personal Beauty of Christ, 135.
"Biographia Britannica," Names of Writers in, 43.
Blount (Patty), 147.
Blunders in "Bohn's Dictionary of Classical Quotations," 67.
(Boileau, Abbé), "De L'Abus des Nuditez des Gorge," 207.
Bonaventura (St.), Hymn in Praise of the Cross, 261.
Book-Collectors and Booksellers, Neglected Biography of, 136, 157, 253.
"Book (The) Hunter" (John Hill Burton), Notice of, 158.
Books, Curious Titles of, 173.
" and Libraries in the Middle Ages, 197, 221.
" the Restoration of Old, 227.
" the best Friends, 213.
" praised by Richard De Bury, 201.
" the Transcription of, in the Middle Ages, 222.
" praised by Lucas De Penna, 262.
Booth's Reprint of Shakspeare, 114.
Bott (Rev. Thomas), 231.
Brackenridge (Judge), Anecdote of, 64.
Brunet, Anecdote of, 20.
Burney's (Miss F.) "Evelina," 46.
Byron Ella, Notice of, 139.

Calmet (Dom Augustin), "Dissertation sur la Beauté de Jésus-Christ," 136.
Carlyle's Clothes Philosophy, 131.
Casaubon and the Sorbonne, 108.
Cervantes and his "Don Quixote," 142.
Chausse (Jacques), "L'Excellence du Mariage," 61.
Christ, Personal Beauty of, 135.
Clarke (Dr. Samuel), Anecdote of, 231.
"Clef (La) du Paradis," etc., Notice of, 238.
Clifford (Matthew), Character of, 63.
Clopton (John B.), Sale of his Library, 43.
Cocker (E.), "his Rare Arithmetick," 115.
Coleridge (S. T.), Notes on Colquhoun, 65.
"Comical History of the States and Empires of the Sun," quoted, 45.
"Complot d'Arnold" (par Barbé-Marbois), 166.
Condy (J. W.), Letter to Rev. Jackson Kemper, 142.

"Contemplation, a Poem," by Rev. Richard Gifford, 237.
Cooper (John Gilbert), 147.
(Corney Bolton), his "Curiofities of Literature, Illuftrated," noticed, 12.
"Cofmopolite, Le," Notice of, 15.
Coventry (Mr.), Author of "Philemon to Hydafpes," etc., 28.
Cowper (William), Letter of, 193.
Cox (James), of Philadelphia, a Book-Collector, 157.
Cranial Homologies, 55.
Crates' Advice to ftudy Philofophy, 132.
Curious Titles of Books, 173.
Cyprian (E. S.), "De Pulchritudine Corporis Chrifti prolufio," 136.

Dante's "Inferno," illuftrated by Doré, 43.
Darley's (George) Notes on "Paradife Loft," 75.
Death of Dr. E. Young, 92.
"Death and Character of the Ever-Memorable Mr. John Cotton," 274.
De Bury (R.), Account of his Life (E. R. Poole), 256, 269.
" his praife of Books, 201.
"De Formâ Chrifti Liber" (Fr. Vavafforis), 135.
D'Ifraeli (I.) and "The Republick of Letters," 12.
"De L'Abvs des Nvditez de Gorge" (Abbé Boileau), 207.
Democrates, the Golden Sentences of, 100.
Demophilus, the Similitudes of, 123.
" the Pythagoric Sentences of, 152.
De Penna (Lucas), Praife of Books, 262.
"De Pulcritudine (*fic*) Corporis D. N. Jefu-Chrifti" (auct. Rigaltio), 135.
"De Pulchritudine Corporis Chrifti prolufio" (E. S. Cyprian), 136.
"De Singulari Chrifti Jefu D. N. Salvatoris Pulchritudine," etc. (auct. P. Pijartio), 136.
"Défefpoir (Le) Amoureux," etc., 142.
"De Tribus Impoftoribus," 65.
Dibdin (Rev. Thos. Frognall), Notice of, 161, 213.
"Differtatio de Chrifti Formâ et Staturâ" (J. G. Rabener), 136.
"Differtation fur la Beauté de Jéfus-Chrift" (Calmet), 136.
Don Quixote, Origin of, 142.
Dramatic Puffing burlefqued, 68.
Dropfical (The) Man, 46.
Dryden, unpublifhed Tranflation of a Poem by, 25.
His Complaint againft Life, 231.

Edgeworth (Maria), Letter of, 194.
Englifh Platonifts, 19.
"Epiftolæ Obfcurorum Virorum," 23, 67.
Epitaph on Tonfon the Bookfeller, 94.
"Ethica Chriftiana" of Father Stattler, 164.
"Evangeline" (Longfellow), 21.
"Evelina" (Mifs F. Burney), 46.
"Excellence du Mariage" (J. Chauffé), Notice of, 61.
Extraordinary Love-Letter, 211.

Feathers' (The) Tavern Petition, 118, 125.
Fields (J. T.), his Edition of Sir Thomas Browne's "Religio Medici," 65.
"Four (The) Ages of Poetry" (by T. L. Peacock), 41.
Francis (Dr. John W.), Sale of his Library, 162.
Francifco (Henry), Notice of, 183, 189.
Franklin (Dr.) and Mr. Lyons, 103.
French Revolution, Prophecy concerning, 227.
French Tranflation of the "Epiftolæ Obfcurorum Virorum," 67.
French Tranflation of Gray's Epitaph in a Country Churchyard, 93.

Gardiner (William), Bookfeller, 136.
Garth's "Difpenfary," 24, 69.
"General (The) Dictionary," Names of Writers in, 43.
Gifford (Rev. Richard), "Contemplation, a Poem," by, 237.
Goclenio (Rod.), "Phyfiologia Crepitus Ventris," etc., Notice of, 255.
"God's Game at Cards," 250.
Goethe, Oken, and the Cranial Homologies, 55.
Golden (The) Sentences of Democrates, 100.
Goldfmith cribbing, 69.
"Grangerites," 160.
Gray's Elegy, Stanzas in the early Editions of, 164.
" Epitaph in a Country Churchyard, tranflated into French, 93.

Haberkornii (P.), "Pietatis Myfterium, feu Chriftologia," etc., 136.
Hales (John), his Love of Truth, 131.
Haftings (Lady Flora), Quotation from, in Praife of Books, 108.
Hawthorne and "Evangeline," 21.
Hebrew Aphorifms and Apophthegms, 248.
Hefhufius (T.), "Sexcenti Errore pleni Blafphemiis," 190.
Hillel (Rabbi) the Virtuous, 249.
Hood (Thomas), Letter of, 219.
"Homicidio de la Fidelitad, y la Defenfa del Honor," 142, 214.
Hofmer (Zelotes), Sale of his Library, 17, 40, 59, 89, 109, 128, 154, 176.
Howitt (Mary), cribbing, 94.
"Humane Induftry," etc. (by Dr. Thomas Powell), Notice of, 111, 121, 149, 247.

Huna (Rabbi), a Wine-Dealer, 249.
Hymn of St. Bonaventura, in Praiſe of the Croſs, 261.
Hymn to the Guillotine (Barlow's), 141.

"Infallibility of Human Judgment" (Mr. Lyons'), Notice of, 102.
"Inquiries Concerning the Angelical Worlds" (Reynolds), Notice of, 35.
"Inquiry into the Shape, the Beauty, and Stature of the Perſon of Chriſt" (T. Lewis), 136.
Iſaac (Rabbi), a Blackſmith, 249.

Jarvis the Artiſt, 46, 204.
Jenyns (Soame), 148.
Jochonan (Rabbi), a Shoemaker, 249.
Jones (Sir William) on the "Philobiblion," 98.

Karna, a Judge in the Holy Land, 249.
Keats (John), Letter of, 196.
Kemper (Rev. Jackſon), 142.

Lamb (Charles), Early Poem by, 70.
Landor (Robert), 67.
"Laon and Cythna" (Shelley's), Notice of, 278.
Latimer (Hugh), Sermon "On Playing at Cards," 250.
(L. E. L.), Tranſlations by, 218.
Lewis (T.), "Inquiry into the Shape, the Beauty, and Stature of the Perſon of Chriſt," 136.
"Libres (Les) Prêcheurs" (Meray), Notice of, 8.
Livermore (George), his Reprint of "The Soldier's Bible," 19.
Lyons (Mr.), "Infallibility of Human Judgment," Notice of, 102.

Magnus Lucullus, Eſq., a Dainty Book-Collector, 160.
Maillard (Oliver), Life and Works of, 32.
"Maloniana," 145.
Marlow (Chriſtopher), Impious Books written by, 213.
Marvell (Andrew), 21.
Meadow (Archdeacon), "a Mighty Book-Hunter," 158.
Menot (Michael), Life and Works of, 58.
Meray (Ant.), "Les Libres Prêcheurs," Notice of, 8.
Milton's "Hiſtory of England," 131.
"Mirabilis Liber," Account of, 225.
"Moïſade" of J. B. Rouſſeau, 166.
Montague (Lady Mary Wortley), Intrigues of, 146.
Munſell (Joel), his Reprint of the "Philobiblion" of Richard De Bury, 19.
"My Mind to me a Kingdom is," Song, 163.

Names of Writers in the General Dictionary, 43.
Names of Writers in the Biographia Britannica, 43.
Napoleon a Myth, 78.
Neglected Biography of Bookſellers and Book-Collectors, 136, 157.

Oken, Goethe, and the Cranial Homologies, 55.
Olivier (S.), Alphabet of the Wickedneſs and Imperfection of Women, 262.
Ovid, H. Walpole's Copy of, 44.

Paradiſe of Dayntie Deviſes, 70, 130.
"Paradiſe Loſt," Bentley's Edition of, 12.
Paris, the Paradiſe of the World, 202.
Parnelliana, 91.
Parr (Dr. Samuel), his Opinion of Dr. Paley, 126.
(Parſons, T. W.), Sonnet on Bayle, 32.
Parting, a Poem by Major André, 134.
Paterſon (Samuel), Bookſeller, 253; Works of, 254.
(Peacock, T. L.), his "Rhododaphne," 41; his "Four Ages of Poetry" quoted, 41.
"Philemon to Hydaſpes," etc. (by Mr. Coventry), Notice of, 28.
"Philobiblion" of Richard De Bury, reprinted by J. Munſell, 19.
"Phyſiologia Crepitus Ventris," etc. (auct. Rod. Goclenio), 255.
"Pietatis Myſterium, ſeu Chriſtologia," etc. (P. Haberkorn), 136.
Pijartis (P.), "De Singulari Chriſti Jeſu D. N. Salvatoris Pulchritudine," 136.
Plantin (Chriſtopher), Deſcription of his Printing Eſtabliſhment, 180.
Platoniſts, Engliſh, 19.
Poe (Edgar A.), Notice of his Early Poems, 86.
Poem of Voſs to John André, 134.
Poetical Tranſlation and Imitation, 116.
(Poole, E. R.), Account of the Life of Richard De Bury, 256, 269.
Pope (Mr.), Genuine Particulars concerning, 83.
Porſon and Dr. Paley, 120.
(Powell, Dr. Thomas), Notice of his "Humane Induſtry," 111, 121, 149, 247.
"Predicatoriana," or Curious Extracts from Sermons of the Sixteenth and Seventeenth Centuries, 249.
Prêtre (J. G.) the Artiſt, 94.
Printing and Printing-Preſſes, Hiſtory of, 170.
Prophecy concerning the French Revolution, 227.
Proſpectus, 3.
Pythagoric (The) Sentences of Demophilus, 152.

Quin the Player and Biſhop Warburton, 147.
Quintus Sextius, the Pythagorean, Notice of, 38, 51.
Quotations wanted, 118, 189.

Rabener (J. G.), "Differtatio de Chriſti Formâ et Staturâ," 136.
Reiffenberg (Baron de), his Notice of T. F. Dibdin, 213.
Relics of Famous Authors, 221.
"Religio Bibliopolæ," etc., 265.
Remarkable Longevity, 166.
"Republick (The) of Letters" *vs.* D'Iſraeli, 12.
Reſtoration of Old Books, 227.
Reynolds (John), "Inquiries concerning the Angelical Worlds," 35.
"Rhododaphne" (by Thomas Love Peacock), Notice of, 41.
Richardſon (C. B.), his Reprint of "The Bay Pſalm Book," 187.
Rigaltio (Nic.), "De Pulcritudine (*ſic*) Corporis D. N. Jeſu Chriſti," 135.
Rouſſeau's (J. B.) Moïſade, 166.

"Savages (The) of Europe," Notice of, 97.
"Scotch Preſbyterian Eloquence," Notice of, 251.
Scott (Sir Walter), Letter of, 217.
Sedley and Pope, 93.
"Sententiæ Sexti," Liſt of Editions, 52.
Seven (The) Ages of Man, 237.
"Sexcenti Errore pleni Blaſphemiis" (T. Heſhuſius), 190.
Sextius (Quintus), the Pythagorean, Notice of, 38, 51.
Sharp (Fitzpatrick), "a Book-Hunter," 159.
Shelley (Percy B.), "Laon and Cythna," Notice of, 278.
" Letter to Mr. Godwin, 195.
Shenſtone, Singular Cauſe of his Death, 145; Letter of, 172.
Similitudes (The) of Demophilus, 123.
Smith (Horace), Letter of, 220.
"Soldier's (The) Bible," reprinted (by George Livermore), 19.
Song, "My Mind to me a Kingdom is," 163.
Sonnet on Bayle (T. W. Parſons), 32.
Southey's "Letters," 231.
Spinoza (Benedict), Account of, 233, 241.
Stanzas in the Early Editions of Gray's Elegy, 164.
Stattler's (Father) "Ethica Chriſtiana," Notice of, 164.
Sterne, his Death, 146.
"Stimmimachie (La)," par le Sieur C. C. (Carneau, Celeſtin), 69.
Symbol, Meaning of the Anchor and Dolphin, 239.

"Tale of a Tub," Part II., 117.
Teſtament of the Emperor Auguſtus, 270.
"The Death and Character of the Ever-Memorable Mr. John Cotton," 274.
Thrale's (Mrs.) "The Three Warnings," 23.
Tonſon (Jacob), Epitaph on, 94.
Tranſcription of Books in the Middle Ages, 242.
Tranſlations, Uſe of, 133.
Trollope's (Anthony) "North America," Notice of, 203.

Unpubliſhed Tranſlation of a Poem by Dryden [?] 25.
Uſe of Tranſlations, 133.

Vavaſſoris (Fr.), "De Formâ Chriſti Liber," 135.
"Vierge (La) au Poiſſon de Raphael" (P. V. Belloc), 229.
Voltaire and the "Epiſtolæ Obſcurorum Virorum," 23.
Voſs and Major André, 134.

Walpole (Horace), his MS. Notes on "Bayle's Dictionary," 5, 27, 46.
" his Copy of Ovid, 44.
Warburton (Biſhop) and Quin the Player, 147.
Waſhington (General), Addreſs of Citizens of New York to, 142.
Weſton (Joan Elizabeth), 180.
Whitlock (Richard), "Zoötomia," 212.
Wollaſton and a Bigot, 232.
Wynne's (Dr. James) "Private Libraries of New York," 161.

Young (Dr. Edward), Death of, 92.

"Zoötomia" (Richard Whitlock), 212.

END OF VOL. I.

The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Grâecos primùm auctores, deinde vestes emam. Eras. Epist.

Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., 64 Nassau Street, New York.
LONDON: TRÜBNER & CO., 60 Paternoster Row.
MDCCCLXIII.

"Ὥσπερ γὰρ τὴν μέλιτταν ὁρῶμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσαν, ἀφ' ἑκάστου δὲ τὰ χρήσιμα λαμβάνουσαν· οὕτω χρὴ καὶ τους παιδείας ὀρεγομένους, μηδενὸς μὲν ἄπείρως ἔχειν, πανταχόθεν δὲ τὰ χρήσιμα συλλέγειν."—ΙΣΟΚΡΑΤΟΥΣ ΠΡΟΣ ΔΗΜΟΝΙΚΟΝ.

"For as we see the industrious, prudent bee light on every fragrant blossom, and extract what is useful from it, so it becomes the true lovers of learning to be ignorant of nothing that is profitable, but gather goodness and discretion from all writers."

DINSDALE'S TRANSLATION.

C. A. ALVORD, PRINTER.

Contents of Volume II.

NUMBER XIII.

PAGE

I. Books printed by the Philobiblon Society of London 3
II. Poems, by George Bancroft 8
III. Le Quadragesimal Spirituel, etc. 10
IV. Bibliographical Notice of the "Menagiana" 14
V. Adversaria 16
VI. Translation of a Letter from M. Ernest Renan to M. Gueroult 19
VII. Miscellaneous Items 22
The Cambridge Edition of Shakespeare; Selectæ e Profanis Scriptoribus Historiæ, etc., by James Ross, of Philadelphia. Two Sides of the Question. Noisy Virtue. An Aged Lover. Americanisms.

NUMBER XIV.

I. Cato's Moral Distichs, printed by B. Franklin 25
II. Religio Medici, etc., by Sir Thomas Browne 30
III. Paradoxes sur les Femmes, etc. 34
IV. Notice of a Turkish History of America 38
V. Guillelmi Saldeni de Libris, etc. 39
VI. The Paradise within the Reach of all Men, without Labor, etc. 40
VII. Alphabet de l'Imperfection et Malice des Femmes 41
VIII. Miscellaneous Items 43
Concerning the Existence of Nobody. Description Historique et Bibliographique de la Collection de feu M. le Comte de la Bedoyere, etc. Satirical Poem on Booksellers, 1698. Diuers Pithy Precepts and Counsailes.

NUMBER XV.

I. Of the Duties and Qualifications of a Librarian 51

PAGE

II. Idiomologie des Animaux, etc. 55
III. The Book-Hunter, etc., by John Hill Burton, with Additional Notes by Richard Grant White 60
IV. Winstanley's Lives of the Most Famous English Poets 65
V. Miscellaneous Items 71
Characteristics of the First Folio Edition of Shakespeare. Negro School in Charleston, in 1745. Rhythmus Monosyllabicus.

NUMBER XVI.

I. Bibliographical Hoaxing — Count de Fortsas's Library 75
II. Chinese Proverbs and Moral Maxims 84
III. Notes on Neglected English Poets.— N. Hookes 87
IV. Life and Works of Michael Servetus.. 91
V. Miscellaneous Items 94
M. J. C. Brunet on the Character of Washington. Curious Will of George Fox, the Quaker. Note on the First Folio Edition of Shakespeare.

NUMBER XVII.

I. Life and Works of Michael Servetus. (*Continued.*) 97
II. Notes on Neglected English Poets.— N. Hookes. (*Continued.*) 106
III. Christian Names (from Camden's "Remaines") 107
IV. A Dissertation on Pamphlets [by William Oldys] 111
V. Miscellaneous Items 115
James Shirley's Poems. "A Man's a Man for a' that."—"A Ballett of the Bacheler" (1561).

PAGE

NUMBER XVIII.

I. Life and Works of Michael Servetus. (*Concluded.*) 121
II. A Dissertation on Pamphlets [by William Oldys.] (*Concluded.*) 129
III. Glosses and Scholia 136
IV. The Bibliomania, etc., by John Ferriar, M. D. 139

NUMBER XIX.

I. Notice of some of the Most Important Book-Sales in Europe during the Past Year 145
II. A Brief Notice of Mr. Thomas Taylor, the Celebrated Platonist, with a Complete List of his Published Works 151
III. Macaronic Poem 159
IV. Curious Modes of Expression 160
V. The Bibliomania, etc., by John Ferriar, M. D. (*Concluded.*) 162
VI. Miscellaneous Items 163
Ismā'īl Ibn Makrī—the 'Unwān-alsharaf. Curious Old Ballad, containing the Plot of "The Tempest."

NUMBER XX.

I. Notice of the Works of Christopher Sandius, Jr. 169
II. Alcilia—Philoparthens louing Folly, etc. 173
III. Grave and Gay Postscripts to Ancient Manuscripts 179
IV. Anne Bradstreet's Poems 182
V. Les Fantaisies de Bruscambille 185
VI. Miscellaneous Items 190
Ancient Grants. Curious Title-Deeds. English Ale and Beer. Origin of the Term "Charlatan."

NUMBER XXI.

I. L'Introduction au Traité de la Conformité des Merveilles Anciennes avec les Modernes, etc. 193
II. Thomas Bancroft's Epigrammes and Epitaphs 199
III. Bibliographical Notice of the Adagia of Erasmus 202
IV. Miscellaneous Items 211
A Drinking-Song in Honor of Franklin. Photo-Lithographic Fac-similes of the Earliest Authoritative Texts of Shakespeare's Works. Elizabeth's Earl of Leicester.

NUMBER XXII.

I. Espadon Satyrique, par Le Sr. Desternod 217
II. Thomas Bastard's Chrestoleros 221
III. Essay upon the Period at which Printers introduced the use of the Consonants *J* and *V* 224
IV. Latin Facetiæ (1561–1737) 227
V. Irenæi Carpentarii Eruditorum Cœlibum Centuria Singularis 233
VI. Miscellaneous Items 236
Kepler and the Talmud.

NUMBER XXIII.

I. Lettres de Gui Patin 241
II. Brathwaite's Strappado for the Diuell 247
III. Bibliographical Curiosities 253
IV. Sylvae Nvptialis Libri Sex 256
V. Miscellaneous Items 259
Livres du Boudoir de la Reine Marie-Antoinette. Bibliothèque de la Reine Marie-Antoinette au Petit Trianon. The Fortsas Catalogue again. Old Poem on Sir Francis Drake. Voltaire's Receipt.

NUMBER XXIV.

I. Dialoghi di Amore, composti per Leone Medico, di Natione Hebreo, et dipoi fatto Christiano 265
II. Sir Philip Sydneys Ourania 270
III. Joseph Justus Scaliger, written by Himself 273
IV. Bibliographical Notes from the Portfolio of a Bibliophile 277
V. Miscellaneous Items 282
Les Neuf Matinées du Seigneur de Cholières. Charles I. and the Marquis of Worcester. Specimen of a Modern Glossary. Singular Specimen of Orthography in the Sixteenth Century. Origin of the Term "Humbug." A Knowledge of Books. Lines on a Printing-Office.

The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Graecos primùm auctores,

Statimque ut pecuniam accepero,

deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 51 Nassau Street, New York.
MDCCCLXIII.

Contents of Number XIII.

PAGE

I. Books printed by the Philobiblion Society of London 3

II. Poems, by George Bancroft 8

III. Le Quadragesimal Spirituel, etc. 10

IV. Bibliographical Notice of the "Menagiana" 14

V. Adversaria 16

VI. Translation of a Letter from M. E. Renan to M. Gueroult, Editor of the "Opinion Nationale" 19

VII. Miscellaneous Items: 22

The Cambridge Edition of Shakeſpeare. Selectæ e Profanis Scriptoribus Hiſtoriæ, etc., by James Roſs, of Philadelphia. Two Sides of the Queſtion. Noiſy Virtue. An Aged Lover. Americaniſms. Paradiſe of Dayntie Deviſes.

VIII. Catalogue.

C. A. ALVORD, PRINTER.

The Books printed by the Philobiblion Society of London.

The publications by the Philobiblion Society of London (if the word publications can be properly applied to books purposely made quite inaccessible to the public) comprise much that is there printed for the first time, and possess a permanent bibliographical value. M. Delepierre, in his *Analyse des Travaux de la Société des Philobiblion de Londres*, briefly noticed in our last number,* enumerates them all to the year 1862, and we therefore add the list complete, as taken from his book, at the end of this article. He describes each work so briefly as to do little more than provoke curiosity, which was probably his intention. Nevertheless, he has incorporated, under some of the notices, occasional valuable literary and bibliographical information of general interest, which we reproduce for our readers, with the titles of the works upon whose authority the statements are made:

Bibliotheca Membranacea Britannica, or Notices of Early English Books, by Beriah Botfield. This is part of a catalogue of English books printed on vellum, in which it is stated that Caxton printed but one book on that material.

* It is there stated that Prince Albert was, and that the Duc d'Aumale is, the president of the society: it should be *patron*. M. Van de Weyer is the president.

History of Printing in China and Europe, by the Hon. Robert Curzon.

It appears that when Lord Elgin was sent to China by his government, in 1857, he was requested by Mr. Curzon to procure for him some information upon those inventions which are supposed to have been introduced in that empire centuries before their appearance in Europe. Mr. Thomas Taylor Meadows, writing from Ningpo to Lord Elgin, dates the invention of printing there in the year 860 of our era. In his work, Mr. Curzon adopts this date, and advances the opinion that the art of printing is older among us than is generally supposed. He repeats his claim (made in a previous work, called *A Short Account of some of the most celebrated Libraries of Italy*) for Pamphilo Castaldi as the first printer, and tells the following curious story: Castaldi understood xylographic printing, and practised it about the end of the fourteenth century. He, however, did not invent it; but the idea was suggested to him by certain blocks which had been used for printing Chinese books in China, and had been brought from there to Venice by the celebrated traveller Marco Polo. Guttenberg, who married into the Venetian family of the Contarini, saw these printing-blocks, and improved upon them by degrees, until he arrived at the art of printing, which thus comes to us direct from China, through Marco Polo.

Doute Hiſtorique, par Octave Delepierre. This eſſay collects all that has been ſaid upon the poſſibility that Joan of Arc was not burnt at Rouen, but that, ſo far from it, ſhe even married later in life, and had ſeveral children.

The Book of the Prophet Moſes and the Hiſtory of the Prophet Moſes. By the Honorable Robert Curzon. This "Book" is a tranſlation of an apocryphal manuſcript work in the Arabic language (probably itſelf a tranſlation from an earlier Coptic book), and contains the ſecret converſation between Moſes and God on Mount Sinai, to which the "Hiſtory" is an appendix, containing oral traditions among the Coptic Chriſtians of Egypt and the Bedouin Arabs of Mount Sinai. The volume from which they are taken was bought of a Coptic prieſt in Cairo, in 1837, and contains ſeveral other works. Among them are—

Typical Proofs of the Trinity (thus, the names of Adam and Eve are ſpelled in Arabic with three letters each, the three patriarchs, etc.):

The Hiſtory of Solomon and Aſika, Wife of Jeſus the Son of Sirach:

Upon the Cuſtoms of girding the loins in prayer, making the ſign of the croſs with one finger, carrying a ſtaff in prayer, and of the introduction of pictures and images in churches, &c., &c.

Le Canard de la Bibliothèque d'Alexandrie, par Octave Delepierre. Hiſtory attributes to the Caliph Omar the burning of the books in the library of Alexandria, in 650. The firſt library, begun by Ptolemy Soter, contained, it is ſaid, 700,000 volumes, when it was deſtroyed by Julius Cæſar. The ſecond one was deſtroyed in 390, under Theodorus. From that time to 640, when the Arabs took poſſeſſion of Alexandria, there is no mention of the formation of a third library. In fact, it is not till ſix centuries after the alleged event, that the burning of the third library was invented by two Arab hiſtorians, who died, one in 1231 and the other in 1286.*

Correſpondence relating to William Penn. Communicated by Lord Elleſmere. Theſe letters relate to the quarrels and diſſenſions among the authorities of the various colonies, and ſerve to ſhow the nature of the accuſations brought by and againſt Penn, who at that time was living in England.

James Thomſon and David Mallet. Communicated by Mr. Peter Cunningham, and conſiſting of eight letters from the poet Thomſon to the author of the ballad of *William and Margaret.*

Eſſai Biographique ſur l'Hiſtoire Littéraire des Fous, par Octave Delepierre. The author of this biographical eſſay on the Literary Hiſtory of Fools has not attempted, of courſe, to cover the whole ground, and include all ſuch who have ruſhed into the ranks of literary men. The reſources of the Philobiblion Society would have proved unequal to the work, if the author could have hoped to live long enough to complete it. To eſcape this difficulty, and alſo the invidious taſk of drawing the line between learning and folly, he has wiſely confined himſelf to thoſe who have been inmates of aſylums, or otherwiſe manifeſted decided mental derangement. Even within theſe narrow limits of admitted inſanity are compriſed a ſufficient number to warrant a ſubdiviſion into four claſſes, viz.: the fool theological, the fool literary in the

* See, on this ſubject, Bonamy, *Diſſertation Hiſtorique ſur la Bibliothèque d'Alexandrie, dans les Memoires de l'Académie des Inſcriptions*, tome ix.

C. D. Beck, *Specimen Bibliothecarum Alexandrinarum*, Lipſiæ, 1779, 4to.

G. Dedel, *Hiſtoria Critica Bibliothecarum Alexandrinarum*, Lugd. Batav., 1823, 4to.

Sainte Croix, *Recherches ſur les Anciennes Bibliothèques d'Alexandrie*, Magazin Encylopédique, 1799, tome iv.

Reinhard, *Ueber das Schickſal*, etc. (On the Fate of the Library of Alexandria), Gottingen, 1792, 8vo.

ſtrict ſenſe of the word, the fool philoſophical, and the fool political. This eſſay contains a ſeries of thirty-eight notices upon literary madmen of England, France, Germany, Belgium, and Spain, illuſtrated with extracts from their writings.

De la Littérature Macaronique et de quelques Raretés Bibliographiques de ce genre: par M. Octave Delepierre. Among the rarities alluded to are—I. *Froſleidos*, contained in an Engliſh pamphlet, entitled, "*The Univerſity Snow-Drop*, an Appendix to the Great Trial, containing a Selection of Squibs old and new, deſcriptive of the Wars of the Quadrangle and the Conſequences thereof." Edinburgh, Richard Weſton, 1838. II. *An Anacreontic Ode, in two Strophes*, on Profeſſor Monro, which may be found in the ſecond volume of *The Univerſity Magazine*, Edinburgh, 1838.

Boſwelliana, by Mr. Monckton Milnes, is a collection of anecdotes of Boſwell, from a manuſcript volume in the poſſeſſion of Mr. Milnes. "A few copies," ſays M. Delepierre, "were ſtruck off for *bibliophiles*, with a ſupplement, containing ſeveral piquant anecdotes, which were conſidered rather too choice for general circulation." As M. Delepierre has given a ſample of theſe anecdotes, we venture to extract one or two of them, for the ſpecial benefit of American *bibliophiles*: "A lady aſked Crawford, who had a red noſe and very white hands, 'Pray, ſir, what do you do to make your hands ſo white?'—'Madam,' ſays he, 'I keep them in my breeches.'—'I wiſh then, ſir,' ſays ſhe, 'that you would keep your noſe there.' . . . . . A country girl complained to Lady Johnſton that ſhe was big with child. 'Well, my dear,' ſaid the lady, 'it is nothing ſo very atrocious; but who is the father?'—'An't pleaſe your ladyſhip, two or three lads upon our waterſide.'"

Unpubliſhed Poems of Donne. Communicated by Sir John Simeon. Theſe are ſeventeen poems, taken from three different manuſcripts, in which they are attributed to Donne.

Another Verſion of Keats's Hyperion. Communicated by Mr. Monckton Milnes. Mr. Milnes is unable to decide whether this verſion, hitherto unpubliſhed, is the original draught of the poem, or a remodelling of the one given to the public.

Unpubliſhed Letters of Laurence Sterne. Communicated by Mr. John Murray.—Theſe love-letters, thirteen in number, introduce the ſcandal-loving public to another of Mr. Yorick's tender companions in his *Sentimental Journey* through the world, one Catherine Fourmantel, a lady who has hitherto eſcaped the obſervation of all the prying biographers of Sterne, and might have hoped by this time (but for the antiquarians) to reſt ſecure in a decent oblivion. The letters were written in 1760—when their author had been a married man for twenty years—five are dated from York, where both parties reſided; and the others from London, where Sterne had gone ſhortly after the appearance of the firſt volumes of *Triſtram Shandy*, and where Catherine went and joined him. They confirm our previous information of the attentions and flatteries which he received from the faſhionable world of both ſexes; and give glimpſes of the diſſipations in which he was then plunged. His publiſhed letters are not many, and theſe are a valuable addition to the number.*

Le Marquis de Sy et M. Poupar. Par M. Van de Weyer, Miniſtre de Belgique. This article expoſes a ſingular caſe of plagiariſm, or rather literary theft, following the diſtinction made by Nodier in his *Queſtions de Littérature Légale.* A metrical tranſlation of Horace's *Art of Po-*

* Thackeray, in his lectures on *The Engliſh Humoriſts of the Eighteenth Century*, quotes from a collection of *Seven Letters by Sterne and his Friends*, printed for private circulation in 1844.

etry and another poem appeared ſimultaneouſly in London (publiſhed by Dulau) and in Paris (by Frères de Bure), in the year 1816, as the work of the Marquis de Sy, marſhal under Louis XVIII. Twelve years after (in 1828), Rivoire publiſhed at Lyons a new tranſlation of the *Art of Poetry*, by J. B. Poupar, member of the Academy of Sciences, Letters, and Arts, of Lyons; which new tranſlation was, with the exception of about thirty verſes, the ſame, *verbatim et literatim*, with that of the Marquis de Sy. The theft was obvious enough, but not ſo the thief; and, as both ſuſpected perſons were dead—the marquis in 1821 and Poupar in 1827—their friends took ſides at once. The diſpute grew warm, and every circumſtance that could throw any light on the ſubject, or be perverted to either ſide, was zealouſly ſeized upon by the contending partiſans, and is recorded for poſterity in a pamphlet of ſeventy-eight pages, publiſhed by Barret at Lyons, and entitled, *Nouvelle petite guerre, ou lettres ſur une traduction en vers de l'Art Poëtique d'Horace.*

M. Van de Weyer ſuſtains the claims of the marquis, and is of opinion that Poupar, knowing the tranſlation not to be his, was too honeſt or too diſcreet to publiſh it himſelf, but not honeſt enough not to preſent it to the Academy of Lyons as his own work; and that, after his death, his nephew cauſed it to be publiſhed.

A Diſcourſe on Witchcraft, as it was acted in the Family of Mr. Edward Fairfax, of Fuyſtone, in the County of York, in the Year 1621. *Communicated by Mr. Monckton Milnes.* This long manuſcript, by the tranſlator of Taſſo, is here printed entire for the firſt time, and fills 304 pages of the Society's publications. After a long introduction, it contains a daily journal of the experiences, at the hands of witches, of his two daughters—Miſs Helen Fairfax, aged twenty-one, and her ſiſter Elizabeth, aged ſeven—as well as thoſe of a young girl of twelve, named Maud Jeffray. A fact exhibited by this manuſcript, of ſtill greater intereſt than the ſufferings of theſe young ladies, is their ignorance, and we may preſume that of their neighborhood; for Fairfax was a ſcholar himſelf, and probably had his daughters as well educated as their equals. They were, nevertheleſs, not only victims of witchcraft, but one could hardly write her name, and the other made the mark of a croſs in the pariſh regiſter, in lieu of a ſignature.

A Complete List

OF THE VARIOUS PUBLICATIONS OF THE PHILOBIBLION SOCIETY OF LONDON, FROM ITS ORGANIZATION, IN 1853, TO THE YEAR 1862, FORMING TOGETHER SIX VOLUMES 8vo. (*Only* 80 *copies of each printed.*)

BIBLIOGRAPHY.

1. *Notes ſur deux petites Bibliothèques Françaiſes du XV^ieme^ Siècle, by Duc d'Aumale.* pp. 64.

2. *A Short Account of Some of the moſt celebrated Libraries of Italy, by Hon. Robert Curzon.* pp. 59.

3. *Some Remarks on the Prefaces to the Firſt Editions of the Claſſics, by Beriah Botfield, Eſq.* pp. 24.

4. *On the Importance of Manuſcripts with Miniatures in the Hiſtory of Art, by Dr. G. T.* [*F.?*] *Waagen.* pp. 11.

5. *On the Firſt Edition of the Adagia of Eraſmus, by William Stirling, Eſq.* pp. 5.

6. *Letter of Dr. John Dee to Sir William Cecyl,* 1562. *Communicated by R. W. Grey.* pp. 16.

7. *A Short Dozen of Books relating to Britiſh Hiſtory, in the Poſſeſſion of the Earl of Gosford.* pp. 5.

8. *The Private Printing-Preſs at Stonor,* 1581, *by Thomas Edward Stonor.* pp. 4.

9. *Notes on Libraries, by Beriah Botfield.* pp. 17.

10. *Some Account of a Rare Greek Manuſcript, communicated by the Rev. Walter Sneyd.* pp. 11.

11. *Catalogue of the Books of Richard de Graveſend, Biſhop of London in* 1303, *by H. H. Milman.* pp. 10.

12. *Some Account of the Firſt Engliſh Bible* [*Coverdale's*], *by Beriah Botfield.* pp. 44.

13. *Bibliotheca Membranacea Britannica, or Notices of Early English Books, by Beriah Botfield.* pp. 28.

14. *The Origin and Progress of Printing, by Henry Bohn.* pp. 108.

15. *History of Printing in China and Europe, by the Hon. Robert Curzon.* pp. 34.

16. *The First Printers of Belgium and England, by Octave Delepierre.* pp. 22.

17. *Notices on Libraries, by Beriah Botfield.* pp. 96.

HISTORY.

18. *Private Letters from the Earl of Strafford to his Third Wife. By R. Monckton Milnes.* pp. 24.

19. *Memoir of Chief Justice Heath. Communicated by Evelyn P. Shirley.* pp. 24.

20. *Lettre Autographe de Guillaume III. Communicated by Duc d'Aumale.*

21. *The Connock Papers, Italian Letter from Queen Elizabeth to the Emperor, 1567. Communicated by H. Belwood Ray.* pp. 28.

22. *Avisi di Londra. Communicated by M. Rawdon.* pp. 12.

23. *Doute Historique, par Octave Delepierre.* pp. 20.

24. *Lettre de Giacomo Soranzo à ses deux fils, 1588. Communicated by Rev. W. Sneyd.* pp. 7.

25. *Lettre du Cardinal Bembo à Lorenzo Loredano, Doge de Venise. Communicated by Rev. W. Sneyd.* pp. 16.

26. *The Book of the Prophet Moses, and the History of the Prophet Moses, by Hon. Robert Curzon.* pp. 54.

27. *Notes et Documents relatifs à Jean, Roi de France, et à sa Captivité en Angleterre, par Duc d'Aumale.* pp. 190.

28. *Notice concernant Jean Cabot et son fils Sébastien. Communicated by M. Edouard Cheney.* pp. 26.

29. *Notices of the Emperor Charles V. in 1555 and 1556, selected from the Despatches of Federigo Badoer, Venetian Ambassador at the Court of Bruxelles, by William Stirling.* pp. 58.

30. *Eyre Papers. Communicated by Henry Belwood Ray.* pp. 75.

31. *On the Apologies for the Massacre of Saint Bartholomew, by Monckton Milnes.* pp. 72.

32. *Contemporaneous Narrative of the Trial and Execution of the Cenci, by Sir John Simeon.* pp. 72.

33. *Nouveaux Documents relatifs à Jean, Roi de France. Communicated by Léon Lacabane.* pp. 5.

34. *L'Abbaye de Melrose et les Ouvriers Flamands, par Octave Delepierre.* pp. 22.

35. *Les Belges, Restaurateurs de l'Art Musical en Europe, par Octave Delepierre.* pp. 28.

36. *Le Canard de la Bibliothèque d'Alexandrie, par Octave Delepierre.* pp. 13.

37. *The Execution of Cardinal Caraffa, by Edward Cheney.* pp. 23.

38. *Letter of Beatrice Cenci, with Remarks on her Portrait by Guido. Communicated by Edward Cheney.* pp. 8.

39. *Supplement to the Historic Doubts on the Life and Reign of King Richard III. With Remarks on some Answers that have been made to that Work, by Dr. Hawtrey.* pp. 115. (From a MS. of Walpole.)

40. *Correspondence relating to William Penn. Communicated by le Comte d'Ellesmere.* pp. 26.

41. *Letters of the Dutchess of Atholl and Lady Catherine Stewart. Communicated by Sir George Grey.* pp. 20.

BIOGRAPHY.

42. *L'Historia di Casa Orsini, di Francesco Sansovino. Communicated by Edward Cheney.* pp. 7.

43. *Unpublished Letters of Laurence Sterne. Communicated by John Murray.* pp. 20.

44. *Michael Scott almost an Irish Archbishop, by Rev. H. H. Milman.* pp. 8.

45. *Lettre de Jean, Roi de France, à son Fils Charles. Communicated by Mr. O'Callaghan.* pp. 6.

46. *Notice of Anquetil du Perron and the Fire-Worshippers in India, by Sir Erskine Perry.* pp. 28.

47. *James Thomson and David Mallet. Communicated by Peter Cunningham.* pp. 43.

48. *Letters by Titian, respecting some Pictures completed by him at the Age of Ninety-One, by Sir Charles Eastlake.* pp. 28.*

49. *Essai Biographique sur l'Histoire Littéraire des Fous, par Octave Delepierre.* pp. 132.

MISCELLANEOUS.

50. *Lettres sur les Anglais qui ont écrit en Français, par M. Van De Weyer.* pp. 99.

51. *Construction of the Speech addressed by Louis XVI. to the Etats Généraux, from Documents in the Possession of H. Danby Seymour.* pp. 33.

* Printed also in the Appendix to *Memorie intorno alle publiche fabriche hiu insigni della Città di Brescia, raccolte da Balrassara Zamboni.* Brescia, 1778.

52. *A Few Spanish Proverbs about Friars, by William Stirling.* pp. 7.

53. *Inedited Poems of Daniel. Communicated by Sir John Simeon.* pp. 12.*

54. *De la Littérature Macaronique et de quelques Raretés Bibliographiques de ce genre, par Octave Delepierre.* pp. 79.

55. *Boswelliana, by Monckton Milnes.* pp. 27.

56. *Unpublished Poems of Donne. Communicated by Sir John Simeon.* pp. 9.

57. *Another Version of Keats's Hyperion. Communicated by Monckton Milnes.* pp. 24.

58. *Two Letters of Charles the First. Communicated by Thomas Edward Stonor.* pp. 4.

59. *Etudes Bio-Bibliographiques sur les Fous Littéraires, par Octave Delepierre.* pp. 79.

60. *Le Marquis de Sy et M. Poupar, par M. Van De Weyer.* pp. 70.

61. *A Discourse on Witchcraft, as it was acted in the Family of Mr. Edward Fairfax, of Fuystone, in the County of York, in the Year* 1621. *Communicated by Monckton Milnes.* pp. 304.

62. *John Guttenberg, first Master Printer, his Acts and most Remarkable Discourses, and his Death: from the German of F. Dinglestedt, by Octave Delepierre.* pp. 144.

63. *Nouvelle plaisantes Recherches d'un Homme grave sur quel. Farceurs, par Oct. Delepierre.* pp. 40.

64. *Original Letters of Dr. Johnson to Dr. Taylor. Communicated by Sir John Simeon.* pp. 43.

65. *A Funeral Oration, spoken over the Grave of the Lady Countess of Essex, by her Husband, Mr. Higgins, at her Interment in the Cathedral Church of Winchester, Sept.* 16*th*, 1656. *Communicated by Sir David Dundas.* pp. 23.

66. *Inventoire de tous les Meubles du Cardinal Mazarin, dressé en* 1653, *et publié d'après l'Original Conservé dans les Archives de Condé.* Londres, Whittingham et Wilkins, 1861. 1 vol. 8vo, pp. 404. *Communicated by Duc d'Aumale.*

67. *The Expedition to the Isle of Rhé, by Edward Lord Herbert of Cherbury, K. B.* London, Whittingham and Wilkins, 1869. 1 vol. 8vo, pp. 287. *Edited by Lord Powis.*

68. *Mémoire de la Cour d'Espagne sous le Règne de Charles II.*, 1678–1682, *par le Marquis de Villars.* London, Whittingham, 1861. 1 vol. 8vo, pp. 380. (Published before in Paris, chez Jean Fr. Josse, Rue St. Jacques, 1733. 1 vol. pet. 8vo.)

* These are two poems of Ben Jonson—attributed to Daniel by inadvertence.

POEMS.

By George Bancroft.

CAMBRIDGE:
From the University Press.
HILLIARD AND METCALF.
1823.
[1 vol. 12mo, pp. 77.]

To the great majority of readers, English as well as American, the name of George Bancroft is famous for its association with the Muse of History. So entirely, indeed, has that name become identified with the graver art of Herodotus and Gibbon, that the lustre early shed upon it by the sister-Muse of Poesy has long been obscured. Mr. Bancroft as an Historian has eclipsed Mr. Bancroft as a Poet. This should not be. It is an unjust prejudice of the world that would withhold from honored brows that admixture of laurels which properly belongs to success achieved in different pursuits. We think, therefore, that Mr. Bancroft's peculiarities as a poet ought to be recognized; and, as his poetical works now belong to the Curiosities of American Literature, it is appropriate that they should be commemorated in these pages.

The volume containing Mr. Bancroft's poems is an extremely rare one. It is briefly noticed in Kettell's *Specimens of American Poetry*, and in Duyckinck's *Cyclopædia of American Literature.* Messrs. Duyckinck, with characteristic inaccuracy, state that it was published at Boston. Their note is as follows: "A thin volume of poems, published at Boston, in 1823, witnesses to his poetical enthusiasm for the arts and nature, as he traversed the ruins of Italy and the sublime scenery of Switzerland."

The book was, in fact, published at Cambridge, Massachusetts; but that it "witnes-

ſes" to the writer's "poetical enthuſiaſm" we ſhould be loath to deny, conſidering the fervent paſſages herein quoted. It contains nineteen poems, and is dedicated as follows:

"TO THE

PRESIDENT OF HARVARD UNIVERSITY,
THE AUTHOR'S EARLY BENEFACTOR AND FRIEND,
These Poems
ARE DEDICATED WITH RESPECT AND AFFECTION.

"*Northampton, Sept.*, 1823.

The recipient of this diſtinguiſhed honor was the venerable John Thornton Kirkland.

We paſs to a conſideration of the contents of the volume. It begins with a poem on "Expectation," wherein is preſented the touching picture of a youth of tender age juſt ſetting forth on the grand tour. Laura Matilda, in her beſt mood, has certainly never ſurpaſſed the intereſting ſimplicity of theſe verſes:

'Twas in the ſeaſon, when the ſun
More darkly tinges Spring's fair brow,
And laughing fields had juſt begun
The ſummer's golden hues to ſhow;
Earth ſtill with flowers was richly dight,
And the laſt roſe in gardens glowed;
In heaven's blue tent the ſun was bright,
And Weſtern winds with fragrance flowed;
'Twas then a youth bade home Adieu;
And Hope was young, and life was new,
When firſt he ſeized the pilgrim's wand,
To roam the far, the foreign land.

By parents' prayers and counſels bleſt,
That well might guard his path from harm,
The youth received, with anxious breaſt,
Their laſt embrace, ſincere and warm.
And friends affection's tokens brought,
A ſong, a book, the panſy's flower,
Thoſe cheriſhed gifts, that wake the thought
Of home, at evening's penſive hour.
They bade him keep, on life's wide waſte,
His heart like lily's whiteneſs chaſte;
Their parting words the pilgrim hears,
And weeps; but Hope rebukes his tears.

As the young foreſt tree in ſpring
Swells with new life, to heaven aſpires,
And o'er the earth its boughs would fling,
So proudly upwards his deſires
Aſcend, ſo ſwells his boyiſh heart;
O'er the broad world his wiſhes roam;
Nor fears he, flushed with hope, to part
From friends, his country, and his home.
And faſt away the tear he bruſhed,
That down his cheeks too freely guſhed,
As ſwiftly from his native ſhore
The veſſel hurrying breezes bore.
(pp. 1, 2.)

After this, who can fail to watch his courſe with intereſt? Purified of tears, the youthful bard departed:

"Full tow'rds the Eaſt the ſwift bark flies,
Full tow'rds the land of riſing day;"

and, in the month of June, 1821, he arrived ſafely in Paris. From France, in the following September, he proceeded to Switzerland, where, of courſe, he viſited the Vale of Chamouni; on which theme, of courſe, he reared a maſſive ſtructure of poeſy. That Mr. Bancroft poſſeſſes a vivid imagination, is aſſerted by many perſons who have read his hiſtorical publications. Let them judge to how great an extent their opinion is fortified by his verſes on

CHAMOUNY.

The Genius of the Arveyran ſpeaks.

Where the monarch of hills rears his head to the ſkies,
And around him his miniſters emulous riſe;
Where the pine on the precipice laughs at the wind,
And Dru's haughty peak leaves the eagle behind;

There the deep ſeas of ice hide in azure my ſource,
And there in the boſom of earth is my courſe;
Through the workſhop of nature unhinder'd I flow,
Mid her cryſtals of rock, and her cryſtals of ſnow.

'Tis there I have founded my caſtle's bright halls;
Its roof is of ice, and of ice its blue walls;
The Lauwine hath lent me his ſheets for my doors;
With cryſtals and agates inlaid are my floors.

Though my roof melts away in the ſun's ſummer blaze,
On the halls of my palace ſhall man never gaze;
For I call on the mountains to hide where I dwell,
And the avalanche tumbles and covers me well.

The towers of my caſtle of lauwines are made;
On chambers of ice their foundations are laid;
Like loftieſt pyramids riſing in air,
O! who but confeſſes my turrets are fair?

How ſplendid they gliſten at noonday in white!
How ſweetly the moonbeams play round them at night!
And fairer than roſe-light on beauty's young cheeks,
Are the ſoft roſy hues, thrown by eve o'er their peaks.

And an arch through the ice have I hewn in my might,
Its bow is of azure, and fearful its height;
The floods of the mountains, all laſhed into foam,
Bend their heads as beneath it they burſt from their home.

I gather the ſtreams, from my glaciers that guſh,
And downwards I bid them all rapidly ruſh;
With gladneſs they bound to obey my commands;
As they ſpring o'er the rocks, how they clap their white hands!

But far from my glaciers I never will ſtray,
Nor ſluggiſhly wind through the valleys my way;
I haſte in Arve's boſom my waters to pour,
And return to my home on the mountains once more. (pp. 9–11.)

Coleridge, as the reader will remember, has alſo treated this ſubject in verſe; but the moſt aſtute critic will fail to detect the ſlighteſt reſemblance between the two poems. Mr. Bancroft's originality, therefore, remains unimpeached.

The poems which follow *Chamouny* are of a miſcellaneous character, though of a kindred quality. We read, without ſtrong emotion, *The Valley above Inden* (pp. 12, 13); *At Kanderſteg* (pp. 14, 15); *The Fairy of the Wengern Alp* (pp. 16–25); *Midnight at Megringen* (p. 26); *The Simplon*, etc., etc. It appears that, even at an early age, Mr. Bancroft was able to do a large buſineſs in the landſcape line. But his pictures of landſcapes affect us very little in compariſon with his picture of himſelf, as ſeen at the intereſting period of early manhood. This we find in the ſubjoined *Farewell to Switzerland:*

O Earth, I cried, thou kindeſt nurſe, ſtill turns
To thee the heart, that withered like the leaf
In autumn's blaſt, and bruiſed by anguiſh, mourns
Departed happineſs. There is relief

Upon thy boſom; from thee fountains guſh
To cool the heated brow, with pureſt wave;
And when diſtreſs the ſtruggling ſoul would cruſh,
Thy tranquil mien hath power to heal, and ſave

From waſting grief. My ſpirit too was ſear,
As is the laſt grey leaf, that lingers yet
On oaken branch, although my twentieth year
Upon my youthful head no mark had ſet.

To thee, in hope and confidence, I came;
And thou didſt lend thine air a ſoothing balm;
Didſt teach me ſorrow's fearful power to tame,
And be, though penſive, cheerful, pleaſed, and calm.

My heart was chilled; age ſtole upon my mind,
In hour untimely, ſpring from life to wreſt;
I wandered far, my long-loſt youth to find,
And I regain it, Nature, on thy breaſt.
(pp. 28, 29.)

It would be ſad to think that the "ſpirit" of Mr. Bancroft was as "ſear as a grey leaf," when Mr. Bancroft was only twenty years of age, but for the knowledge, ſubſequently vouchſafed, that he regained his youth upon the breaſt of Nature. That youth he ſeems ever ſince to have retained. Clio has crowned him in maturity; and now that his fellowſhip with Apollo is remembered, we truſt that he will long continue to wear the mingled laurels, and, in his own expreſſive language—

"*Be, though penſive, cheerful, pleaſed, and calm.*"

LE

Quadragesimal Spirituel;

C'eſt-à-ſavoir, la Salade, les Febves frites, les Poys, la Purée, la Lamproye, le Saffran, les Oranges, la Violette de Mars, les Pruneaux, les Figues, le Miel, le Pain, les Eſchaudés, le Vin blanc et rouge, l'Hypocras, les Invites au diſner, les Cuiſiniers, les Serviteurs à table, les Chambrières, Servant de blanches nappes, Serviettes, Pots et

Vaiſſelles. . . . . *Imprimé à Paris, par la veufve Michel Le Noir* (1521). 4to, pp. 28.

This thin quarto volume, written both in proſe and verſe, is one of the moſt remarkable and ſingular ſpecimens of allegorical writing that has ever come to our notice. Frater Conradus Dollenkopfius, one of the diſtinguiſhed heroes of the *Epiſtolæ Obſcurorum Virorum*—who boaſted, in one of his confidential epiſtles to Magiſter Ortuinus Gratius, "that, by the grace of God, he knew by heart all the fables in Ovid's *Metamorphoſes*, and could explain them in a fourfold manner, namely, naturally, literally, hiſtorically, and ſpiritually"—was a mere novice in learning beſide the anonymous and pious author of the *Quadragéſimal Spirituel*. The following analyſis of this marvellous production is taken from the Engliſh tranſlation of Henrie Stephen's *Apologie pour Hérodote*, etc., one of the moſt amuſing and popular works publiſhed in the ſixteenth century. M. de Sallengre ſtates, in his entertaining *Mémoires de Littérature* (tome i. p. 43), that twelve editions of it were publiſhed in a period of little more than forty years. The title of the Engliſh tranſlation is as follows:

A WORLD OF WONDERS: *Or an Introduction to a Treatiſe touching the Conformitie of ancient and moderne wonders: or a Preparatiue Treatiſe to the Apologie for* Herodotvs. *The Argument whereof is taken from the Apologie for* Herodotvs *written in Latine by* Henrie Stephen, *and continued here by the Author himſelfe. Tranſlated out of the beſt corrected French copie. Plutarch. in Sympoſ.* Ο" ζητῶν ἐν ἑκάσᾳ τὸ ἔνλογον, ἐκ πάντων ἀναίρει τὸ θαυμάσιον. *LONDON, Imprinted for* John Norton. 1607. folio.

According to William Caldecott, "the peculiar phraſeology of Shakeſpeare is better illuſtrated by this work than by any other book exiſting;" a fact, we believe, not generally known to collectors of Shakeſpeariana. The analyſis of the *Quadragéſimal Spirituel*, or, as it may be freely tranſlated into Engliſh, *Spiritual Diet during Lent*, will be found in chapter xxxvii. pp. 295–299:

. . . "The author therefore ſpeaking in his firſt Chapter of the Sallad which is eaten in Lent at the firſt ſeruice, ſaith, that by the ſallad which is made of diuers herbes, and procureth a good appetite, we may vnderſtand in a myſticall ſenſe the word of God, which ſhould giue vs both appetite and ſtrength. And a little after, by the ſweetneſſe of the oyle and ſharpneſſe of the vinegar equally mixed together, we are to vnderſtand the mercy and iuſtice of God.

"Chap. 2. After the ſallad we eate *fried beanes*, by which we vnderſtand confeſſion. When we would haue beanes well ſodden, we lay them in ſteepe, for otherwiſe they will neuer ſeeth kindly. Therefore if we purpóſe to amend our faults, it is not ſufficient barely to confeſſe them at all aduenture (as ſome do) but we muſt let our confeſſion lie in ſteepe in the water of meditation, in diſtinguiſhing and rightly diſcerning all our offences in particular. And a little after: We do not vſe to ſeeth ten or twelue beanes together, but as many as we meane to eate: no more muſt we ſteepe, that is, meditate vpon ten or twelue ſinnes onely, neither for ten or twelue dayes, but vpon all the ſinnes that euer we committed euen from our birth, if it were poſſible to remember them.

"Chap. 3. Strained peaſe (Madames) are not to be forgotten. You know how to handle them ſo well, that they will be delicate and pleaſant to the taſt. By theſe ſtrained peaſe our allegorizing flute pipeth nothing elſe but true contrition of heart, which is one part of penance. Note this further, that peaſe neuer ſeeth kindly in well water nor conduit water, but only in riuer water: which myſtically ſignifieth that true repentance cannot ſeeth rightly, that is, cannot be made perfect with well water or conduit water, by which are meant teates of attrition: but he that would haue them to ſeeth well, muſt of neceſſitie take riuer water, that is, true contrition. For by well water which runneth not, is vnderſtood *attrition*: and by riuer water *contritiō*. And ſo the doctors ſay, that there is great difference betwixt them: for *attrition* is vncertaine, ſo that ſpirituall peaſe cannot ſeeth well in it: but *contrition* is certaine, and maketh good decoction for the peaſe of penance. Riuer

water which continually moueth, runneth and floweth, is very good for the ſeething of peaſe. We muſt (I ſay) haue contrition for our ſins, and take the running water, that is, the teares of the heart, which muſt runne and come euen into the eyes.

"Chap. 4. The broth of peaſe is alſo greatly to be commended, for it furniſheth Lent dinners very well. By the iuyce of peaſe ſtrained through a ſtrainer, is vnderſtood a purpoſe and reſolution to abſtaine from ſinne.

"Chap. 5. When the Lamprey is eaten, men fall to their other fiſh. I find that the Lamprey of all other fiſh is moſt nouriſhing, and therefore I compare reſtitution vnto it. Some (perhaps) wil ſay, they haue not mony enough to buy this Lamprey: indeed I muſt needs ſay that Lampreys are commonly deare, but yet this is true withall, that as they are deare, ſo they are very excellent meate. If you will eate of this noble Lamprey, which is the remiſſion of your ſinnes, viz. the loue of God; you ought to buy it, were it neuer ſo deare. You muſt not thinke to buy it for a ſhilling or two, or halfe a crowne, no nor yet for a crowne: but you muſt reſtore all the mony, goods, and what elſe you vniuſtly detaine from your neighbors; you muſt emptie your purſes of it, therewith to make reſtitutio. And further, you muſt emptie your hearts of all rancor and malice, otherwiſe you ſhall neuer eate worthily of this Lamprey, together with his bloud, wherewith that excellent ſawce is made, which is the merit of the paſſion.

"Chap. 6. By Saffron which is put into all broths, ſawces, and Lent meates, I vnderſtand the ioyes of heauen, which we muſt thinke vpon, yea (as it were) ſmell, relliſh and ruminate of in all our actions; for without Saffron we ſhall neuer haue good iuyce of peaſe, good ſtrayned peaſe, nor yet good ſawce. Neither can we without thinking vpon the ioyes of heauen, haue good ſpirituall broths.

"Chap. 7. Orenges alſo are right good in Lent (as Phyſitians ſay:) By the orenge I vnderſtand the loue which we ought to haue towards God, which is well noted by the colour of the Orenge, & the kernels within it; being of a punick colour, that is, yellow drawing to a red, which in the holy Scripture ſignifieth charitie or loue which we owe to God, in louing him with all our hearts, without which all our actions ſhould be vnprofitable and vaine. *Si linguis hominum loquar & Angelorum, charitatē autē non habeā, nihil ſum.* And by the kernels incloſed in the orenge, I vnderſtand almes giuen in ſecret. And a litle after; The kernels in the Orenge do ſhew and ſhadow out vnto vs the apple of loue. Wherefore I ſay (and that truly) that God loueth this noble fruite exceeding well, the colour thereof pleaſeth him: ſee therefore that you preſent him therewith; he loueth the taſt thereof, wherefore let him feed vpon it in this thy ſpirituall dinner.

"Cap. 8. You know (Madames) that a woman cannot haue a pleaſanter thing in her hand, then a goodly faire poſey. This moneth of March yeeldeth a iolly forwardneſſe of trimme poſies: for in March groweth the ſweet Violet of an heauenly colour, azure, and blew. Wil you therfore carry this Lent and at all other times, a faire and pleaſant poſey in your hands, which ſhall alwayes giue a ſweet ſmell? Then take the Violet in March, which is the vertue of humilitie; for I aſſure you, it is a vertue highly pleaſing God, & profitable for the ſoule. The March Violet &c.

"Chap. 9. Prunes alſo are neceſſary to furniſh out a dinner, and therefore they muſt be had. By theſe Prunes which are black and ful of good iuyce, is vnderſtood abſtinence from ſinne, mortification of the fleſh, and bodily faſts.

"Chap. 10. After this they ſet Figs on the table for a ſecond ſeruice, which are both good and wholſome, getting a man a good ſtomacke and a ſweet breath: By theſe figs may be vnderſtood the memory of the holy paſſion of Chriſt, which ſtrengtheneth the ſtomacke, and makes it able to digeſt tribulations, temptations, grieſes, labours, melancholike paſſions, and yeeldeth a ſweet and pleaſant ſmell.

"Chap. 11. Yet this is not all, for if we would feed more liberally, we muſt haue Almonds alſo. Phyſitians ſay that the bitter Almond is wholſomer then the ſweete, and therefore I will ſpeake of them: I ſay then, that we muſt not forbeare to eate theſe Almonds, albeit they be bitter. Some there are who take the ſweete and leaue the bitter; and yet they are not ſo wholſome. For that which is diſtaſtfull and vnpleaſant to the palate, may do the heart good. By theſe bitter Almonds I vnderſtand the remembrance of death, of the laſt iudgement, and of the paines of hell, which muſt accompany our Lent dinner.

"Chap. 12. The hony which we eate in Lent is a precious thing, and chiefly for the dames. The Philoſopher ſaith, that hony is like gold. By hony I vnderſtand nothing elſe but a heauenly life and conuerſation: for the life and conuerſation which we ought to leade, eſpecially in this holy time of Lent, muſt proceed and diſtill from heauen as good and precious hony.

"Chap. 13. After our fine white manchet we may not forget ſimnels and wine; for they are the beſt part of the dinner. By bread and wine we

vnderſtand the obtaining of the ioyes of heaue; and by the ſimnels faith, which we ought to haue in one God, Creator of heauen and earth, diſtinguiſhed into three perſons. This appeareth plainly in the ſimnell which hath 3. horns or corners, all which are but one and the ſame thing by eſſence of nature. Further, there are ſimnels made of another faſhion, viz. like the halfe Moone, hauing only two hornes, ſignifying the two natures of Chriſt, his diuinitie and humanitie. Now all this we muſt conſtantly beleeue vpon paine of damnation: Beſides, parents are to teach it their children, Preachers the people, and ſchoolmaſters their ſchollers, eſpecially in the holy time of Lent, according as ſimnels are then giuen children to eate. And a litle after, there are two kindes of wine, white and red: the white ſignifieth the hope which is in Chriſt Ieſus; and the red, the loue which he hath ſhewed vs in purchaſing of the foreſaid glory. The bread whereof we ſpeake, was baked in the ouen of this loue which is his precious ſide wholly inflamed with the loue of mankind. Concerning the wine and the nature thereof (to omit his two colours) it is ſtrong, and taſteth well. By the ſtrength of it, we may vnderſtand the loue which God hath borne vs, in laying downe his life for vs: and by the taſt, the hope which he hath giuen vs to aſcend to heauen, if we wil be careful to performe good works and exerciſe our ſelues therin. And a litle after; This wine is of two colours, white and red: therefore it is ſaid, *Dilectus meus candidus & rubicundus, electus ex millibus.* The white teacheth vs the way to heauen, for it giueth good courage to a man, legs of wine and boldneſſe of ioy. The red ſharpeneth the wit and vnderſtanding, and helps the memory, to remember that the precious bloud of Chriſt guſhed out of his ſide for our ſaluation. This wine is chiefe of choiſe among all liquors *electus ex millibus.*

"Chap. 14. Of the foreſaid wine is made good and odoriferous Hypocras, cleare and wel ſpiced. King *Salomon* doth make of it and ſelleth it, as it is ſaid in the Canticles, *Dabo tibi vinum conditum.* The merchant and factor for theſe Aromaticke drugs, ſpices and confects, is my Lord Saint *Paul*, who like a painefull merchant brought them out of a farre countrey, viz. out of heauen. By theſe drugges, ſpices and precious confections, as Sugar, Caſſia, Lignea, Grains of Paradiſe, Cinnamon and ſuch like daintie delicates, we vnderſtand infinite diuerſitie of glory in heauen, which *S. Paul* brought with him from thence, when he was rapt vp into the third heauen; and that in ſuch abundance, that it could not be contained in the ſhop of mans heart, as it is ſaid, *Vidit arcana quæ non licet homini loqui. Nec in cor hominis aſcendit quæ præparauit Deus diligentibus ſe.* My Lord *S. Paul* ſaw the ioyes of heauen and the glory thereof in a viſion, and that in ſuch variety, ſtate and magnificence, as the heart of man cannot by meditation conceiue or vnderſtand. Theſe celeſtiall ioyes the Apoſtle ſold to King *Salomon*, a true Apothecary, that is, to a man of peace, of an humble heart, and contemplatiue life.

"Chap. 16. If a man wold haue good broths and meates wel and finely dreſſed, he muſt look to prouide good cooks, for Gentlemen, Lords and great Merchants. The good cookes which ſhould dreſſe and ſeaſon our meates in Lent, are the admonitions, inſpirations, and perſwaſions of our good Angels, which we muſt beleeue rather in this holy time of penance then any other; for they inſpire more good motions into our minds at this time then at any other: becauſe the diuell doth then more maliciouſly tempt vs. We commonly feed vpon more diſhes in Lent then in any time of the yeare beſides; and therefore we ought to eate, vſe, and learne more heauenly admonitions at that time, &c.

"Cha. 17. The ſeruitors which ſhould ſerue vs at the table in Lent, are the examples of the holy Martyrs, which haue ſuffered great affliction and myſery in aſpiring to glory: all which ſerue vs in their courſe and place. Saint *Laurence* ſerueth in fiſh and herrings broyled on the gredyron. Saint *Iohn* the Euangeliſt boyled ſea fiſh. Saint *Dennys* and Saint *Coſme*, baked paſties out of the ouen: for they were caſt into fornaces. Sundry others there be which ſerue in fryed fiſh; & they are ſuch as were boyled in great coppers and caldrons, for the name of Chriſt.

"Chap. 18. In Lent all the veſſell is ſcoured and made cleane, pots, glaſſes, and caldrons. The table is alſo couered with a fayre white cloth, and cleane napkins laid thereon; which duty belongs to young girles, women ſeruants, and waiting maids: therefore in imitation of the Virgins of heauen, we ought to cleanſe our veſſels (as pots, glaſſes, and caldrons) that is, our hearts. For doubtleſſe we ſeeth carnall deſires in our fleſh. Wherefore chaſtity and cleanlineſſe ought to bring in the white table cloth and couer the table.

"Chap. 19. When a man hath fed well of all theſe diſhes, I ſuppoſe he hath had a competent refection; ſo that there remains nothing but to ſay grace. But in ſtead of giuing thanks, they make the dice trowle vpon the tables: one deſires to play at dice, or cards: another takes a lute and playes wanton & laſciuious ſongs, roũds, and horne

pypes. And so in stead of saying grace and giuing thanks to God; they honor & serue the diuell the inuentor of all those games and sports. Do you know what the tables signifie whereat you play? By the tables which you open after you are well refreshed with bodily food (not with spirituall) is vnderstood hell, which shall be set wide open for you when you are satiate with your sinnes, and then shall the tablemen be turned, tumbled, and tossed one vpon another: that is, the soules shal be tormented with diuers and sundry torments, specifyed by the sundry points of the tables, and the often remouing of the tablemen from one point to another. *Transibunt ab aquis nimium ad calorem nimium.* For the paines of hell are diuerse, &c.

"Chap. 20. And as for those which play vpon the Lute, and sing ribaldry and baudy songs, in stead of saying grace; doubtlesse they much forget themselues; seeing we are all bound to giue God thanks for the benefites we receiue at our repast from his liberall and bountifull hand. And here I will shew those that loue to play vpon the Lute and other instruments, vpon what Lute they ought to play. Marke then, as a Lute hath seuen strings, so it is hollow: By the seuen strings are meant the seuē petitions of the *Pater noster*, with which we must giue God thanks. For the *Pater noster* is the best forme of prayer that euer was seene: for therein is contained whatsoeuer is necessary for vs. Likewise the seuen strings signifie these seuen vertues, Prudence, Temperance, Fortitude, Iustice, Faith, Hope, and Charity, (which we ought to haue and to pray that God wold giue vs:) or they signifie the 7. vertues opposite to the seauen deadly sinnes, viz. Humilitie, Charity, Abstinence, Diligence, Liberality, Chastity, and Patience. These are the seuen strings which we ought to strike and play vpon before God, rendring him thankes and praise, all the Lent long. The hollownesse of the Lute signifieth that our hearts should be emptyed of all things, saue onely of the resounding of godly thoughts, and heauenly prayses. The Lute is hollow, hauing nothing in it but the sounding of the strings when they are striken: so ought our hearts to be emptyed of al earthly things, and to haue no other resonance but of good thoughts and such heauenly meditations as are formerly mentioned. The melody of the strings of the Lute, &c.

"Chap. 21. As I was about to take my pen from the paper, purposing to shut my booke, one of my nephewes said vnto me; ô vncle, you haue spoken of all saue sweet meates and banquetting dishes which you haue forgotten. Indeed (quoth I) thou saist true my boy. Whereupon I tooke my pen againe and writ as followeth. None can be ignorant that sweete meates are eaten at night, vpon fasting dayes, in stead of a supper: we ought in the time of fasting to be spiritually exercised, and therfore I think it good when we are disposed to fast, to eate sweet meates at night, which I will here giue you. By spirituall confects, I vnderstand perseuerance in a good course. He cannot be said to fast all Lent, that breaketh off his fast for two or three dayes: but he must fast full fortie dayes: that is, it is not enough for him to abstaine from sinne certaine dayes onely, but he must continue, and perseuere in well doing. *Qui perseuerauerit vsque ad finem, saluus erit; qui verò non, condemnabitur.* And because perseuerance in obedience is so necessary, I may (in my poore opinion) not vnfitly compare it to the round confect; for roundnes signifieth perseuerance, seeing that a round figure hath neither beginning nor end; as this letter O made in forme of a confect."

—o—

Bibliographical Notice

OF THE

"MENAGIANA."

"The illustrious friends of Menage, says Bayle, have erected a very glorious monument to him, in the collection entitled, *Ménagiana.* Those who judge of things right will confess that this collection is very proper to show the extent of genius and learning, which was the character of Ménage. And I may be bold to say, that the excellent works he published will not distinguish him from other learned men so advantageously as this. To publish books of great learning, to make Greek and Latin verses exceedingly well turned, is not a common talent, I own; neither is it extremely rare. It is incomparably more difficult to find men who can furnish discourse about an infinite number of things, and who can diversify them a hundred ways. How many authors are there who are admired for their works, on account of the vast learning that is displayed in them, who are not able to sustain a conversation! Those who know Ménage only by his

books, might think he resembled those learned men; but if you show the *Ménagiana*, you distinguish him from them, and make him known by a talent which is given to very few learned men. There it appears that he was a man who spoke offhand a thousand good things. His memory extended to what was ancient and modern: to the court and to the city; to the dead and to the living languages; to things serious and things jocose; in a word, to a thousand sorts of subjects. That which appeared a trifle to some readers of the *Ménagiana*, who did not consider circumstances, caused admiration in other readers, who minded the difference between what a man speaks without preparation and that which he prepares for the press. And, therefore, we cannot sufficiently commend the care which his illustrious friends took to erect a monument so capable of giving him immortal glory. They were not obliged to rectify what they had heard him say; for, in so doing, they had not been faithful historians of his conversation."

The *Ménagiana* was first published in a single volume 12mo, and entitled—

Menagiana, sive excerptæ ex ore Ægidii Menagii, à Paris, chez Florentin et Pierre Delaulne. 1693.

The authors or compilers were Baudelot, Galland, Delaunay, Mondin, Pinsson, Boivin, Valois, Dubos, and Boudeville. M. Galland was the principal editor, and the volume was announced in his name. François Bernier, a physician, who was rather roughly treated in the *Ménagiana*, published the same year a volume with the following title:

Anti-Ménagiana, où l'on cherche ces Bons Mots, cette morale, ces pensées judicieuses, et tout ce que l'Affiche du Ménagiana nous a promis. Paris, Laurent d'Houry, Simon Langronne et Charles Osmont. 1693. 12mo.

In the preface to this volume, Bernier says that *one little M. Goulley* was the editor of the first edition of the *Ménagiana*.

The second edition of the work was published in 1694, and was entitled—

Ménagiana, ou les Bons Mots, les Pensées Critiques, Historiques, Morales et d'Erudition, de M. Ménage. Recueilliés (sic) par ses Amis, Seconde édition augmentée. Paris, 1694. 2 vols. 12mo.

This edition was edited by the Abbé Faydit, who made some curious additions to it. He suppressed, however, several piquant articles which appeared in the first edition.

The *Ménagiana* was reprinted in Holland in 1713 (2 vols. 12mo), under the title of "third edition with additions."

In 1715, M. de la Monnoye published his edition of the *Ménagiana*, which, although much superior to any of the preceding editions, does not entirely supersede them. The title of La Monnoye's edition is as follows:

Ménagiana, ou les Bons Mots et Remarques Critiques, Historiques, Morales et d'Erudition, de M. Ménage. Recueillies (sic) par ses Amis. Troisième édition, plus ample de moitié, et plus correcte que les précédentes. Paris, chez Florentin Delaulne, 1715. 4 vols. 12mo.

M. de Sallengre says, in his *Mémoires de Littérature* (tome i. second part, p. 228), that some serious men, having examined La Monnoye's additions, condemned them in various places, and that the editor was therefore obliged to substitute cancels for all the articles or passages declared licentious by his censors. The number of pages changed, in consequence of these cancels, amount to thirty-six, namely, *fourteen* in the first volume, *seven* in the second, *seven* in the third, and *eight* in the fourth. M. de Sallengre has reprinted these cancels in his *Mémoires de Littérature* (tome i. second part, pp. 228–275).

The editions of the *Ménagiana*, Paris,

1717 and 1719, do not differ from that of 1715, except in their frontispieces. The editions of 1729, 1739, and 1754, each in four volumes 12mo, are also simply reprints of the edition of 1715.

The edition of the *Ménagiana* in three volumes 8vo, forming part of a collection of *Ana* published at Paris, 1789–'91, in ten volumes 8vo, contains some additions by the editor; but, as all the free passages were suppressed, it is not much sought after by *amateurs*.

Some interesting particulars concerning the *Ménagiana* may be found in the following works: [Sallengre] *Mémoires de Littérature*, La Haye, 1715, tome i. Seconde Partie, pp. 228–275; Dom. Liron, *Singularités Historiques*, tome iii. p. 343: *Ducatiana*, Seconde Partie, pp. 221–290.

—o—

Adversaria.

XLIII.

In the *Pratum Spirituale* (cap. cxcv. p. 1149) of Johannes Moschus, there is a curious story of Synesius converting a heathen philosopher named Evagrius, who could not be persuaded *of the truth of the resurrection; and that the alms-givers only lend their money to the Lord, who will repay them.* At last Synesius convinced him; he was baptized, and Evagrius gave the Bishop three hundred pieces of gold to distribute among the poor—requiring a note upon Christ, to repay him in the next world. Some years after, Evagrius died, and had ordered this note to be put into his hand in the grave; this his sons did: and three nights after the burial he appeared to Synesius, and told him to take back his note, for he had received payment. The grave was ordered to be opened, and Synesius's note was found in Evagrius's hand, with the following words subscribed by himself: "The Philosopher Evagrius to the most holy Lord Bishop Synesius: I have received the sum written on your note, and am satisfied; and have no demand against you on account of the gold I gave to you, or rather through you to Christ our God and Saviour."

XLIV.

Gregory Nyssen, in his account of the life of Saint Gregory Thaumaturgus, Bishop of *Neocæsarea*, relates the following singular story: "St. Gregory, on his way to take possession of his bishopric, was benighted, and obliged, through the inclemency of the weather, to take up his lodging in a heathen temple, the dæmon of which had been very remarkable for his frequent appearances to the priest, and for the oracles which he delivered. Gregory and his companions departed from this place early in the morning, after which the priest performed the usual rites; but the dæmon answered, that '*he could appear no more in that place, because of him who had lodged there the preceding night.*' The priest, enraged, pursued Gregory, and having overtaken him, threatened to inform the magistrates against him. Gregory, undaunted, told him, that the God whom he served would not only preserve him from men, but that he could, through his assistance, expel dæmons, or re-admit them, as he thought proper; and as a demonstration of such power, he took a slip of paper and wrote on it these words: 'Γρηγοριος τῳ Σατανᾳ: Εἰσελθε'—'Gregory to Satan: *Enter.*' The paper being laid upon the altar, the dæmon appeared as usual."

"This is, I believe," says Dr. Adam Clarke, "the first letter ever written to the Devil."

XLV.

"Bishop Babington had a little Book, containing only Three Leaves, which he turned over Night and Morning: the first Leaf was *Black*, to mind him of *Hell*, and

God's Judgments due to him for Sin; the second *Red*, to mind him of Christ and his Passion; the third *White*, to set forth God's Mercy to him, through the Merits of his Son, in his Justification and Sanctification."—CLARKE's *Examples* (v. i. p. 540).

XLVI.

A RAKEHELL TO BE CHOSEN BEFORE A DUNCE.

"A senior Fellow of St. John's, (of the opposite faction to the Master) in the presence of Dr. Whitaker, falling on this subject, (proper enough to his text)—what requisites should qualify a Scholar for a Fellowship, concluded that religion and learning were of the quorum for that purpose. Hence he proceeded to put the case,—if one of these qualities alone did appear, whether a religious dunce were to be chosen before a learned rakehell; and resolved it in favour of the latter. This he endeavoured to prove with two arguments; whereof this is the first; '*Because* religion may—but learning cannot—be counterfeited. God only can discover the gracious heart, but men may descry an able head. He that chooseth a learned rakehell is sure of something; but who electeth a religious dunce may have nothing worthy his choice, seeing the same may prove both dunce and hypocrite.' His second reason was; '*Because* there was more probability of a rakehell's improvement unto temperance, than of a dunce's conversion into a learned man, seeing such an one, radicated and habituated, is unchangeable without miracle.'"—FULLER's *History of the University of Cambridge* (p. 143, 8vo edit.)

XLVII.

CORNELIUS AGRIPPA IN PRAISE OF THE ASS.

"But lest any one should falsly accuse me, that I have call'd the Apostles Asses, it will not be from the purpose to discourse the Mysteries of the Ass. For this creature the Hebrew Doctors expound to be the Hieroglyphick of Fortitude and Strength, Patience and Clemency; and that his influence dependeth on *Sephiroth*, that is, *Hochma*, which signifies wisdom. For his conditions are most necessary for a Scholar of wisdom; for he lives by little food, and is contented whatsoever it be. Patiently he endures Penury, Hunger, Labour, Stripes, and all manner of Persecution; yet of so low and poor an Understanding, that he cannot discern between Lettice and Thistles. Of a clean and innocent Heart, void of Choler, being at peace with all living creatures; patiently carrying all burthens laid upon his back: as a reward whereof, he is never troubled with Lice, or any diseases, and liveth longer than any other Beast. An Ass, saith *Columella*, performs many and very necessary labours beyond his share: for he is many times used in Plowing, and drawing heavie Carts: He is also used in Mills, for the grinding of Corn. There is no Country but wants so necessary a creature as the Ass is. How much the Ass is regarded and esteemed in Augury, *Valerius* witnesses of *C. Marius*, who having conquered both North and South, being at length declared an enemy of his Country, and pursued by *Sylla*, by the advice and guidance of an Ass escaped all his threatenings; an Ass being the cause of his flight and safety. Also in the Old Law God so far honour'd the Ass, that when he commanded every first begotten to be slain for Sacrifice, he onely exempted Men and Asses; granting, that Man should be redeemed for a price, and that a Sheep should be exchanged for the Ass. Christ would that this Beast should be a witness of his Nativity, as is generally affirm'd: And by him he would be saved from the hands of *Herod*. The Ass was consecrated by the touch of the body of Christ: for Christ ascending to *Jerusalem* in triumph for the Redemption of mankinde, as it is recorded in the Gospel, rode upon an As; which was mysteriously foretold by the Oracle of

Zachary. And we read that *Abraham* the Father of the Elect rode onely upon Asses. So that the Proverb commonly repeated among the Vulgar, is not spoken in vain, *That the Ass carries Mysteries.* Wherefore I would hereby advertise the famous Professors of Sciences, that if the unprofitable burthen of Humane Knowledge be not laid aside, and that Lions borrowed skin put off, (not that of *the Lion of the Tribe of Judah*, but of the *Lion that goes about roaring, and seeking whom he may devour*) whereby ye shall be turned into meer and bare Asses, that ye will be utterly and altogether unfit to carry the Mysteries of Divine wisdom. Neither had *Apuleius* of *Megara*'s Ass been admitted to the holy Mysteries of *Isis*, if he had not been turn'd out of a Philosopher into an Ass. We read Miraculous actions of divers Beasts; as, that an Elephant writ the Greek letters: and *Plutarch* relateth a Story of one, that being a Rival with *Aristophanes* the Grammarian, lov'd a young Maid named *Stephanopolides.* And in the same Author we read of a Dragon that lov'd a Virgin of *Etholis.* The same also preserv'd his Nourisher, running to her assistance, as knowing her voice. In *Pliny* we finde that a Serpent call'd *Aspis* was accustomed to come daily to a certain mans Table, who perceiving the son of her Host to be slain by one of her young ones, she slew her young one in revenge of the broken law of Hospitality; nor would ever after for shame come to that house again. The same Gratitude is recorded of a Panther to a man, for helping her young ones out of a ditch; for which she conducted him out of the desart, till she brought him safe into the open Road. Histories also report that *Cyrus* was suckled by a Bitch, and the founder of the *Roman* Citie by a She-wolf. I pass over the Wonders related of Dolphins, and the Gratitude of Lions for benefits receiv'd. Nor will I speak of the Bear of *Daunia*, nor of the Bull of *Tarentum*, both tam'd by *Pythagoras.* But that which surpasseth all admiration is this, That *Ammonius* of *Alexandria*, Master of *Origen* and *Porphyrie*, is said to have had an Ass one of the hearers of his Wisdom, a Fellow-scholar with the rest. We finde also in sacred Story, that an Ass was endued with the spirit of Prophecie: for when *Balaam* a wise man and a Prophet went to curse the people of *Israel*, he saw not the Angel of the Lord; but the Ass saw him, and with the voice of a man spake to *Balaam* that rode him. Thus, I say, sometimes the simple and rude Idiot sees those things oft-times, which a School-Doctor, blinded with the Traditions of men, cannot perceive. Did not *Sampson* with the jaw-bone of an Ass kill and slay the *Philistims?* and being thirsty, when he prayed to the Lord, the Lord loosned a tooth in the same jaw-bone, and clean water sprang out immediately; which when he had drank, his spirits were refreshed, and his strength recovered. Did not Christ by the mouth of his silly Asses and rude Idiots, the Apostles, vanquish and put to silence all the Learned Philosophers of the Gentiles, and great Lawyers among the Jews; trampling under-foot all manner of worldly wisdom; drinking to us out of the Cheek-bone of his Asses the water of wisdom and everlasting life? By what has been already said, it is now as clear as the Sun, that there is no Beast so fit and proper to retain Divinity as the Ass; into which creature if ye be not transform'd, ye shall not be able to carry the Divine Mysteries. It was a name common to the Christians among the *Romans*, to be call'd *Asinarii*; and they were wont to paint the Image of Christ with the ears of an Ass, as *Tertullian* witnesses. Wherefore let neither Popes repute it to their shame, if among those Giantlike Elephants of Sciences, there may be some Asses. Neither let Christians won-

der, if among those Prelates and expert Doctors, the better learned one is, the less he be esteemed: for the songs of Nightingales are not proper for the ears of Asses; and it is a Proverb, *That the untuneable braying of Asses is not agreeable to the Harp.* And yet the best Pipes are made of the bones of Asses, the marrow being taken out; which as they far exceed the harmony of the Harp, so these Religious Asses far surpass the Brangling and Braying of idle Sophisters. Thus several Philosophers coming to visit *Antony*, and to discourse with him, being by him answer'd in a few words, return'd with shame. We read also of a certain Idiot that convinc'd a most learned and subtil Heretick, and forc'd him to turn to the Faith, whom the best and most learned Bishops at the Council of *Nice* with a long and difficult Disputation could not convince. Who being afterwards demanded by his friends, how it came to pass that he yielded to the Fool, who had resisted and withstood so many and so great Learned Bishops, replied, *That he had easily given the Bishops words for words, but that he could not resist this Idiot, who spake not according to humane wisdom, but according to the Spirit.*"—(VANITY OF ARTS AND SCIENCES. London, 1676. 8vo, pp. 360–364.)

——o——

Translation of a Letter

FROM M. E. RENAN TO M. GUEROULT, EDITOR OF THE "OPINION NATIONALE."

THE following letter from M. Renan to M. Gueroult, editor of the *Opinion Nationale*, in answer to certain questions asked him through the columns of that journal, is translated from its issue of the 4th of September, 1862. What the questions were, will sufficiently appear from the text of this reply. The letter, though perhaps hardly within the scope of a bibliographical journal, is interesting and valuable, as showing the peculiar philosophical opinions held by one of the most distinguished scholars of the liberal school of modern scientific philosophers:

"CHALIFERT, NEAR LAGNY,
August 27, 1862.

"Coming from you, the delicate questions which you address to me in your issue of the 23d, cannot remain without an answer. Far from me be the pretension to solve, in a page, problems the solution of which humanity has sought for nearly four thousand years; but I owe you some explanations upon the phrase which you quoted from me, and which, taken by itself, might cause some misunderstanding.

"You are right in saying that man is not absolutely free. There is in him a considerable element of fatality, arising from the fact that, by a part of his being, he forms a part of Nature. His body obeys the laws of bodies with weight; the chemical operations which take place in his organs, know neither remission nor pity. But I cannot, on the other hand, admit any liberty in Nature.

"For an Omniscient Being, every thing would be calculable in the movements of this world, if man had not the power, by his free will, of introducing a spontaneous force in the regular course of events, and thus changing the results. The weather of to-day has not been forewritten from all eternity, because the state of the atmosphere has been modified, in a certain measure, by the work of man. It has not been written from all eternity that such a forest should be cut down, or such a marsh drained. But in a world which should contain no living beings, every thing would take place according to the laws of an absolute inflexibility, and every thing could be foretold by any one who was wise enough to do so. In other terms, every thing would be math-

ematical; no unforeseen element would exist.

"You admit that science cannot prove the existence of a Free Being, superior to man, interfering in Nature for the purpose of changing its course. But, you add, can science prove that such a Being does not exist? I do not inquire whether it can, in a metaphysical and *à priori* way. But the experimental proof is sufficient. Such a Being has never revealed himself in a scientifically-proved manner. When he shall reveal himself, we will believe in him. It is not for us to demonstrate the impossibility of a miracle; it is for the miracle to demonstrate itself. What proof have we that sirens and centaurs do not exist, except that they have never been seen? What has banished from the civilized world a faith in the old demonology, except the observation that all the deeds formerly attributed to demons are well enough explained without their agency? A being who does not reveal himself by any act, is, for science, a being without existence.

"I know that people are often led to distinguish the simple intervention of a superior will, in the ordinary course of things, in view of a certain end, from what is, properly speaking, a miracle. It is, however, a distinction which fades away before a rigorous analysis. In fact, what means such intervention? It means that the things of this world may take, in consequence of a supernatural force, acting in a given moment, a different course from what they would have otherwise taken. A miracle is nothing else. The flagrant violation of the accustomed order, which constitutes a miracle in the eyes of men, implies only a greater degree of difficulty; but the words *easy* and *difficult* have no meaning when we are speaking of an all-powerful being. For God, it is no more of a miracle to resuscitate the dead, to make a river flow back to its source, than to change the direction of the wind during some day of battle, to stay a sickness which might prove mortal, to sustain an empire which might fall, or to violate the liberty of human resolve. In the one case, the violence done to natural laws is most evident; in the other it is hidden. For God there is no difference. Bashful miracles (*miracles honteux*), seeking to conceal themselves, are none the less miracles. Providence, then — understanding the word in its vulgar acceptation — is a synonym for thaumaturgy. The whole question is, to know whether God emits particular acts. For myself, I believe that the true Providence is not distinct from the order, so constant, divine, perfectly wise, just, and good, which reigns in the laws of the universe.

"You seem to believe, my dear sir, that such a doctrine is synonymous with atheism. Here I strongly protest. Such a doctrine is the exclusion of a capricious God, thaumaturgic, acting by fits and starts; allowing the clouds generally to follow their course, but making them deviate when he is prayed to do so; leaving such a lung or intestine to decompose up to a certain point, but staying the decomposition when a vow is made to him; changing his mind, in a word, according to his views of interest. Such a God, I am free to say, is unscientific. We do not believe in him; and should the saddest consequences result from this fact, the absolute sincerity of which we make profession obliges us to say so.

"But, in removing so gross an idea of the Divinity, we believe that we combat superstition, and not real religion. Malebranche has admirably demonstrated this before us, in his *Méditations Chrétiennes*: 'God does not act by individual wishes' (*Dieu n'agit pas par des volontés particulières*). This profound orator, bolder than we are, established this thesis *à priori*, from the consideration of the Divine perfections. We establish the same thesis by the

absence of facts proving the contrary, and we translate it thus: 'There has never been shown, in Nature or in history, any fact caused manifestly by an individual will superior to that of man.' When this observation shall be overthrown by a single proved fact, we shall hasten to modify the theory which we believe ourselves justified in deducing from it.

"As to the true God of the human conscience, he is unassailable. He has his right to be, in an invincible faith, and not in a more or less ingenious process of reasoning. Nature is immoral; the Sun has looked down upon the most crying sins without veiling himself; he has smiled upon the worst of crimes. But in the conscience rises a sacred voice, which speaks to man of quite another world—the world of the ideal, the world of truth, of goodness, of justice. If there existed nothing but Nature, we might ask ourselves if God is necessary. But since first there existed an honest man, God has been proved. It is in the world of the ideal, and there only, that the various faiths of natural religion have their legitimate origin. But, I cannot repeat it too often, it is the ideal which really is, and the fleeting reality which only seems to be. The just soul which sees through the crystal of this world the pure idea, disengaged from time and space, is the most clear-seeing. He who shall consecrate his life to the good, the true, and the beautiful, will be the best-advised. This is the living God who is felt, but does not prove himself. I need no miracles to believe in him; I need only in silence hearken to the imperative revelation of my own heart.

"Thus the men who have had a really fruitful sentiment of God, have never put these questions in a contradictory way. They have been neither Deists, after the manner of the French school, nor Pantheists. They have never lost themselves in those subtle questions where their genius would have vainly consumed itself. They have powerfully felt God; they have lived in him; they have not defined him. Jesus occupies an exceptional rank in this Divine phalanx. In recognizing himself as the Son of God, in authorizing men to call God their Father, in overthrowing the superstitions of the ancient worships by his beautiful theory of prayer (Matt., chap. vi.), of spiritual adoration (John, chap. iv.), in giving the example of a life entirely consecrated to the works of his Father, he has realized the highest consciousness of God which has probably ever existed in humanity. For this reason, the truly religious men, of all ages, would be his disciples, even though they should disagree with almost all the points of faith which the Churches issuing from him have developed under his name.

"'Besides Nature and Man, is there, then, nothing?' you ask.

"There is every thing, I would answer. Nature is only an appearance; man is only a phenomenon. There is the eternal foundation, there is the infinite, the substance, the absolute, the ideal; there is, according to the fine Mussulman saying, *that which endures*; there is, according to the finer Jewish saying, *that which is*. This is the Father from whose bosom all things issue, and to whose bosom all things return. Let us take away from the Divine life every notion belonging to our fleeting existence. Is this Absolute Being free? Is he conscious? Does the conscious particle which returns to him preserve its consciousness? *Yes* and *no* are equally inapplicable to these sorts of questions. They imply an absolutely incurable delusion, the tendency to transport the conditions of our finite existence into the infinite existence.

"We do not conceive of existence except under the form of a limited *I*. In order to represent to himself an existing God, it was inevitable that man should make him

in his own image; that is to ſay, make him alſo a limited *I*. But who does not ſee that ſuch a conception is ſelf-contradictory? the infinite being preſented as a finite—the pure ſpirit endowed with the attributes which preſuppoſe organs! In order to be conſiſtent, they ſhould puſh anthropomorphiſm to its laſt reſults. For—let us not deceive ourſelves in this matter—all the faculties which the vulgar Deiſm attributes to God have never exiſted without a brain. There has never been memory, foreſight, perception of exterior objects, conſciouſneſs, finally, without a nervous ſyſtem. The human vocabulary applied to Divinity ſhocks us at every inſtant. Why attempt to expreſs the Infinite by words and phraſes which are eſſentially limited? Why wiſh to reaſon concerning that which we recognize as ineffable? With an immenſe variety of formulæ, and to enormouſly different degrees of ſimplicity or refinement, humanity will adore to all eternity that *ſingle ſubſtance with many names* (Æſchylus, *Prometheus*, v. 218), that common Father of all thoſe who ſeek the good and the true. Every one creates his own theology according to his needs, and all violent attempts to change quickly the received ideas upon this matter are full of danger. But we do no violence to the opinion of any one, in expreſſing what we believe. The liſtener or the reader remains free before the doctrine which is expoſed to him. He will agree to it, if it ſuits his degree of culture; he will not agree to it, if it is either premature or too backward for him.

"Beſides, who is deceived here, and what a comedy is human life, if it is compoſed of ſome millions of thinking beings occupied in ſimulating with each other faiths which they do not hold! It is not by hypocritical reticence that a faith which has run its courſe, can be made to live a day longer. Every opinion, freely conceived, is good and moral for him who has conceived it. From all ſides we come to ſum up the exterior legiſlation on religion in a ſingle word—liberty.

"Receive, my dear ſir, the expreſſion of my moſt diſtinguiſhed ſentiments.

"Ernest Renan."

Miscellaneous Items.

The Cambridge Edition of Shakespeare.

The firſt volume of the Cambridge edition of Shakespeare, edited by W. G. Clark, fellow and tutor of Trinity College, and Mr. John Glover, librarian of Trinity College, will be publiſhed at the end of March, by Meſſrs. Macmillan and Co., and the whole will be completed in eight volumes, price half a guinea each, iſſued at intervals of four months. The work will be handſomely printed, in demi-octavo, at the Univerſity preſs, and theſe are the features which will diſtinguiſh it from previous editions: I. A text baſed on a thorough collation of the four folios, and all the quarto editions of the ſeparate plays, and of ſubſequent editions and commentaries. II. All the reſults of this collation will be given in notes at the foot of the page, and to theſe will be added conjectural emendations collected and ſuggeſted by the editors, and furniſhed to them by their correſpondents. The reader will thus have, in a compact form, a complete view of the critical materials out of which the text of Shakeſpeare is formed. III. In the caſes where a quarto edition exiſts, differing from the received text to ſuch a degree that the variations cannot be ſhown in the notes, the text of the quarto will be printed *literatim*, in a ſmaller type, after the received text. IV. The lines of each ſcene will be numbered ſeparately. V. At the end of each play will be added a few critical notes upon ſuch paſſages as require diſcuſſion. VI. The Poems, edited on a ſimilar plan, will

follow the dramatic works. Uniform with this edition, Mr. W. Aldis Wright, M. A., is preparing *A Glossarial Index to the Plays and Poems of Shakespeare*, comprising explanations of the archaic words and usages of words, as well as of obscure allusions and constructions. Although specially adapted to the Cambridge edition, it will be fit for use with any other.

Selectæ e Profanis Scriptoribus Historiæ, etc.,

BY JAMES ROSS, OF PHILADELPHIA.

The *Historical Magazine*, during the past year, has, for two or three months in succession, contained notices of James Ross, a once-noted teacher in Philadelphia. He does not seem to have been an historical character of sufficient importance to occupy so much space. The inquiries and replies concerning him must have been due to the affectionate remembrance of some of his old pupils. It is possible that the extent of his classical knowledge exists chiefly in the boyish wonder

"That one small head could carry all he knew."

I have before me two books whose title-pages, respectively, are as follows:

Selectæ
e
Profanis Scriptoribus
Historiæ.
Quibus admista sunt
Varia honeste vivendi præcepta,
Ex iisdem scriptoribus deprompta.
Prioribus exemplar emendatius, quantitate syllabarum justa plenius notatum; atque in usum discentium melius accommodatum.
Ja. Ross, A. M.
Humaniorum literarum, nec non et Græcæ Linguæ in Academia Phil. Professore.
Philadelphia:
Printed for M. Carey & Son,
No. 126, Chestnut Street,
1819.

Selectæ
E Profanis
Scriptoribus
Historiæ.
Quibus admista sunt varia honeste
Vivendi præcepta ex iisdem
Scriptoribus deprompta.
Pars Prima.
Romæ, MDCCLXI.
Typis S. Congr. De Propag. fide.
Superiorum facultate.

On the reverse side of the title-page is printed the certificate of copyright, in which Ross is recited to claim the right of authorship. In his preface, also, Ross claims to be the author, using the personal I in his description of the book, of its preparation, its contents, its object, and its merits.

I find this preface to be a translation into English of a part of the Latin preface to the older book, in which he construes "*Sanctæ Ecclesiæ doctrinæ*" by the word "gospel"—a rendering somewhat more Protestant than correct.

In a sort of circular address to teachers, following the preface, Ross styles himself "Editor," but fails to give credit for the book to the real author. The older book is without the author's name. The preface speaks of the author's having lately published a book of selections from the Old Testament, for the use of schools. The older book is a duodecimo, in two parts, both bound in one volume, each part separately paged; the first part containing the first, second, and third books, and the second part the fourth and fifth. Ross's book is in one volume of 299 pages, divided into five books. The five books are divided into chapters, and each chapter has a title descriptive of its contents; and all the chapters are numbered and entitled alike in both volumes, except that in Ross's edition the heading of the last one is wrongly printed in the index, "*Patientia decori est, si salutaris sit,*" while in the body of the book the right word, "*Potentia,*" is used.

All there is original in the edition of Ross, is a part of the title-page, the address to teachers, and the marking of the quantity of all the penult and antepenult vowels (except those long by nature or position),

and many others in long words. This must have been a tedious labor before printing, and a more tedious labor in the reading of proof-sheets. He fairly earns the praise of patience and diligence, but not of authorship or scholarship, for he stole the work bodily. A. G. J.

Troy, N. Y.

—o—

Two Sides of the Question.

EMP.

Force is the last relief which lovers find,
And 'tis the best excuse of women-kind.

IND.

Force never yet a generous heart did gain;
We yield on parley, but are stormed in vain:
Constraint in all things makes the pleasure less;
Sweet is the love that comes by willingness.

EMP.

No! 'tis resistance that inflames desire,
Sharpens the darts of Love, and blows his fire:
Love is disarmed that meets with too much ease;
He languishes, and does not care to please:
And therefore 'tis your golden fruit you guard
With so much care, to make possession hard.

Noisy Virtue.

Such Virtue is the plague of human life;
A virtuous woman's but a cursed wife.
In vain of pompous chastity you're proud;
Virtue's adultery of the tongue, when loud.
I with less pain a prostitute could bear,
Than the shrill sound of "*Virtue! virtue!*" hear.
. . . . . In unchaste wives,
There's yet a kind of recompensing ease;
Vice keeps them humble, gives them care to please;
But against clamorous Virtue, what defence?
It stops our mouths, and gives your noise pretence.

An Aged Lover.

What's Love to you?
The bloom of Beauty other years demand,
Nor will be gather'd by such wither'd hand.
You importune it with a false desire,
Which sparkles out and makes no vivid fire:
This impudence of age, whence can it spring?
All you expect, and yet you nothing bring;
Eager to ask, when you are past a grant;
Nice in providing what you cannot want.
Have conscience; give not her you love, this pain;
Solicit not yourself and her in vain:
All other debts may compensation find;
But Love is strict, and will be paid in kind.

Americanisms.

So-called *Americanisms* are often only English archaisms; and are often to be met with in the older literature, especially in the writings of the dramatists, down to the beginning of the eighteenth century. The following terms and phrases occur as stated: "*Richest stories*," Buckingham's *Rehearsal* (1672), act i. "*A pretty smart sort of a reason*," is employed in Cibber's *She wou'd and She wou'd not* (1703), act iii. "*Pretty considerably glad to see you*," is to be found in the same play, act iv, scene i. "*Something gay indeed*," occurs in the same act of the same play. W. A. J.

Messrs. Philes & Co. have ready for the press, and are now taking subscriptions for, a reprint of *The Paradise of Dayntie Devises*. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each.
100 on large paper, at 4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies. Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "England's Helicon."

The Philobiblion

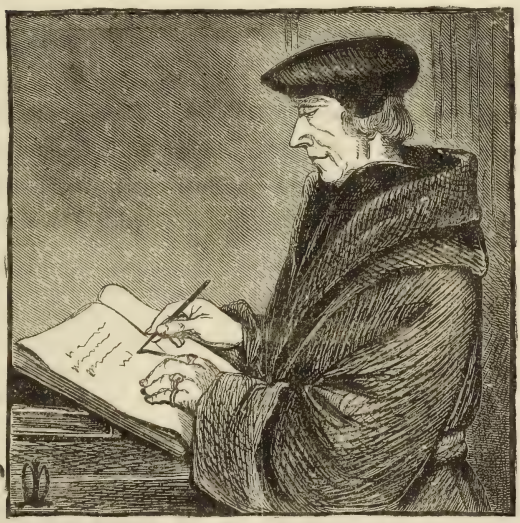
A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Graecos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 51 Nassau Street, New York.
MDCCCLXIII.

Contents of Number XIV.

PAGE

I. Cato's Moral Distichs, printed by B. Franklin 25

II. Religio Medici, etc., by Sir Thomas Browne 30

III. Paradoxes sur les Femmes, etc. 34

IV. Notice of a Turkish History of America 38

V. Guillelmi Saldeni De Libris, etc. 39

VI. The Paradise within the Reach of all Men, without Labor, etc. 40

VII. Alphabet de l'Imperfection et Malice des Femmes 41

VIII. Miscellaneous Items: 43

Concerning the Existence of Nobody. Description Historique et Bibliographique de la Collection de feu M. le Comte H. de la Bedoyere, etc. Satirical Poem on Booksellers, 1698. Diuers Pithy Precepts and Counsailes. Paradise of Dayntie Devises.

IX. Catalogue.

C. A. ALVORD, PRINTER.

CATO's MORAL DISTICHS

Engliſhed in Couplets.

PHILADELPHIA:
Printed and Sold by B. Franklin, 1735.
[Small 4to, pp. vi. 23.]

This curious tranſlation of the *Diſticha de Moribus* of Dionysius Cato, by the "Honourable and Learned Mr. Logan," is now, unqueſtionably, one of the rareſt books printed by Franklin. It was publiſhed nine years earlier than Logan's well-known verſion of Cicero's *Cato Major*, which the printer (Franklin), in his addreſs to the reader, ſtates was the "firſt Tranſlation of a *Claſſic* in this *Weſtern World*." This ſtatement, though highly creditable to Franklin's enterpriſe and energy as a printer, is rather remote from the truth. Nearly fifty years before the birth of Logan, and more than a century prior to the birth of Franklin, the traveller and poet, George Sandys, "an accompliſhed Gent., of a fluent and ready diſcourſe and excellent comportment," connected with the government of the colony in Virginia, had "Engliſhed" Ovid's *Metamorphoſes*, which was firſt publiſhed, in folio, at London, 1626, and again at Oxford, in 1632. Sandys's tranſlation being now, comparatively, a common book in this country, it will be ſufficient to refer the reader to his dedication of the work to Charles I., for further particulars concerning his verſion, and the circumſtances under which it was made. It may not, perhaps, be irrelevant to mention here that preciſely twenty-two years after the publication of the firſt edition of Sandys's Ovid, John Norton printed in London his *Reſp. ad Guil. Apollonii Syllogen ad Componendas Controverſias in Anglia;* "and it was, I ſuppoſe," ſays Cotton Mather, in his Life of Norton (Boſton, 1695, 12mo, pp. 10), "*the firſt Latin Book that was ever Written in this Country.*"

Both theſe tranſlations, by Logan, are noticed by Meſſrs. Duyckinck, in their *Cyclopædia of American Literature*, and, as a matter of courſe, with bibliographical inaccuracy. The *Cato Major* printed by Franklin is *not* a *quarto*, but an *octavo* volume, containing eight pages for the preliminary matter, and one hundred and fifty-nine pages for the body of the work. On the title-page, the words *Cato Major*, *Old-Age*, and *Philadelphia*, are printed in red ink. The type is large, clear, and beautiful, reſembling that uſed by the celebrated

Baſkerville. It is printed on thin but ſtrong linen paper, the water-mark in which is a ring and a ſemicircle, ſurmounted with a croſs. Altogether, the book is a very remarkable ſpecimen of typographical elegance and beauty, and is alſo a good illuſtration of the excellent taſte and artiſtic ſkill of the great man by whom it was printed. Twenty-five dollars would readily be given by an *amateur* collector of choice books, in this city, for an *uncut* copy of this maſterpiece of Franklin's preſs.

The title of Logan's tranſlation of Cato's *Moral Diſtichs*, as "penned" by Meſſrs. Duyckinck in their *Cyclopædia*, is as follows:

"*A Tranſlation of Cato's Diſtichs into Engliſh verſe.*"

The ſize of the volume and the date of its publication are not mentioned, perhaps for the obvious and ſimple reaſon that thoſe "painful and moſt reſearching writers" had never ſeen the "dainty little work"—the title of which, it will be obſerved, they have recorded with ſuch ſcrupulous care and ſurpriſing bibliographical fidelity.

Theſe bibliographical blunders of the Meſſrs. Duyckinck, though in themſelves comparatively trivial, are noted here, merely as examples of the diſcreditable careleſſneſs and inaccuracy with which they have recorded the titles and deſcribed the contents of a large proportion of the books noticed in their bewildering *Cyclopædia*. If, as ſome people ſay, to quote inaccurately be the ſign of elegant culture, the Meſſrs. Duyckinck certainly deſerve credit for genteel accompliſhments.

Following the title-page—which ſtands literally as printed at the head of this article—is a characteriſtic addreſs of the Printer to the Reader, occupying nearly one page and a half, and deſcribing the circumſtances that cauſed the tranſlation to be made. This addreſs, on account both of its information and of its novelty, we print entire, *verbatim et literatim:*

"The PRINTER to the READER.

THE Manuſcript Copy of this Tranſlation of Cato's Moral Disticks, happened into my Hands ſome Time ſince, and being my ſelf extreamly pleaſed with it, I thought it might be no leſs acceptable to the Publick; and therefore determined to print it as ſoon as I ſhould have convenient Leiſure and Opportunity. It was done by a Gentleman amongſt us (whoſe Name or Character I am ſtrictly forbid to mention, tho' it might give ſome Advantage to my Edition) for the Uſe of his own Children; But in my Opinion, it is no unfit or unprofitable Entertainment for thoſe of riper Years. For certainly, ſuch excellent Precepts of Morality, contain'd in ſuch ſhort and eaſily-remember'd Sentences, may to Youth particularly be very ſerviceable in the Conduct of Life, ſince there can ſcarce happen any Affair of Importance to us, in which we may need Advice, but one or more of theſe Diſtichs ſuited to the Occaſion, will ſeaſonably occur to the Memory, if the Book has been read and ſtudied with a proper Care and Attention.

When I obtained Leave to make this Publication, I procured alſo the following Account of the Author and his Work; for I thought ſomething of the kind neceſſary to be prefix'd to it.

In moſt Places that I am acquainted with, ſo great is the preſent Corruption of Manners, that a Printer ſhall find much more Profit in ſuch Things as flatter and encourage Vice, than in ſuch as tend to promote its contrary. It would be thought a Piece of Hypocriſy and phariſaical Oſtentation in me, if I ſhould ſay, that I print theſe Diſtichs more with a View to the Good of others than my own private Advantage: And indeed I cannot ſay it; for I confeſs, I have ſo great Confidence in the common Virtue and Good Senſe of the

People of this and the neighbouring Provinces, that I expect to sell a very good Impression."

The account of the author herein alluded to, follows the address, and occupies two closely-printed pages. It contains, however, nothing authentic or important—more modern researches having cleared up all mystery as to the authorship of the *Distichs*, and so rendered old speculations and conjectures entirely superfluous.

It would be curious to know how much of the aphoristic wisdom of *Richard Saunders, Philomath*, was due, in the mind of Franklin, to his intimate acquaintance with this translation of Cato's *Distichs*. He admits that this book came into his possession some time before its publication, in 1735, and that he waited for "Leisure and Opportunity" before printing it. *Poor Richard's Almanack* was commenced in 1732 (see Franklin's *Autobiography*, page 101, Philadelphia, 8vo, 1818), not in 1733, as stated by Messrs. Duyckinck, in their notice of Franklin; and it is not impossible that the sage may have gathered from these *Distichs* many hints for his popular Aphorisms. There is certainly a striking similarity in their tone and sentiment. We annex the First Book of the *Distichs*, as translated by Mr. Logan, and invite the reader to compare them with the wise saws of *Poor Richard:*

CATO's
MORAL DISTICHS.

1.

IF God be Spirit, as old Texts assure,
Him chief o'er all with purest mind adore.

2.

Be still industrious, too much sleep refrain;
For Vice from Sloth does constant Succours gain.

3.

Think the first Virtue's well to rule the Tongue;
He's godlike wise, who ne'er employs it wrong.

4.

Consistent always with thy self be found;
Who thwarts himself, would thwart all Mankind round.

5.

If o'er Mens Lives and Deeds thou cast an Eye,
While all spy Faults, free from them none thou'lt spy.

6.

The Charms of hurtful Joys, tho' sweet, refuse;
'Tis sometimes Gain ev'n Wealth itself to lose.

7.

Or grave or gay appear, to suit the Time:
The Wise may Manners change without a Crime.

8.

Let not your Wife's weak Humours Anger move;
Against a Servant you've just Cause to love.

9.

When thou reproves a Friend, tho' scarce he'll bear,
Tho' much he frown, continue still thy Care.

10.

Wage not with Men of Words, a noisy War;
Words *all* have got, *Few* Wisdom to their share.

11.

So love thy Friends, and so thy Favours deal,
As that thy self their Want may never feel.

12.

Spread not Reports, lest they be thought thy own;
From Tatling Mischief springs, from Silence none.

13.

Let not *another's* Promise *thine* engage
To plight thy Faith; 'tis now a faithless Age.

14.

When others praise thee, judge thy self alone;
Better thou'rt to thy self than others known.

15.

A Friend's good Offices aloud proclaim;
But thy good Deeds to others never name.

16.

While in Old-age you others Conduct tell,
Think whether in your Youth your own was well.

17.

What Men in private whisper, never mind;
The Guilty always think themselves design'd.

18.

While Fortune's smiling, bear a watchful Eye
On her Reverse, her Favours swiftly fly.

19.
Since on ſo frail a Tenure Life is held,
Thy Hopes on Death's Reverſions never build.

20.
The poor Man's Preſent from his ſcanty Store
With Thanks receive, as if its Worth were more.

21.
Since Nature form'd thee naked in the Womb,
Grudge not at Want; it does thy State become.

22.
Fear not the End of Life, it ends thy Care;
He preſent Life deſtroys, who Death does fear.

23.
When to thy Merit, Friends ungrateful prove,
Accuſe not Heaven, but with more Judgment love.

24.
Spare but to ſpend, and Spending ſpare ſo well,
As neither *now* nor *after* Want to feel.

25.
Promiſe not twice what may at once be done,
Leſt thou be bounteous deem'd in *Words* alone.

26.
Him, who is kind in *Words*, but falſe in *Heart*,
In his own Coin repay, with Art for Art,
[*Yet with unblemiſh'd Honour act thy Part.*]

27.
No Streſs on ſmooth-tongu'd Mens Profeſſions lay;
Sweet plays the Fowler's Pipe to gain his Prey.

28.
If thou haſt Children, but no Wealth to give,
Then teach them Arts, that they may learn to live.

29.
Mean things as Great, great things as *Mean* eſteem;
So neither *prodigal* nor *near* thou'lt ſeem.

30.
Act not thy ſelf what thou art worſt to blame;
When Teachers ſlip themſelves, 'tis double Shame.

31.
Crave what is Juſt and Honeſt, nought beſide;
'Tis vain to aſk what may be well deny'd.

32.
Th' unknown to what thou knows do not prefer;
For Judgment governs *here*, Chance only *there*.

33.
Since Life's frail Courſe through certain Danger lies,
Each new-come Day as a new Purchaſe prize.

34.
Tho' in the right, yield ſometimes to a Friend;
Friendſhip by kind Complaiſance is maintain'd.

35.
In queſt of greater Matters, ſpare not ſmall;
'Tis Profit that in Love unites us all.

36.
With Intimates no trifling Quarrels move;
Wrath *Hate* begets, Concord increaſes Love.

37.
When Servants Failings thy Reſentments warm,
Thy Anger check, leſt thou their Perſons harm.

38.
Your Friends o'ercome not always when you can;
For Patience often ſpeaks the greater Man.

39.
What thou haſt gain'd with Toil, preſerve with Care;
Heavy's the Taſk paſt Loſſes to repair.

40.
In Plenty let thy Friends thy Bounty ſhare;
Yet make they (*ſic*) ſelf thy moſt peculiar Care.

RELIGIO MEDICI

A LETTER TO A FRIEND
CHRISTIAN MORALS
URN-BURIAL
AND OTHER
PAPERS

BY

SIR THOMAS BROWNE, Kt. M.D.

BOSTON
TICKNOR AND FIELDS
1862

[12mo, pp. 342.]

The familiar but ſignificant anecdote of the ſtudent who wanted Dr. Parr to join him in writing a book, occurs to us as we examine the conſtruction of this volume. "Put in all that I know," ſaid the Doctor, "and all that you don't know, and it would

be a large one." Mr. James T. Fields, in editing a new edition of the *Religio Medici* of Sir THOMAS BROWNE, has proceeded upon much the ſame principle. He has put in all the intelligence furniſhed him by previous editors, and all the ignorance peculiar to himſelf; and the reſult is, a ſignal ſpecimen of literary quackery. We turn theſe pages in vain to diſcover any features of excellence not poſſeſſed by former editions, any traces of ſuch editorial labor as might redeem the work from the charge of being utterly ſuperfluous. Several editions of the *Religio Medici* of Sir Thomas Browne —correct, convenient, and handſome—have long been before the public. There was no neceſſity for a new one, and certainly Mr. Fields was not competent to prepare it, even had ſuch a neceſſity exiſted. A little ſhrewdneſs and a little taſte may qualify a man for the buſineſs of trading in books, but ſomething of ſcholarſhip is deſirable in one who preſumes to edit an Engliſh claſſic. Superficial readers may, perhaps, marvel at the erudition and the enterpriſe of Mr. Fields. His coterie of Boſton admirers will doubtleſs be charmed with the learning of "Boſton's favorite publiſher." It is ſomething to have diſcovered that the writings of Sir Thomas Browne are "eloquent writings," and that Sir Thomas himſelf was "an old Engliſh phyſician." But we are convinced that no ſcholar will examine this publication without a ſentiment of mingled wonder and contempt at the effrontery which has inſpired ſuch a ridiculous ſpecimen of bookmaking.

In the intereſts of literature it is worth while, now and then, to expoſe the method by which incompetent perſons manage to acquire a reputation for ſcholarſhip and ability. The preſent is an inſtance in point. We ſhall illuſtrate this fact by a brief comment on the ſeparate features of the work under conſideration.

The firſt luxury to which we are treated by the munificent Mr. Fields is a "Biographical Sketch of the Author." Forty-four ſentences of this intereſting production compriſe the ſum total of that gentleman's editorial labors. The remainder conſiſts mainly of garbled extracts from Whitefoot's "Minutes." As to the authenticity and the ſtyle of this ſketch, to ſay nothing of the care beſtowed upon its preparation, the reader may judge by comparing it, in ſections, with correſponding extracts from a life of Sir Thomas Browne by Dr. Johnſon. It will be obſerved that Mr. Fields has adopted the errors made by Dr. Johnſon, without materially deviating from the language of that biographer. By this means, he has certainly ſaved himſelf ſome trouble; but it is queſtionable whether the merit of his edition has thereby been commenſurately increaſed. Mr. Fields admits that he has "largely conſulted" other editors. Had he indeed done this, inſtead of copying from them without ſtint and without diſcretion, he might have aſcertained, among other facts, that Dr. Johnſon is not always a ſure authority. Here is the contraſt of extracts, however—a ſignificant inſtance of editorial botching:

Life of Sir Thomas Browne by Mr. Fields.

"Sir THOMAS BROWNE was born in London, on the 19th of October, 1605, and died on his birthday, at Norwich, in 1682. His father came of an ancient Upton family, in Cheſhire, and enjoyed a good name as an honeſt merchant.

"This excellent perſon dying when his

Life of Sir Thomas Browne by Dr. Johnſon.

"Sir THOMAS BROWNE was born at London, in the pariſh of St. Michael in Cheapſide, on the 19th of October, 1605. His father was a merchant, of an ancient family at Upton in Cheſhire.

"He loſt his father very early; he was,

ſon Thomas was yet a lad, the boy was defrauded by one of his guardians, but found his way to the ſchool of Wincheſter for his education.

"In 1623 he went to Oxford, entering as a gentleman-commoner, and graduated from the newly-named Pembroke College in 1626–7. Turning his attention to phyſic after taking his degree of Maſter of Arts, he practiſed in his profeſſion ſome time in Oxfordſhire.

"He afterwards travelled into France and Italy, viſiting Montpellier and Padua, then celebrated ſchools of phyſic, and, returning home through Holland, was created Doctor of Medicine at Leyden. In 1634 he is ſuppoſed to have returned to London, and to have written his 'Religio Medici' during the next year.

"This celebrated treatiſe was not printed till 1642, when, without his conſent, the book was publiſhed. It at once attracted great attention, and was criticiſed in a volume by Sir Kenelm Digby.

"The 'Religio Medici' was very ſoon tranſlated into Latin, Italian, German, Dutch, and French.

"Dr. Browne ſettled in Norwich, where his practice became very extenſive, many patients coming from a diſtance to conſult ſo eminent a phyſician, now made more fa-

according to the common fate of orphans, defrauded by one of his guardians; he was placed for his education at the ſchool of Wincheſter.

"He was removed in the beginning of the year 1623 from Wincheſter to Oxford, and entered a gentleman-commoner of Broadgate Hall, which was ſoon after endowed, and took the name of Pembroke College. . . . He was admitted to the degree of Bachelor of Arts, January 31, 1626–27. Having afterwards taken his degree of Maſter of Arts, he turned his ſtudies to phyſick, and practiced it for ſome time in Oxfordſhire.

"He therefore paſſed into France and Italy; made ſome ſtay at Montpellier and Padua, which were then the celebrated ſchools of phyſick; and, returning home through Holland, procured himſelf to be created doctor of phyſick at Leyden. About the year 1634 he is ſuppoſed to have returned to London; and the next year to have written his celebrated treatiſe, called *Religio Medici*.

"He was not very diligent to obſtruct his own praiſe by recalling his papers, but ſuffered them to wander from hand to hand, till at laſt, without his own conſent, they were, in 1642, given to the printer. . . . The *Religio Medici* was no ſooner publiſhed than it excited the attention of the publick. The Earl of Dorſet recommended this book to the peruſal of Sir Kenelm Digby, who returned his judgement upon it, not in a letter, but a book.

"A gentleman of Cambridge, whoſe name was Merryweather, turned it, not inelegantly, into Latin; and from his verſion it was again tranſlated into Italian, German, Dutch, and French.

"At the time when this book was publiſhed, Dr. Browne reſided at Norwich, where he had ſettled in 1636. It is recorded by Wood, that his practice was

mous by the publication of ſo admirable a book.

"In 1641 he married Mrs. Mileham, a moſt excellent lady, whoſe graces, both of mind and body, well fitted her to become the partner of her diſtinguiſhed huſband. They lived together forty-one years, and, with their ten children, formed a houſehold ſingularly happy in all its relations.

"So the good phyſician's days paſſed onward, filled with high reputation, and devoted to conſtant uſefulneſs in his profeſſion, till, in his ſeventy-ſixth year, he fell ill and died. Submiſſion to the will of God and fearleſſneſs of death were among the expreſſions laſt on his lips."

very extenſive, and that many patients reſorted to him.

"He married in 1641 Mrs. Mileham, 'a lady (ſays Whitefoot) of ſuch ſymmetrical proportion to her worthy huſband, both in the graces of her body and mind, that they ſeemed to come together by a kind of natural magnetiſm.' She lived happily with him one-and-forty years; and bore him ten children.

"Thus he lived in high reputation, till in his ſeventy-ſixth year he was ſeized with a colick, which after having tortured him about a week, put an end to his life, at Norwich, on his birth-day, October 19, 1682. Some of his laſt words were expreſſions of ſubmiſſion to the will of God, and fearleſſneſs of death."

Two, at leaſt, of theſe ſtatements, copied by Mr. Fields from Dr. Johnſon, are incorrect. Sir Thomas Browne, according to the pedigree, had eleven children; and we do not believe that any Italian tranſlation of the *Religio Medici* is in exiſtence. We have not ſucceeded in finding ſuch an edition, though ſeveral bibliographers vaguely mention it; but it is ſafe to preſume that the incurious Mr. Fields has not condeſcended to ſearch it out.

But it is not alone in theſe reſpects that "the preſent editor," as he ſtyles himſelf, has teſtified his homage for the authority of Dr. Johnſon. In making extracts from Whitefoot's account of Sir Thomas, he quotes the ſame paſſages that are quoted in Johnſon's Life—omitting, as Johnſon did, paragraphs one, two, three, four, fourteen, fifteen, ſixteen, and ſeventeen: and this he does, after expreſſing regret "that Mr. Whitefoot did not carry out his intention of writing an extended memoir of his well-beloved companion." If the "Minutes" of the Rev. Mr. Whitefoot are ſo precious in the eſteem of Mr. Fields, why has he not improved the opportunity to reprint them all? Can it be poſſible that he has never ſeen Mr. Whitefoot's entire ſketch?

In one reſpect, however, Mr. Fields is original. He blunders according to a faſhion of his own. Unlike the rolling Coryphæus of Bolt Court, he has no ſcruples as to tampering with anybody's text. In the fifteen paragraphs extracted from Whitefoot, he makes ſixteen errors; and he omits, without mention, an important part of a ſentence at the end of the twenty-firſt paragraph—which, in his arrangement, is the thirteenth.

Following the quotations from Whitefoot, comes, by way of novelty, a quotation from Johnſon, embodying a eulogiſtic opinion as to Sir Thomas. The memoir is then concluded with a few ingenuous ſtatements, by Mr. Fields, in reference to his method of "arranging this edition." Theſe ſtatements merit ſpecial conſideration:

"The notes and readings adopted by other editors of Sir Thomas Browne's writings, have," ſays Mr. Fields, "been largely conſulted." This is, indeed, cool. To how great an extent they have been "con-

ſulted," a few facts, not mentioned by "the preſent editor," may enable our readers to underſtand.

The whole number of notes compriſed in this volume is two hundred and ſixty-ſix. Of theſe, one hundred and fifty-ſix are taken bodily from the well-known Pickering edition of the *Religio Medici*, etc., edited by Gardiner (London, 1845). They are diſtributed as follows:

NOTES AND REFERENCES OF GARDINER, USED BY FIELDS.

On the *Religio Medici*	101
" *A Letter to a Friend*	14
" *Chriſtian Morals*	41

The remaining one hundred and ten are reprinted from the well-known edition of the Works of Sir Thomas Browne edited by Mr. Simon Wilkin. Theſe latter are diſtributed thus:

NOTES AND REFERENCES OF WILKIN, USED BY FIELDS.

On *Urn-Burial*	79
" *Garden of Cyrus*	25
" *Dreams*	4
" *Letter and Reſolves*	2

It would be intereſting to inquire what portion of this arduous labor muſt be attributed to "thoſe friends" who, as Mr. Fields ſubſequently remarks, "have kindly aided him with their corrections and annotations." Did they read his memoir in manuſcript, and did they correct and refine the orthography? If ſo, great credit is certainly due to friendſhips ſo fruitful and labors ſo Herculean. It is proper to add that Mr. Fields, though he makes no mention of Wilkin, acknowledges obligations to Gardiner, and alſo to the late Rev. Alexander Young, D. D., of Boſton. What he derived from Gardiner, we are enabled to judge; but what it is that he derived from Young is not ſo clear. Did that reverend gentleman change Gardiner's reference, "*Our phyſician a churchman*," into "*His belief defined*," which is Mr. Fields's reference, printed on page 8? or is he in any manner reſponſible for the garbled text of Mr. Whiteſoot's Minutes? The point is a dark one, and we do not care to purſue it. Mr. Fields, like Mr. Gardiner, hopes that "the endeavor to ſupply a more perfect text than has hitherto appeared has been ſucceſsful"—a hope which would have a better chance of fulfilment had any ſuch endeavor been really made. The truth is, that Mr. Fields, bent upon dazzling the Hypatias of Boſton with his brilliant ſcholarſhip, has ſimply reprinted, without improving upon, the text of Gardiner, and has manufactured a ſalable book by "cribbing" the labors of abler and more cultivated men. "It is a diſgraceful fact," ſays a recent Engliſh biographer, "that, in our own day, the ſkull of Sir Thomas Browne has been abſtracted from his grave and placed in a muſeum." Scarcely leſs diſgraceful is the fact that the noble fruits of that original and vigorous intellect ſhould thus become the food of a literary paraſite. Mr. Fields's book has been puffed *ad nauſeam* all over the country. It remains for us to congratulate him on having produced one of thoſe "*pieces*," which, according to Sir Thomas Browne himſelf, are "only fit to be placed in Pantagruel's library, or bound up with TARTARETUS *De Modo Cacandi*."

—o—

Paradoxes sur les Femmes:

OU, L'ON TACHE DE PROUVER QU'ELLES NE SONT PAS DE L'ESPECE HUMAINE.

A PARIS:

Chez les Libraires qui vendent les nouveautés.

M.DCC.LXVII.

[12mo, pp. 76.]

In the preface to this little treatiſe, the writer calls his work "the tranſlation of a ſingular little book which appeared in 1595,

with the title, *Disputatio perjucunda quâ anonymus probare nititur, mulieres homines non esse*," and continues: "A few notes have been added, and a few sentences suppressed which allude only to the errors of the Socinians or the Anabaptists. The author of this little work pretends to prove, by passages from Scripture, that women are not of the human race. A minister of Brandebourg, named Gediccus, refuted it quite seriously, not having paid attention to the purpose of the author, which was to satirize the Socinians: for what more proper way to ridicule them can be imagined than to show that the unnatural interpretations of Scripture with which they combat the consubstantiality of the Son of God, may also be used to demonstrate that women are not human creatures? It is therefore wrong to look for any thing serious in this little book. I repeat, it is simply a satire against the abuse which the heretics make of the Scriptures. We know, in fact, that all heresies are only false interpretations of Scripture. Luther was right in calling the Bible the Book for Heretics. 'The Scripture,' says the celebrated Montesquieu, 'is a country into which all the sects of Christians make descents, as if for pillage: it is a battle-field upon which nations contend. The greater part of the interpreters have not sought in the Scripture what should be believed, but what they themselves believe; they have not regarded it as a book in which were contained the dogmas to be received, but as a work which could give authority to their own ideas; hence they have corrupted all its meanings, and have tortured all its passages.'"

Whether this interpretation of the work is received or not, will depend very much upon the religious prejudices of its readers:

"For sharpest satire's often made
To serve the purpose of a two-edged blade."

At any rate, the piece is certainly a most excellent "bit of wit," whether originally intended to defend or to attack either orthodox or heretical opinions. Before giving an analysis of its arguments, a few words concerning its history may not be out of place:

The work is generally attributed by bibliographers to Valens Acidalius, who was born at Wistoch, in 1567; studied medicine in Italy; embraced the Catholic religion; wrote criticisms upon various classic authors; and died in 1595. The minister who answered it was Simon Gedik (in Latin *Gediccus*), a German theologian, born at Magdebourg, in 1549, and died in 1631; now better known by his answer to this treatise than by any thing else, although he left other theological writings.

The first edition of this treatise appears to have been published before 1595, since in that year the refutation by Gediccus was first published, in 4to. In 1638 they were published together, as an *editio secunda*, in 8vo. Other editions appeared at La Haye in 1641 and 1644, 12mo, and Paris, 1693, 12mo. A French translation by Meunier de Querlon was published with the following title: *Problème sur les Femmes, Amsterdam (Paris)*, 1744, 12mo. Another French translation, with the same title as that which heads this notice, was published at Cracovie, in 1766. Upon the authority of Barbier, in the *Dictionnaire Historique*, by Beauvais, this translation is attributed to Charles Clapies, a doctor of medicine, who was born at Alais, in 1724, and died in the same city in 1801.

The treatise begins with saying that since it is allowed in Sarmatia to believe and teach that Christ and the Holy Ghost are not God, we may be allowed to believe and teach that women are not of the human species; and consequently, as Christ did not suffer for them in this world, there is no hope for them of salvation in the next.

We maintain that we should believe noth-

ing which is not expreſſly written in the Scripture. In neither the Old nor the New Teſtament do we find it ſaid that women are of the human race; but we do find maledictions upon thoſe who ſhall add any thing to the Word of God.

If it is ſaid that they are compriſed under the name *man*, can they then be called beings ſimilar to men? No; for the prophets, Chriſt, and the apoſtles, have not called them expreſſly human creatures, although they were not ignorant that they could be called ſo implicitly.

In Geneſis it is ſaid, "Let us make a helpmate for man, who ſhall be like him." From this it is argued to be clear that the firſt woman was created like the firſt man. But this ſpecious argument is falſe, for God ſaid, Let us make him a helpmate *ſimile ſibi*, that is uſeful for him, not *ſimile illi*, or ſimilar to him. This helpmate was given him to beget other men, ſo that he ſhould not be alone. It follows, therefore, that Eve was not of the human race, ſince ſhe was not created to remedy the lonelineſs of Adam, but only that by her he might engender companions to enliven his ſolitude. Eve herſelf acknowledges this, becauſe when Cain was born ſhe cried, "I have made a man according to the will of God." The Hebrew word is *kanath*; the Vulgate has *poſſidi hominem per Deum*. Becauſe ſhe was made only to produce men, ſome doctors think ſhe had male twins at firſt. The word *ſimile* is ſynonymous in Hebrew and Latin with *conveniens*; and Eve was intended as an inſtrument for Adam, ſo that the Hebrew word ſhould be tranſlated by *adjutorium*. Luther, and Caſtalio, a famous Hebrew ſcholar, tranſlate it thus; the Arabic verſion agrees with this, and ſo do others.

Further, God foreknew that he would create both Adam and Eve: if he had intended Eve to be of the human race, he would not have ſaid in the ſingular, Let us make a human being; but, Let us make human beings.

If it is aſked whether a creature created in God's own image is not of the human race, we anſwer, Yes. But the woman was not made in God's image. St. Paul ſays poſitively, "*Man is the image and glory of God, but woman is the glory of man.*" St. Paul, therefore, refuſing her the honor of being the image of God, ſhe is not of the human race.

In allowing that woman is like man, and is made in his image, does it therefore follow that ſhe is of the human race? No. For ſhould we conclude that becauſe man was made in the image of God, therefore he is God?

If Eve was of the ſame race as Adam, it would follow that two perſons had ſinned in Paradiſe; but the apoſtle ſays expreſſly that ſin entered into the world by a *ſingle man*. If it is ſaid he meant to deſignate Eve, who was the firſt to ſin, this is giving a new meaning to what he ſays.

Two paſſages may be quoted againſt this theory. In Geneſis it is ſaid, "*God created them male and female;*" and elſewhere, "*Theſe two perſons ſhall be one fleſh.*" From the firſt of theſe paſſages, it is evident that God created them male and female; but does it follow that he made both of them of the human race? The other paſſage ſupports this theory; for they ſhall both become *one fleſh*; that is to ſay, that the male and female ſhall be a ſingle man, or a ſingle being of the human ſpecies. It is no more difficult to believe that two perſons in marriage make a ſingle man, than that three perſons in the Trinity make a ſingle God.

To the woman of Canaan who aſked Chriſt to caſt the devil from her daughter, Jeſus made no anſwer. His ſilence could mean nothing, except that he had nothing to do with women, nor they with him. To his diſciples who interceded for her, he ſaid,

"I am not ſent for her, but for the loſt ſheep of the houſe of Iſrael." Nor did he ſay this becauſe ſhe was a Canaanite; for men of that nation came to him, and he received them well. He ſaid, further, that it was not meet to take the children's bread and caſt it to the dogs. From this ſpeech, women may ſee what Chriſt thought of their ſex.

But if it is objected that Chriſt ſaid afterwards to her, "Thy faith hath ſaved thee," we anſwer, he did not ſay that, but, *Be it as you wiſh;* or, as elſewhere reported, *Go on account of that ſaying;* that is to ſay, on account of her avowal that ſhe was a dog. But with the women to whom he ſaid, *Thy faith hath ſaved thee*, he did not accord more than they aſked, that is, a cure of their phyſical diſeaſes. For this reaſon, St. Luke has it, has *preſerved thee;* and Matthew adds, *She was cured at the ſelf-ſame hour.* It is evident, therefore, that it was only a cure for diſeaſe, and not the ſalvation of their ſouls, that he accorded them.

If it is objected that faith belongs only to a reaſonable creature of the human ſpecies, we anſwer that the Scripture ſays, *The devils believe and tremble;* the devils have, therefore, faith.

There are two kinds of faith: the faith which juſtifies the ſoul, and of which the apoſtle ſays, there is only a ſingle faith; and a purely hiſtoric faith, ſuch as women and devils may have. The apoſtle ſays decidedly that woman is not ſaved by faith, but by the generation of men. If only human creatures had faith, then male infants would have it, which is abſurd. The ſaying, "Thy faith hath ſaved thee," refers to the faith they had in his ability to cure; just as often an efficacious faith is had in a certain doctor or a certain drug.

But if it is ſaid that the Meſſiah was ſent for the poſterity of Adam, it cannot be proved that women are the poſterity of Adam. The Old and New Teſtaments ſhow clearly that the poſterity of Adam were only men; and that among the Jews, women had no rights of birth, and were never counted as ſuſtainers of the family.

If it is argued that women are human creatures, ſince we ſee in the New Teſtament that their ſins were forgiven them, we anſwer, that the ſingle caſe which may be cited does not ſettle the queſtion; while, on the other hand, the command in the garden of Eden was given to man before the creation of woman, and was not even repeated to her—ſo that, after the fall, God called and rebuked Adam only for its violation. It is alſo written that we have all ſinned in the perſon of Adam; and therefore, in the ancient law, only males were circumciſed, ſince the original ſin had to be removed only in the ſex which had contracted it.

Therefore, the ſins of women are like the faults committed by animals. If it is aſked whether the ſins of Magdalen, who was poſſeſſed by ſeven devils, were of this nature, we anſwer, that devils entered alſo into the ſwine, who had committed no ſin. The apoſtle ſupports this when he ſays, "Sin entered the world by a ſingle man;" nor is there a ſingle caſe in Scripture of a woman damned.

Eve was wrong in ſaying to the ſerpent, "We muſt not eat, leſt we ſhould die;" for, if ſhe was certain, why did ſhe expreſs it doubtfully? The reſult, too, ſhows that ſhe did not die, nor were her eyes opened until Adam had eaten. Puniſhment was inflicted upon her as it was upon the ſerpent.

We do not ſee in Scripture that women ever received the ſacrament. They have been baptized, but ſo have churches, bells, etc.; while Chriſt ſays diſtinctly, "*He* who believes and is baptized ſhall be ſaved." The pronoun *he* in Greek and Latin never refers to women.

Beſides, baptiſm took the place of the rite of circumciſion, and is therefore inapplicable to women.

Chriſt at his reſurrection appeared to women firſt—moſt probably becauſe, knowing them to be great talkers, he wiſhed the fact of his reſurrection to be known; but that ſmall faith was put in their teſtimony, we ſee from the fact that the apoſtles were loath to believe it; and it is not much in woman's favor that one of them miſtook him for a gardener, and that he forbade her to touch him.

If the fact of ſpeech is brought forward in favor of women, we reply that Balaam's aſs ſpoke; birds, too, do ſo every day; and that the talk of women is analogous, is ſhown by the fact that the apoſtle forbids their ſpeaking in church, and the laws forbid their being either judges, magiſtrates, advocates, or lawyers.

Even granting that women have ſouls, it does not prove them to be of the human race; ſince both angels and devils, who are not of our race, have ſouls.

Thus, it is plainly demonſtrated from Scripture that women are not of the human race; but the author ends with a hope that women will excuſe his pleaſantry, and not deny him their good graces if he has tried to ſhow how the Scriptures can be uſed ſophiſtically for the ſupport of any ridiculous opinion.

——o——

NOTICE OF A

Turkish History of America.

The following account of this ſingular book is tranſlated from *De la Littérature des Turcs, par l'Abbé* Toderini; traduite de l'Italien en François, par l'Abbé de Cournaud. Paris, 1789. (3 vols. 8vo.)

The Abate Toderini reſided at Conſtantinople, in the family of the Venetian ambaſſador (to whoſe ſon he was preceptor), from 1781 to 1786, and availed himſelf of the opportunity thus afforded to him, to make extenſive reſearches into the literature of the Turks.

"*Tarichi indi, garbi.* History of the West Indies, or America, in Turkish; ninety-one double pages, with four maps, one of which is aſtronomical, according to the ſyſtem of Ptolemy, under which is this inſcription, '*Made by the poor Ibrahim,*' with thirteen other plates of plants, men, and animals. The book is a ſmall quarto, printed by Ibrahim Effendi, at Conſtantinople, in the year of the Hejira 1142.

"As the book has no author's name, ſome perſons have believed that it was by *Kiatib Celebi*, or *Hagi Calfah*; but, beſides being full of extravagant fables, which are far removed from the genius of this great writer, the life which Ibrahim Effendi has written of him, and in which he mentions the books that this ſcholar has compoſed or tranſlated, ſays nothing of the *Hiſtory of America.* And further, *Hagi Calfah*, ſpeaking of this book in his library, expreſſes himſelf thus, at the word *Tarigi-indi, gedi di garbi*: '*The Hiſtory of the New Weſt Indies*, ſo called by ſome moderns, is a tranſlation from the French, and perhaps even from the Latin, to which have been added certain things taken from the book *Scerheut Teſchiere*, or *Commentary upon Memoirs.* It ſpeaks of the New World, and tells its peculiarities; it relates how it was diſcovered by the moderns, the ancients having had no knowledge of it, owing to their inability to penetrate ſo far.' Thus *Hagi Calfah* expreſſes himſelf. He would not have failed to tell us that this work was his, as he does in ſpeaking of other books, which he compoſed, made extracts from, or tranſlated.

"At the commencement of the book is a diſcuſſion concerning ſome opinions of ancient geographers, the voyages and expeditions of the Spaniards into America; and

the author ſcatters through the entire work curious details concerning the animals and plants, but theſe details ſavor of romance. Among the plants, one of the firſt which is repreſented in the engravings is the large plant called *vac vac*, which is made to originate fabulouſly in an iſland of America, from the tree itſelf *vac vac*, which, he ſays, was the name of the plant. The fruit has naturally the ſhape of women hanging from the branches; when they are ripe, they fall to the ground, and, opening their mouths, cry, '*Vac vac!*' The inhabitants of this iſland run with tranſports of joy towards theſe *women-fruit;* but at the end of two days they fall to duſt.

"A ſtory of this kind, fit to be told by old grandmothers to children in the winter evenings, has taken ſuch hold of the Turks, that in a *doualmà* (where are the *fêtes* and public rejoicings) it was repreſented as we have it in the book. They planted a tree of ordinary ſize, with women made of painted paſteboard, which hung from the tree, and afterwards, detaching by ſome ingenious mechaniſm, fell, crying '*Vac vac!*'

"It is difficult to find the book complete and in good condition. After having had ſeveral copies, the plates of which were injured or wanting, I finally obtained a perfect one. D'Herbelot, at the word *Tarikh hend*, ſtates that there is in Arabic and in Turkiſh a modern hiſtory (which has been tranſlated from the Europeans), containing an account of the diſcovery of America, which the Orientals call the New World."

——o——

Guillelmi Saldeni De Libris,

Varioque eorum Usu et Abusu Libri duo, cum Indicibus necessariis. Amstelodami, *ex Officina Henrici et Viduæ Theodori Boom.* 1688. (Sm. 8vo.)

This intereſting little treatiſe *On the Uſe and Abuſe of Books*, written by William Salden, of Utrecht, is characterized in the following ſuccinct manner by Struvius, in his *Introductio in Notitiam Rei Litterariæ et uſum Bibliothecarum* (p. 695): "Elegantiſſimus liber eſt, quo ſcribendi pruritum tangit, prudentiam, ſoliditatem, brevitatem et perſpicuitatem in ſcribendis libris commendat, juſtum legendorum librorum modum proponit diverſa in ſcribendo vitia examinat, ſingulaque exemplis probe illuſtrat."

According to Jöcher, Salden firſt publiſhed this curious treatiſe under the pſeudonyme *Chriſtianus Liberius*, with this title: *Φιλοβιβλον, ſive de libris ſcribendis et legendis*, etc. (Ultrajecti, 1681, 12mo), and he adds that the plagiariſt Jac. Thomaſius copied the firſt book in his *Diſſertatio de Plagio Litterario.*

The work is divided into Two Parts, and the Firſt Part is ſubdivided into nine chapters. Chapter I. treats of the lovers of books, of certain perſons who have written a great deal, and of a ſelect claſs of individuals who have rendered themſelves famous by their writings. The author then proceeds to deſcribe the manner in which the ancients compoſed books, and the matter and form of the books themſelves; he next ſhows that every age has produced ſome learned women, and that literary purſuits, under proper regulations, have contributed to the improvement and elevation of the female mind.

Chapter II. is devoted to a very intereſting ſubject—the multitude of books—with a liſt of the moſt celebrated libraries, obſervations on the art of printing, etc. The author diſcuſſes the queſtion how far the immenſe number of books diſtracts the mind. He then lays down rules to enable the reader to judge of ill-written books, ſuch as thoſe that are written in haſte rather *pro fame* than *pro famâ.* The ſtyle of a book, he ſays, ought to be modeſt and ſimple, ſometimes elevated, according to the ſubject treated. In Chapter III. he ſhows

that order is the ſoul of a book, and that unmethodical writers are always extremely confuſed in the ideas which they advance. In CHAPTER IV. he diſcuſſes the ſolidity of a work, and in what it conſiſts. CHAPTER V. treats of perſpicuity, and CHAPTER VI. of brevity, and of the difference between plagiariſts and thoſe who make a judicious uſe of their erudition. CHAPTER VII. is devoted to reading in general, the immenſe importance of which he points out to thoſe of the learned profeſſions. CHAPTER VIII. treats of the choice of books, and the manner of reading the beſt writers to advantage. CHAPTER IX. contains an account of ſeveral celebrated libraries, and of different princes who have patronized ſcience.

The Second Part is divided into five chapters: I. Of the indifference which many perſons have ſhown for books, and its principal cauſes—idleneſs and avarice. II. Of the love of novelty, which inſenſibly ſuperſedes all affection for works of antiquity. III. Of pride, and the fooliſh vanity of the learned who affect to deſpiſe and revile the merit of each other. IV. Of envy, that rankles in the breaſts of the learned. V. Salden, in the laſt chapter, gives a liſt of thoſe writers who have fallen a ſacrifice to envy and malice.

(See Jöcher's *Allgemeines Gelehrten Lexicon* (Leipzig, 1751, 4to, vol. iv. pp. 49, 50). B. G. Struvius, *Introdvctio in Notitiam Rei Litterariæ et uſum Bibliothecarum*, etc. (Francofurti et Lipſiæ, 1729, 8vo, p. 695). Delvenne, *Biographie des Pays-Bas, Ancienne et Moderne* (Mons, 1829, 8vo, tome ii. p. 367). [Cailleau], *Dictionnaire Bibliographique*, etc. (Paris, 1790, tome iii. pp. 481–484). Peignot, *Dictionnaire de Bibliologie* (Paris, 1802, 8vo, tome ii. p. 401). *The Polyanthea* (London, 1804, 8vo, vol. i. p. 201).

The Paradise

WITHIN THE REACH OF ALL MEN, WITHOUT LABOR, BY POWERS OF NATURE AND MACHINERY. AN ADDRESS TO ALL INTELLIGENT MEN, BY J. A. ETZLER.

Toil and poverty will be no more among men;
Nature affords infinite powers and wealth;
Let us but obſerve and reaſon.
The wiſe man examines before he judges;
The fool judges before he examines.

LONDON: JOHN BROOKS, 1836.
[12mo, pp. 216.]

THIS Engliſh edition is a reprint from the original, which appears, from the Engliſh publiſher's addreſs, to have been printed at Pittſburg, in 1833. The volume ends with copies of two addreſſes—

"*To the Honorable the Senate and the Honorable the Houſe of Repreſentatives of the United States, in Congreſs aſſembled;*"

and

"*To his Excellency, Andrew Jackſon, Preſident of the United States*"—

both of which are dated *Pittſburg, February* 21, 1833.

Theſe addreſſes were each accompanied with a copy of the work, and petitioned for aſſiſtance in the development of the author's ſchemes.

The forces which Mr. Etzler propoſes to uſe in order to abolish the neceſſity of manual labor, are three: *wind, the tides,* or *the ocean,* and the *heat of the ſun;* the firſt to be applied by a combination, as it were, of windmills; the ſecond by means of large floating maſſes, which ſhould riſe and fall with the tide; and the third by a ſeries of mirrors which ſhould reflect the light and heat of the ſun to a focus. By theſe means, immenſe elevated reſervoirs ſhould be filled with water, and ſerve for ſtorehouſes, as it were, of the power needed

to perform every operation neceſſary to ſupply the entire population with all the luxuries of civilization.

The adaptations of machinery by which all the neceſſary operations were to be performed, had been invented by Mr. Etzler, but were kept as his ſecret, to be diſcloſed when the opportunity was offered him for practically teſting their applicability.

By the uſe of *wind* alone, he calculates that he will get a power "eighty thouſand times greater than all men on earth could effect by the united exertions of their nerves!" By employing his ſeries of mirrors, he gets not only greater degrees of heat than are now poſſible, but ſuggeſts an ingenious modification of the ſteam-engine, in which, by the great heat of his mirrors, ſmall quantities of water ſhould be inſtantly converted into ſteam, and thus great power be obtained at no expenſe of fuel, and with no danger of exploſion.

Mr. Etzler propoſed to raiſe a company for the purpoſe of carrying his ſchemes into operation; and alſo promiſes to tell us if he received any attention or aid from the government.

His ſchemes were vaſt, perhaps too much ſo for ſucceſs; they were certainly too much ſo to induce many "prudent capitaliſts" to inveſt in them. Balzac, in his *Z. Marcas*, ſpeaks of the claſs of men who are habitually prevented from realizing enormouſly profitable ſchemes by the paltry want of a five-franc piece. Perhaps our author belongs to that claſs; but no one who reads thoughtfully a page printed by a ſteam-power preſs ſhould lightly doubt of any theory for a new mechanical adaptation of an, as yet, unuſed power.

Although naturally intereſted in the hiſtory of thoſe men who ſought by their lives to "leave this old world better than they found it," I have never before heard of Mr. Etzler or his book. Thinking that perhaps through the circle of readers of **The Philobiblion** I might find what I want, I have taken the liberty of deſcribing this little volume, which certainly is "curious and rare," although it is not "ancient;" and aſking if any one can give me any further information concerning Mr. Etzler's life or labors. H.

——o——

Alphabet | de l'Imperfection | et Malice des | Femmes. |

De mil hommes J en y a treuve un | bon, et de toutes les femmes pas | une. Eccl. 7. | Revue, corrigé et augmenté d'un friant Deſſert, et de pluſieurs Hiſtories en cette cinquième Edition, pour les Courtizans et partiſans de la Femme Mondaine. Par Jacques Olivier, *Licentier aux Loix, et en Droict Canon.* Dedié à la plus mauvaiſe du Monde. A Lyon, chez Jean Goy, en rue Noire, touchant la gueule du Lyon. M.DC.LXV. [12mo, pp. viii. 326.]

This little book is the culmination of the ſlanders againſt the ſex, which began in the ſpeech of the original father of the human race, "The woman whom thou gaveſt me, tempted me"—a ſaying which has been continued ever ſince, in the ſame ſpirit, by thoſe who reſemble their great progenitor in temper and character.

The firſt edition was printed in 1617, and occaſioned a violent controverſy, which has laſted even down to our own time.

The work opens with an *Epiſtre Dedicatoire, à la plus mauvaiſe du monde*, extracts from which will give the beſt idea of the ſpirit of the book:

"Femme: Si ton eſprit altier & volage pouvoit cognoiſtre le fort de ta miſère & la vanité de ta condition, tu fuirois la lumière du Soleil, chercherois les tenêbres, entrerois dans les grottes & cavernes, maudirois ta fortune, regretterois ta naiſſance, & aurois horreur de toy-meſme: mais l'aveuglement extreme, qui t'oſte ceſte cognoiſſance, faict que tu demeures dans le monde, la plus imparfaicte creature de l'univers, l'eſcume de nature, le ſeminaire de malheurs, la ſource de querelles, le jouet des inſenſez, le fleau de ſageſſe, le tiſon d'Enfer, l'al-

lumette du vice, la ſentine d'ordures, un monſtre en nature, un mal neceſſaire, une chimere multiforme, un plaiſir dommageable, l'hameçon du Diable, l'ennemy des Anges, & le momon de la Divinité."

Then follows a diatribe againſt their luxury, inventions, and artifices in dreſs, which *ne ſont point ouvrages de Dieu; mais du Diable.* They are then compared to ſpiders, which ſpread webs to catch flies, ſince they ſpend a whole morning in adorning themſelves *pour prendre & ſurprendre des hommes laſches & effeminez.* The ancients and the Scriptures have painted them as they are. The learned Abulenſis, writing *ſur la Chronique d'Euſebe*, ſays that the ancients, wiſhing to ſhow the whole of woman's imperfections, repreſented her as a harpie—

"portant viſage de belles filles, un ventre puant & pourry, des mains crochues, infectant toutes choſes par leurs attouchemens, deſchirant les viandes des banquetans, des tetaſſes pendillantes, pleines de laict mortifere, ſuccées par des chattons, veſtue de plumes, paſle de faim, avec des pieds de poules."

This picture, the author thinks, cannot be improved, and yet he occupies ſome pages in expatiating upon its appropriateneſs and explaining its various features. The following extract will ſhow the ſtyle in which he does this:

"Les chattons ſuçans le laict mortifere de tes tetaſſes font entendre, que les effeminez chaſſant au parterre de tes mondanitez, la proye de leurs voluptez; ſuçent en gouſtant la douceur, un laict empoſtumé, ſi amer & ſi degouſtant, que le repentir funeſte ſ'enſuit fort promptement. . . . . Car la volupté eſtant eſteinte, le perçant aiguillon de repentance commence a poindre, & a faire ſon operation, a ce que dict Ariſtote: Omne animal poſt coitum triſtatur, Exceptant ſeulment la femme & la jument. L'attouchement de ces Harpies terniſſant toutes chozes, donne a cognoiſtre ta turpitude en tes menſtrues, qui non ſeulment terniſſent les mirouers, & tournent les vins en cave.* Mais auſſi touchant les plantes; les bleds, concombres, melons & herbes, elles empeſchent par leur attouchement l'avancement & la perfection de leurs fruicts."

The Apocalypſe and St. Paul are quoted as having given no good character to women, but the author claims for his Alphabet that it will be a—

"pedagogue pour redreſſer ton ignorance, maiſtre pour enſeigner ta propre cognoiſſance, miroir pour voir tes impertinences, phare pour venir a bon port d'un ſainct amendment, guide pour te conduire en la voye de ſalut ſeurment, quadran pour regler les heures de tes paſſions, lumière pour eſclairer ton entendement, heraut pour crier contre tes vices a tout moment, ambaſſade pour t'annoncer les brigantins de ton honneur & de ton contentement, mords & camords pour refrener tes folles affections, marteau pour briſer & fracaſſer tes pernicieux deſſeins, & tonnerre enfin, pour eſtranler, effrayer & ecraſer la pierre de ton endurciſſement."

This *Epiſtre*, which reads like that of a man who tried to revenge upon the entire ſex ſome perſonal injury, for the receipt of which he felt he was not wholly blameleſs, ends with an aſſurance that nothing made him write this Alphabet, but—

"la honté que J'avois, & la peine que Je ſouffrois a cacher & couvrir la turpitude de tes infamies, & la difformité de tes actions, pour ſauver l'honneur & le reſpect que Je porte aux ſages & vertueuſes de ton ſexe, que Je prie Dieu de tenir," etc.

After a ſhort addreſs *au lecteur*, commences upon page 21 the Alphabet, ſuch as it was printed in **The Philobiblion** for October, 1862, with the addition of two letters there omitted, viz.: *Xanxia Xerxis, Yvrogneſſe eſhoutée.*

Under each one of theſe heads comes a chapter of commentary, filled with references to the Bible, the Fathers, the Claſſics, and ſtories gathered from ancient and modern hiſtory, to illuſtrate the headings. There

* This ſhould read *cuve*, the reſervoir in which the wine is made, and left for its firſt fermentation. This tradition is in full force to this day in the wine-growing portions of France. I have never ſeen it in print, in any authority, but it is affirmed by the people.

is a good deal of reading, a good deal of ingenuity, and a good deal of ignorance, displayed in the book. An attempt to quote from it would be hopeless. It is like many works of its class to be found in the literature of the sixteenth and seventeenth centuries. It ends thus:

"Il est certain que Dieu les a crées pour l'ornament de l'humaine espece, pour soulager nostre humanité, pour adoucir les miseres de la vie humaine, pour le contentement des hommes, & pour aider a peupler le Paradis, auquel nous conduise le Père, le Fils, & le Sainct Esprit. Ainsi soit-il."

After an address *au critique censeur*, follows the *Ressentiment de la Malice des Femmes*, a piece in verse, occupying twelve pages. Then comes an *Advis de l'Autheur aux Vertueuses Femmes*, which seems to be devoid of the author's peculiar merit, as it is not in his scolding vein. The volume concludes with the *Pourtraict racourcy d'une Femme Mondaine pour le friant Dessert de ces Courtisans & Partisanes.*

This piece opens with an address *au lecteur*, in which the author attacks Vigoureux and the Chevalier de L'Escale, and their works, and returns to the subject of his work thus:

"Et afin de m'y mieux comporter, J'ay voulu suivre l'envention du docte Des Portes, qui se va servant en son livre de certains epithetes qu'un Philosophe a rencontré autres fois, sur la description d'une femme mondaine, qui est proprement cette harpie que J'ai figurée en la taille douce de mon Alphabet. Voicy ses mesmes termes sans changer une seule syllabe. Mulier est Deus in Ecclesia, Angelus in via, Dæmon in domo, Bubo in fenestra, Pica in porta, Capra in horto, Fætor in lecto."

The piece consists of a series of chapters, which are devoted, *seriatim*, to the explanation why—

"une Femme Mondaine" is well called "un Dieu dans l'Eglise, un Ange dans les rues, un Diable en la maison, un Hibou aux fenestre, une Pie a la porte, une Chevre dans un jardin, & dans le lict une puanteur intolerable."

These explanations are of a congenial character with the text of the *Alphabet*, and would undoubtedly be found amusing by some persons. That the work was found entertaining in its day, is proved by the fact of its numerous editions, this one being the fifth, and by the fact that it is very rare to find copies in good condition, they all being thumbed and worn out by their diligent readers. As an evidence of the correctness of opinion upon such subjects among the bibliophiles of Paris, that centre of refined civilization, it may be said that the *Alphabet de la Perfection et de l'Excellence des Femmes, contre l'Infame Alphabet de leur Imperfection et Malice*, sold for twelve francs in Méon's sale; while a copy of Olivier's first edition, in the same collection, sold for only eleven.

Miscellaneous Items.

Concerning the Existence of Nobody.

To the Editor of The Philobiblion:

In your number for November, 1862, I see you have an article upon Nobody. Though perhaps it may not interest anybody, I take the liberty of asking whether Nobody was ever anybody. It is true that the *Dictionnaire Historique* gives the account of him which you quote; but as everybody knows that it is difficult to get at the truth concerning the life of anybody, and as it is doubtful whether a work can justly be called a reliable Biographical Dictionary which gives the life of Nobody, I beg leave to doubt whether Nobody ever existed. Besides, there are other proofs, as follows: In the *Catalogue des livres rares et précieux de la bibliothèque de M. le Comte H. de Ch* **, the sale of which commenced January 26, 1863, I found under No. 457 the following:

"*La Messe de Gnide, ouvrage posthume*

de C. Nobody (Labaume, ſuivi de fragments des Vêpres de Gnide, par le même, et de la Veillée de Venus). Genève, 1797. 24mo."

As it is true that catalogues are moſt valuable repoſitories of bibliographical hints, and as this one of coſtly books was made by M. Potier, one of the moſt competent *libraires* of Paris, I thought this offered a chance to aſcertain if Nobody was really anybody.

Turning, therefore, to the ſame *Dictionnaire Hiſtorique*—which is really an excellent work, though it mentions Nobody as an author—under the name Labaume, I am referred as follows: Achards, Baume, Griffet.

Under the firſt name I find Eleazar, Fr. Achards de la Baume, who died in 1741.

Under the name Baume I find Fr. Antoine Melchior de la Baume, a deputy to the States-General in 1789, who died in 1794, and in whom the family ended.

Under the name Griffet I find Antoine Gilbert Griffet de la Baume, who died in 1805, and who tranſlated *Evelina*, Sterne's *Sermons*, *The Children of the Abbey*, the firſt two volumes of the *Aſiatic Reſearches*, and many other Engliſh and German books, and who alſo wrote a comedy in verſe called *Galatée*. His brother, Charles Griffet de la Baume, who died in 1800, was alſo a literary man.

Here we have three perſons who may, any one of them, be Nobody, although not one of them perhaps ever expected to aſſume that character before poſterity. The *Nouvelle Biographie Générale* aſcribes the piece to Antoine Gilbert Griffet de la Baume, and thus reſcues the other two pretenders from being nobodies.

The myſtery, however, which always hangs about the works of Nobody, is ſtill viſible here. You will notice that the name is ſpelt *Beaume* and *Baume*. Still, it is evident that Nobody is ſomebody.

But for the book itſelf, which I examined at the auction-room. It contained the ſame account of C. Nobody, the reputed author; and doubtleſs it was from this account, which ſeems to ſhow on its face that it was intended as a piece of facetious deception, that the ſtory of Nobody's life crept into the *Dictionnaire Hiſtorique*. The work itſelf is ſuch as only Nobody would want to claim; it is *facetious*, and that is enough. Still, its ſmall merit did not prevent its ſelling for over twenty-three francs, a price which I thought too high, although nobody at the ſale ſeemed aſtoniſhed at it. In juſtice, however, to the ſomebody who paid ſo much, I ſhould add that the copy came from the library of Pixérecourt. H.

Paris, *January*, 1863.

Description Historique et Bibliographique

de la Collection de feu M. le Comte H. de la Bedoyere, sur la Revolution Francaise, l'Empire, et la Restauration. Paris, chez France, Libraire Quai Voltaire, 9, 1862. [8vo, pp. 687.]

This catalogue embraces only a portion of the library of the Count de la Bedoyere—that portion relating to the French Revolution. The reſt of his books were ſold at auction in Paris—the firſt part in 1861, and the ſecond in 1862. The firſt of theſe catalogues is diſtinguiſhed for the fine condition of the books it contains; in the ſecond, which ſeems to have been made up of thoſe rejected from the firſt, they are almoſt all *broché*, or unbound. It was of this collector that it was ſaid his library was always locked with a triple lock, of which he had loſt the key.

This portion of the Count's library is offered for private ſale; the price aſked is 160,000 francs ($32,000). It has been hoped that the *Bibliothèque Impériale* would buy the entire collection, and thus

prevent its loſs to France. But the directors of that inſtitution do not ſeem to be inclined to do ſo, for the following reaſon: The *Bibliothèque Impériale* has already many duplicates of the pieces in this collection; and if they ſhould buy the collection, and ſell their duplicates, the money thus received would paſs from their hands into thoſe of the ſtate.

Matters have therefore remained in this condition during the laſt two years, ſince the death of the Count de la Bedoyere. The publication of the catalogue, ſo long promiſed, affords an opportunity to eſtimate the value of the collection.

To make a ſimilar collection would be impoſſible. The Count commenced to make this fifty years ago, and, with an abundant fortune, enjoyed chances which will never occur again. The publications of the times of the Revolution, being almoſt entirely of an ephemeral character, are of courſe exceedingly rare, and are becoming more and more ſo every day. The Count met alſo with ſome "happy chances," of which he took advantage. An advocate of the court of Paris, M. Deſchiens, who lived during the Revolution itſelf, formed his collection during thoſe times, and thus obtained deſirable copies. It was from his own collection that M. Deſchiens obtained the material for his *Bibliographie des Journaux* (Paris, 1829, 8vo, pp. 680). At M. Deſchiens's death, his collection was bought entire by the Count de la Bedoyere. This acceſſion to his ſtock, together with others, leſs notable, and the conſtant additions made by purchase (for, being known as a collector, and a generous one, who followed Selden's rule of paying bookſellers their prices, he met the reward which Selden promiſed, of having things offered to him that he would never otherwiſe have ſeen), have made his collection reach its enormous proportions. This catalogue contains notices of more than *a hundred thouſand articles*; among them nearly *ſix thouſand* pamphlets, poſters, and placards; nearly *four thouſand* volumes of hiſtory, memoirs, almanacs, ſong-books, etc.; *two thouſand* newspapers of the period; more than *four thouſand* portraits and caricatures; with a quantity of autograph letters, etc., etc. Almoſt every man and every event of importance during the Revolution is here repreſented. It is an unexplored mine the value of which cannot be eſtimated; for the Count himſelf was rather a collector than a ſtudent, and, as we have ſeen, was as diſinclined to allow others to make uſe of his materials as he was to uſe them himſelf; while the preſent catalogue is hardly more than an inventory—its editor, M. France, ſeeming to conſider it only a happy chance for him to expreſs his perſonal ſympathies with the Bourbons, and his hatred of the entire Revolution. It is a pity that the preparation of the catalogue had not been given to ſome competent bibliographer who would have appreciated the opportunity it afforded for making an hiſtorical ſtudy of permanent value. If this collection is not retained in France, let us hope that perhaps it may be ſecured for America, either for the Congreſſional Library or for ſome one of our public inſtitutions.

Satirical Poem on Booksellers.

[From *Pecuniæ Obediunt Omnia: Money Maſters all Things, or Satyricall Poems ſhewing the Power and Influence of Money over all Men of what Profeſſion or Trade ſoever they be*, 8vo. Printed and Sold by the Bookſellers of London and Weſtminſter, 1698.]

The bookſeller, for ready cash will ſel
For as much profit as other traders will;
But then you muſt take ſpecial care and look,
You no new title have to an old booke,
For they new title-pages often paſte
Unto a book, which purpoſely is placed,
Setting it forth to be th' Second Edition,
Or Third, or Fourth, with 'mendments and addition.

But when you come for to peruſe and look,
You will not find one word in all the book,
Put either in or out, no, nor amended,
For that's a thing which never was intended
By th' author; but when a book begins to fail
This is their trick to quicken up the ſale.
From all the old bookes they have, they then with ſpeed
And if a New Edition comes indeed,
The title-pages oft pluck out and tear,
And new ones in their places fixed are,
Then have the confidence to put to ſale,
Such bookes for new, they know are old and ſtale;
And the buyer thus, if he does not deſcry,
Will have a cheat put on him purpoſely.
And when an author's book doth bravely ſell,
And ſome deceaſed authors' works do well,
Theſe traders then to gain a book a fame,
Will ſet it forth under ſuch author's name;
Prefixing an epiſtle to ſuch tract,
Declaring to the reader, matter of fact,
How and by whom, the ſame was brought to light,
And who hath had the view thereof, and ſight;
How worthy the ſame book is of the preſs,
And reaſons why its publiſhed in ſuch dreſs,
With bantering ſtuff to make the copy ſell,
Which fallacies they think, do wondrous well.
Such Bibliopoliſts are much to blame,
When a good author's dead, t' abuſe his name;
Theſe tricks they play, and act without controul,
For money they'll appignorate their ſoul.
If you vendible books cull out, by ſuch
You may ſuppoſe you cannot then loſe much;
But you're deceived, for if you come to try
And put them off, you'll find them very ſhie,
And nice; they'll ſay, tho' at firſt coming forth,
Such books ſold well, yet now they're little worth;
So money to diſburſe they have no mind,
Cauſe when to get it in they do not find:
But after much ado, you may contrive
For twenty pounds laid out to get in five,
And this they'll give you merely for to ſhow
What favour and reſpect they have for you.
If you'll exchange for other books, ſay they,
We can afford you then ſome better pay;
Ten pounds in truck they will pretend is given,
Whereas the bookes you get will not yeild ſeven:
If to be bookly given be your fate,
You'd need to have a plentiful eſtate,
For when the itch of buying books grows ſtrong,
Then you a prey to th' Bookſeller e'er long
Become; he'll ſend you bookes and truſt ſo much
Until you fail in keeping touch:
Then for his money he will call amain,
And if two parts you pay, he gets good gain,
His books are ſo high priced; but all or none,
That is the only ſtring he plays upon;
He'll take no books again in part, O curſe!
He muſt have ready money in his purſe;
And thus by him you ſhall be kept in awe,
By conſtant dunning, and threats of the law.
And if an author to the Bookſeller bring
A copy for the preſs, altho' the thing
He knows will ſell, yet he'll pretend and ſay,
Paper is dear, and trading does decay,
Money is ſcarce, and licenſing is dear;
So if he buy the copy, he's in fear
To loſe by the bargain; yet at length he'll come,
And condeſcend to give you ſome ſmall ſum,
In part of which, a parcel you muſt have
Of books, at his own price, and thus you ſtarve
Yourſelf, beating your brains, and taking pains,
And this ſame greedy eech ſucks up the gains;
He's ſo in love with money, that he'd ſtarve
Author and Printer too: if he can ſerve
But his own ends, and all the profit get,
He does not care how meanly they do fit:
Money's the ſhe he courts, the only Miſs,
In her does centre all his happineſs.

Diuers Pithy Precepts and Counsailes.

[From Baulwin's *Treatiſe of Morrall Philoſophie.* London, 1610. 16mo.]

PLUTARCH.

Before thou goe from home, deuiſe with thy ſelf what thou wilt doe abroad: and when thou art come home againe, remember what thou haſt done abroad.

PHILOTAS.

Neyther flatter nor hide thy wiſdome before ſtrangers.

Be not proud in proſperitie, neither deſpayre in aduerſitie.

Learne by others mens vices, how filthy thine owne are.

Doe not that thy ſelfe, which thou diſpraiſeſt in another.

ARISTOTLE.

Couet not to waxe rich through deceit.

Looke what thanks thou rendreſt to thy Parents, and looke for the like againe of thy children.

Rule not except thou haſt firſt learned to obay.

Yeeld unto reaſon. Flye euill company.

Slander not them that be dead.

Prepare thee ſuch riches, as when the ſhip is broken, may ſwim and eſcape with their maiſter.

PLATO.

Learne ſuch things while thou art a childe, as may profit thee when thou art a man.

Endeauour thy ſelfe to do ſo well, that others may enuy thee therefore.

Spend not too outragiouſly, nor be too niggardiſh: ſo ſhalt thou neither be needy, nor in bondage to thy riches.

HERMES.

Be patient in tribulation, & giue no man cauſe to ſpeake euill of thee.

Looke wel to the ſafeguard of thine owne body.

SENECA.

Know thy ſelfe, ſo ſhall no flatterer beguile thee.

Be vertuous and liberall, ſo ſhalt thou eyther ſtop the ſlanderers mouth, or elſe the eares of them that heare them.

XENO.

Meddle not with that wherewith thou haſt nought to doe.

If thou haſt well done, thanke God: if otherwiſe repent and aſke him forgiueneſſe.

Deſire God at the beginnning of thy works, that thou maiſt by his helpe bring them to a good concluſion.

Walke not in the way of hatred.

ARISTOTLE.

Doe not that thou wouldeſt, but what thou ſhouldeſt.

Praiſe not a man except he be praiſe worthy.

If thou wilt correct any man, doe it rather with gentleneſſe, then with violent extremities.

SOCRATES.

Uſe meaſure in all things.

When thou talkeſt with a ſtranger, be not too full of communication, till thou knowſt whether he be better learned then thou, and if thou be not, ſpeake thou the boldlier, elſe be quiet and learne of him.

Giue thy wife no power ouer thee, for if thou ſuffer her to day to tread upon thy foot, ſhe will to morrow tread upon thy head.

Fixe thy will to doe iuſtly, and ſee thou ſweare not.

ARISTOTLE.

Haunt not too much thy friends houſe, for that engendreth no great loue: nor be too long from thence, for that ingendreth hate, but vſe a meane in all things.

SOCRATES.

Trouble not thyſelfe with worldly carefulnes, but reſemble the Birds of the ayre, which in the morning ſeeke their foode but onely for that day.

Doubt them whom thou knoweſt, and truſt not them whom thou knoweſt not.

Wander not by night, nor by darke.

PLATO.

Labour not to enforme him, that is without reaſon, for ſo ſhalt thou make him thine enimie.

Uſe not womens company, except neceſſitie compell thee.

Eſteeme him as much that teacheth thee one word of wiſedome, as if he gaue thee gold.

SENECA.

Sweare not for any manner of aduantage.

Affirme nothing before thou knoweſt how to finiſh it.

Be not haſty, angry, nor wrathfull, for they be the conditions of a foole.

Refraine from vice, for vertue is a precious garment.

Meaſure thy pathes, and goe the right way, ſo ſhalt thou goe ſafely.

Refraine from couetouſneſſe, and thine eſtate ſhall proſper.

Uſe Juſtice, and thou ſhalt be both beloued and feared.

If thou wilt diſpraiſe him whom thou hateſt, ſhew not that thou art his enimie.

HERMES.

Take heede to the meate that a iealous woman giueth thee.

Let neither thy beauty, thy youth, nor thy health deceiue thee.

Breake not the lawes that are made for the wealth of thy country.

Apply thy minde to vertue, and thou ſhalt be ſaued.

Praiſe nothing that is not commendable: nor diſpraiſe any thing that is praiſe worthy.

PLATO.

Trauaile not much for that which will lightly perish.

Ensue the vertues of thy good ancestours.

Array thy selfe with iustice, and cloth thee with chastitie: so shalt thou be happy, and thy works prosper.

Enforce thy selfe to get wisedome and science, by which thou maist direct both thy Soule and body.

PITHAGORAS.

Endeauour thy selfe to keepe the law, that God may be pleased with thee.

Couet not thy friends riches, lest thou be despised therefore.

HERMES.

Reproue not a man in his wrath, for then thou maist not rule him.

Reioyce not at another mans misfortune, but take heed by him that the like chance not to thee.

Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.

SOCRATES.

Giue to the good, and he will requite it, but giue to the euill disposed and hee will aske more.

Be not slack to recompence them that haue done for thee.

Thinke first, then speake, and last fulfill.

Accustome not thy selfe to be sodainely moued, for it will turn to thy displeasure.

PITHAGORAS.

If thou intendest to doe any good, tarry not till to morrow, for thou knowst not what may chance thee this night.

ARISTOTLE.

If thou feelest thy selfe more true to thy king then many other, and hast also lesse wages of him then they, yet complain not, for thine will continue and so will not theirs.

DIOGENES.

If any man enuy thee, or say euill of thee, set not thereby, and thou shalt disappoint him of his purpose.

Forget not to giue thanks to them that instruct thee in learning, nor challenge to thy selfe the praise of other mens inuentions.

SOCRATES.

Loue all men, and be subiect to all lawes, but obay God more then men.

PLATO.

If thou wilt be counted valiant, let neither chance nor griefe ouercome thee.

Giue good eare to the aged, for he can teach thee of thy life to come.

Flye lecherous lusts as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

ARISTOTLE.

Let no couetous man haue any rule ouer thee, nor yeeld thy selfe subiect to couetousnesse: for the couetous man will defraud thee of thy goods, and couetousnesse will defraud thee of thy soule.

Receiue not the gifts that an euill disposed man doth proffer.

PLATO.

Be sober and chast among yong folks, that they may learne of thee, and among old that thou maist learne of them.

SENECA.

Order thy wife as thou wouldst thy kinsfolk.

PLATO.

Apply thy selfe so now in vertue, that in the time to come thou maist therefore be praised.

Thinke that the weakest of thine enimies is stronger then thou.

☞ Messrs. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of The Paradise of Dayntie Devises. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each;
100 on large paper, at $4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies.

Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "England's Helicon."

The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,

deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 Nassau Street, New York.
MDCCCLXIII.

Contents of Number XV.

PAGE

I. Of the Duties and Qualifications of a Librarian 51

II. Idiomologie des Animaux, etc. 55

III. The Book-Hunter, etc., by John Hill Burton, with Additional Notes by Richard Grant White 60

IV. Winstanley's Lives of the Most Famous English Poets, etc. . . 65

V. Miscellaneous Items: 71

Characteriſtics of the Firſt Folio Edition of Shakeſpeare.—Negro School in Charleſton, in 1745.—Rhythmus Monoſyllabicus.—Paradiſe of Dayntie Deviſes.

VI. Catalogue.

T. A. ALVORD, PRINTER

Of the Duties and Qualifications of a Librarian.

(Tranſlated from the *Bulletin Du Bouquiniſte.*)

The ſhort diſcourſe of which we here offer to our readers a tranſlation, has never received a great degree of publicity. Delivered in Latin, before a grave meeting of learned doctors, it was deſigned, undoubtedly, for none but the friendly ears of the venerable aſſembly to which it was addreſſed. A learned printer—of a claſs ſufficiently numerous in times paſt, and of which we are fain to believe, without, however, venturing to affirm, there may even yet be found a few, *rari nantes*—a printer to the King, Monſieur Pierres, divined the merit of the tract, and was unwilling that ſo elegant a compoſition ſhould be wholly condemned to forgetfulneſs: and in this he manifeſted both good taſte and diſcernment. He therefore obtained the author's permiſſion to print a few copies of it, ſolely for the uſe of thoſe who were friendly to bibliographical ſtudies. The number of theſe privileged amateurs was quite limited, and we are nearly certain that there are hardly more than twenty-five copies exiſting of this original edition of the *Diſcours de l'Abbé Cotton des Houſſayes.* It makes a ſmall octavo pamphlet of eight pages, printed with great care on beautiful fine paper. The copy before us, which we have uſed for this tranſlation, was preſented to the celebrated Abbé de Saint-Léger by the publiſher, whoſe *envoi* and ſignature it bears.

The author of this little almoſt unknown *chef-d'œuvre* is ſcarcely known himſelf except to the literary profeſſion; ſince he belonged to the race, almoſt wholly extinct at this day, of modeſt and laborious ſcholars who cultivate learning for its own ſake, and find more pleaſure in adorning and ſtrengthening their minds in the ſilence of the cabinet, than ſatisfaction in taking the univerſe into confidence in their ſmalleſt labors or their moſt inſignificant diſcoveries. The Abbé Cotton des Houſſayes was born near Rouen, November 17, 1727, and died at Paris, Auguſt 20, 1783. The greater part of his life was paſſed at Rouen, in the employment of teaching; and he was uniformly diſtinguiſhed as one of the moſt active and enlightened members of the Academy of the Palinods.* He came to reſide at Paris and the Sorbonne about the year 1776.

* Some particulars of Cotton des Houſſayes may be found in a curious pamphlet, publiſhed a few years ſince at Rouen, entitled, *Notice Hiſtorique ſur l'Académie des Palinods*, par M.-A. G. Bellin. Rouen: Nicétas Périaux. 1834.

The Abbé Cotton des Houſſayes conceived the project of a grand bibliographical work, which was to appear under the title, *Hiſtoire Littéraire Univerſelle*, or *Bibliothèque Raiſonnée*, the plan of which may be found in the *Année Littéraire* for 1780, and in the *Journal des Savants* for 1781; but the project was never executed. The Abbé has left behind him only ſome eulogies and a few poetical pieces, which are contained in the printed collections of the Academy of Rouen.

The following diſcourſe is perhaps the moſt finiſhed of his works. It ſeems, in fact, ſcarcely poſſible to bring together more happily ſo many thoughts in ſo limited a ſpace, and not leſs difficult to preſent them with greater preciſion and elegance. We have endeavored to make our tranſlation worthy of ſo perfect an original.

G. Duplessis.

DISCOURSE ON THE QUALIFICATIONS AND DUTIES OF A LIBRARIAN: delivered in the General Aſſembly of Sorbonne, Dec. 23, 1780, by J.-B. Cotton des Houssayes. Tranſlated from the Latin into French by a Bibliophile.

To receive a public teſtimony of eſteem from an aſſembly of illuſtrious perſonages, whoſe merit places them above eulogium, has always appeared to me the higheſt and moſt glorious of diſtinctions. In learning that your ſuffrages had deſignated me as the guardian of your library, I experienced ſome difficulty, I muſt confeſs, in ſubduing a ſlight feeling of preſumption; but reflection ſoon gave me to underſtand, that what you deſired by this circumſtance to honor and reward in me was not ſucceſſes, which my labors had not obtained, but ſome feeble efforts which you had deigned to appreciate.

When I reflect, indeed, on the qualifications that ſhould be united in your librarian, they preſent themſelves to my mind in ſo great a number, and in ſuch a character of perfection, that I diſtruſt my ability not only to enumerate, but alſo to trace a true picture of them; for it cannot be denied, gentlemen, that the Society of the Sorbonne, ſo juſtly celebrated in all Europe, or, more properly, throughout the world, for the depth no leſs than for the extent of its erudition, ought not, as it has hitherto done, to preſent to the learned world, in the perſon of its librarian, one of thoſe privileged men, capable of proving himſelf, upon occaſion, inſtructed to the ſame degree in profane as in ſacred learning—equally familiar with the reſearches of the higheſt erudition, as with the productions of a more ephemeral and leſs elevated literature. Your librarian, gentlemen, is in ſome ſort your official repreſentative. To him is remitted the depoſit of your glory. To him is intruſted, as a duty, the important miſſion of maintaining, and even of increaſing, if that be poſſible, and as far as his ability will admit,—of increaſing, I repeat, your brilliant reputation whenever a ſtranger, illuſtrious by birth or his ſcientific merit, or doubly illuſtrious, perhaps, by both of theſe titles, comes to the Sorbonne with a curious, a learned, or even with a jealous eye, to examine the precious theological and literary treaſures of your library, and to draw from it wherewith to increaſe his own riches. Thus, therefore, your librarian ſhould be, above all, a learned and profound theologian; but to this qualification, which I ſhall call fundamental, ſhould be united vaſt literary acquiſitions, an exact and preciſe knowledge of all the arts and ſciences, great facility of expreſſion, and, laſtly, that exquiſite politeneſs which conciliates the affection of his viſitors while his merit ſecures their eſteem.

A librarian truly worthy of the name ſhould, if I may be permitted the expreſſion, have explored in advance every region of the empire of letters, to enable him afterwards to ſerve as a faithful guide to all who

may desire to survey it. And though it is by no means my intention to give the preference above all other sciences to the science of bibliography, which is nothing more than an exact and critical acquaintance with the productions of the intellect, it will nevertheless be permitted me to consider this science as the forerunner of all the others, —as their guide, who is to light them with his torch,*—nearly as a devoted and dutiful son precedes his father, to secure and facilitate his progress by throwing light upon his path. Thus the superintendent of a library, whatever be its character, should be no stranger to any department of learning: sacred and profane literature, the fine arts, the exact sciences, all should be familiar to him. A diligent and indefatigable student, ardently devoted to letters, his sole and abiding aim should be to make sure their advancement. Especially should the superintendent of such a library as yours,—which is not, by right, designed for the public,—if he desires to increase the reputation of the illustrious society which he represents,—if he also desires to give proofs of its devotion to learning—receive all its visitors, whether scholars or the simply curious, with an assiduous attention so polite and kindly, that his reception shall appear to each one the effect of a distinction purely personal. He will never seek to steal away from the notice of all into some solitary or unknown retreat. Neither cold nor heat, nor his multiplied occupations, will ever be to him a pretext for evading the obligation he has contracted to be a friendly and intelligent guide to all the scholars who may visit him. Forgetting himself, on the contrary, and laying aside all occupations, he will lead them forward with a cheerful interest, taking pleasure in introducing them to his library; he will examine with them all its parts and divisions; every thing precious or rare that it may contain he will himself put before them. Should a particular book appear to be an object of simple desire to one of his guests, he will quickly seize the occasion, and obligingly place it at his service; he will even, moreover, have the delicate attention to lay open before him all the books relating to the same subject, in order to make his researches easier and more complete. When parting from the stranger whom he has just received, he will not fail to thank him for his visit, and to assure him that the institution will always feel honored by the presence of a man whose labors cannot but contribute to its renown. The custodian of a literary deposit should especially guard himself against that unfortunate disposition which would render him, like the dragon in the fable, jealous of the treasures intrusted to his keeping, and lead him to conceal from the inspection of the public riches which had been brought together solely with the view of being placed at its disposition. What, moreover, would be the object of these precious collections, gathered at so great expense by fortune or by science, if they were not consecrated, according to the intention of their generous founders, to the advancement, the glory, and the perfection of science and literature?

But that a library may fully attain the end of its foundation,—that it may be in reality useful, and useful with equal certainty and facility,—it should be administered by a librarian distinguished for soundness of judgment no less than for the readiness and accuracy of his memory. Men would love to find in him, not that vain

* Notitia librorum est dimidium studiorum, et maxima eruditionis pars exactam librorum habere cognitionem. "An acquaintance with books abridges by one-half the path of knowledge; and he is already well advanced in learning who knows with exactness the works that contain it."—(Gaspar Thurmann, quoted by the Abbé Rive, *Prospectus d'un ouvrage publié par souscription*, page 59, notes.)

and imperfect bibliographical knowledge that attaches itself merely to the surface, much less the narrow preferences inspired by the spirit of party, or those exclusive predilections that border upon mania; but an erudition at once ample and considerate, which has solely in view the advancement of knowledge, and which is ever able to distinguish, with equal taste and accuracy, original works that are worthy to be proposed as models, from those equivocal productions justly condemned to forgetfulness for their mediocrity. He will therefore not admit indiscriminately every book into his collection, but will select such only as are of genuine merit and of well-approved utility; and his acquisitions, guided by the principles of an enlightened economy, will be rendered still more valuable by the substantial merits of an able classification. It is impossible, in fact, to attach too much importance to the advantages resulting from an intelligent and methodical order in the arrangement of a library. Of what utility would be the richest treasures if it were not possible to make use of them? Wherefore this complete arsenal of science, if the arms it keeps in reserve are not within reach of those who would wield them? And if, as is said, books are *the medicine of the soul*, what avail these intellectual pharmacopœias, if the remedies which they contain are not disposed in order and labelled with care?

In thus considering, gentlemen, all the various attainments that should characterize a librarian, will any one now wonder at the consideration which has ever been, and still is, accorded to men honored with this title? Will he wonder to see at Rome, at the head of the Library of the Vatican, a learned Cardinal, equally distinguished for his immense erudition, and for superior merit in every department? Will he be surprised, in short, that in all ages, and even in our own times, the greater part of the scholars charged with the administration of libraries have shone with so much brilliancy in the empire of letters? And if I wished to give to my words the authority of example, I should have to name here only a few of those who have preceded me in the walk that has just been opened to me; I should content myself with citing the name of the venerable man whose place I supply, and whose retirement, caused by infirmities, inspires you with such poignant regrets. But for fear of exposing myself to the reproach of adulation,—though my praise would be but the expression of truth,—I shall endeavor to be silent. I shall not attempt further to lay open before you, as Naudé formerly did, the particular catalogue of librarians who rendered themselves distinguished; but you will at least permit me to recall to you the names of the illustrious Cardinals Quirini and Passionei;* that of Naudé,† who deserves particular

* These two Cardinals were both librarians of the Vatican, and both foreign members of the French Academy of Inscriptions and Belles-lettres.

Quirini, or rather Querini, was born at Venice, March 30, 1680, and died January 6, 1759. His eulogy, by Lebeau, may be found in vol. xxvii. of *Mémoires de l'Académie des Inscriptions.*

Passionei (Dominick)—born December 2, 1682, deceased July 5, 1761—succeeded Querini in the office of librarian of the Vatican. He was a man passionately devoted to letters, and somewhat vehement in character. At the conclave of 1758, he was on the point of being elected Pope: he had obtained eighteen votes; but the fears inspired by the inequality of his temper caused him to be set aside. His eulogy may be found in vol. xxxi. of *Mémoires de l'Académie.*

† Naudé (Gabriel), a learned bibliographer, who may be regarded as in fact the creator of the Mazarine Library, was born at Paris, February 2, 1600, and died in the prime of his life, July 29, 1653. Some particulars concerning him, equally curious and reliable, may be found in a work by M. Petit-Radel, entitled, *Recherches sur les Bibliothèques Anciennes et Modernes.* . . . . . Paris, 1819: 8vo. Naudé was the dearest and most constant friend of the learned and caustic Guy-Patin; and, such an intimacy existing, it is difficult to explain how

mention; that of Muratori,* that admirable prodigy of learning, whose writings in every department would of themselves alone form a library; and, finally, the name of Franck,† whose *Catalogue of the Library of Bunau* has always seemed to me the first and most perfect of all the works devoted to bibliography.

Thus, gentlemen, when the numerous duties of the librarian, and the consideration habitually attached to that title, present themselves to my mind, I have been surprised, as I still am, at having been the object of your suffrages; and my surprise is increased when I reflect that a single circumstance was the cause of the honorable preference which you have been pleased to accord me; I mean the assiduity with which I visited your library, during a spring and a summer, for the purpose of silently selecting from it the documents needed to conduct to their conclusion some theological and literary labors, which I shall consider brought almost to perfection if they result in causing me to appear even in a moderate degree worthy of the honors which you have been pleased to confer upon me.

I therefore truly appreciate, gentlemen, all the honor of the glorious burden which you have just imposed upon me; but I feel, at the same time, how much it is beyond my strength, as well by its own nature as by the duties which circumstances may further add to it. But I venture to hope that your kindness will sustain my weakness; I shall have to support me your counsels, which I shall ever make it a duty to follow. Your spirit, your hands even, I am fain to believe, will aid me in arranging, in ornamenting, in maintaining, in enlarging your library; and what remains to me yet of vigor, what remains to me yet of a life which is advancing rapidly to its decline, I have firmly resolved shall be devoted to the task of proving myself in all respects worthy of your confidence, and of the honors which you have been pleased to confer upon me. Thus, gentlemen, all my cares, all my efforts, all my studies, will be devoted to the sole object of proving the deep gratitude with which your goodness has inspired me, of which I shall never lose the remembrance.

he could be the eulogist of the Saint Bartholomew. *Le sage dit, selon les gens*, etc.

* Muratori (Louis-Antoine) was born October 21, 1672, in the duchy of Modena, and died January 23, 1750. This indefatigable scholar left sixty-four works, which form a collection of thirty-six volumes quarto, published at Arezzo, 1767–1780; or a selection of forty-eight volumes octavo, published at Venice, 1790–1810.

† Franck or Franke (Jean-Michel) was born in 1717, in Upper Saxony, and died June 19, 1775. His *Catalogue de la Bibliothèque du Comte de Bunau*, Leipsic, 1750–'56, in seven volumes quarto, is a masterpiece of patience and bibliographical learning. Unfortunately for science, this work was not wholly completed. Franck merits in every respect the praise bestowed upon him by the author of the discourse; and it would be gratifying if all the editors of catalogues,—though it would be too much to exact of them the power of this able bibliographer,—would at least take him for a model before commencing their work.

---o---

Idiomologie des Animaux;

Ou, Recherches Historiques, Anatomiques, Physiologiques, Philologiques et Glossologiques, sur la Langue des Betes. Par Pierquin de Gembloux. Paris, *à la tour de Babel*, Quai Voltaire, 13. 1844. (8vo, pp. 156.)

The author opens his subject thus: "The Bible says the first and the last word upon the Idiomology of Animals; and, in accordance with this eternal book, the philologist may assert and boldly maintain that, at the period when God peopled the universe with organized intelligences, the language of all his creatures was identically the same, excepting always the infinite shades very naturally produced by a number of powerful

but minute circumſtances, which it would be out of place to examine here. This is a nice queſtion, which I have raiſed more than once in my *Traité de la Folie des Animaux* (Paris, 1839, 2 vols. 8vo), of which I have always felt the importance, and which I have promiſed myſelf to approach and exhauſt ſome day. This I have finally done, after long ſtudies."

If, upon the peruſal of this exordium, our readers feel ſufficient intereſt to accompany us in our analyſis of this moſt ſingular of ſingular books, they will hear things as wonderful as

—"tongues in trees, books in the running brooks,
Sermons in ſtones."

M. Gembloux divides his work in the manner indicated in his title. In his firſt division (*Hiſtorical*), he quotes the Bible as proof that animals had, and have, the gift of ſpeech. The ſerpent was curſed becauſe he abuſed his eloquence in ſeducing Eve. He muſt, therefore, have ſpoken a human language. We are told that the Lord did not diſdain to make an agreement with wild as well as domeſticated animals. In the Jewiſh law, animals were treated like men. The weighty authorities, Plato, Flavius Joſephus, Saint Baſil the Great, Silvain Bailly, and the traditional hiſtory of all people, as preſerved in their fables, ſhow that animals uſed to converſe in a manner intelligible to men. "At what epoch, then, did the difference of idioms become an inſurmountable barrier of ſeparation, not only between human families, but alſo between them and zoological families? . . . . When did it pleaſe God to divide into mutually unintelligible tongues the primitive languages?" When occurred the "calamitous philological cataclyſm which ſeparated humanity into inimical hordes without fraternal relations, and in which men alone were involved—as though the Eternal had wiſhed to conſole the animals who had periſhed in a previous cataclyſm, from which men alone had eſcaped, as is atteſted by the Bible and geology?"

The Bible is ſilent upon this point, but M. Gembloux thinks it was probably at the date of the building of the Tower of Babel. "Thus," he continues, "I am not far from ſuppoſing that the primitive language, gradually perfected by man until the phonetic diſaſter of Babel, was intelligible for all beings endowed with intelligence and with vocal apparatus (in complete harmony of relation with the needs of this intelligence), up to the moment when God rendered the language of men ſo multifarious, that they were unable to underſtand each other. Since that day they have not ceaſed to diſpute without agreeing, and the beaſts even no longer comprehend each other." This primitive language, "which muſt have conſiſted at firſt of monoſyllables, or at moſt of triſyllables," was daily modified by men; while "all the other links of the zoological chain (*anneaux de l'échelle zoologique*), remaining ſtrangers to the great phonetic cataclyſm, have preſerved their primitive and ſimple idiom intact." This progreſs on the one hand, and conſervatiſm on the other, are among the inevitable accidents "which ſucceſſively multiply the inſurmountable difficulties we meet to-day whenever we try to put ourſelves in intellectual connection with animals by means of ſpeech alone;" and here is one of the puniſhments for the original ſin.

After an examination of what has been written upon this ſubject, the author continues: "The queſtion of the language of beaſts ſhould, then, like ſo many others, occupy the attention of philoſophers." He is cautious of confounding it with the queſtion of the intelligence of beaſts, though "it muſt be allowed that there is really between theſe two great and wonderful facts an inſeparable connection, in the whole zoological chain; yet they would deceive themſelves who ſhould conclude that intelligence

does not exist where the voice is never heard: and if, as is inevitable, Anatomy and Physiology are called upon to declare that thought is everywhere concomitant with the existence of cerebral organs, they show also inevitably that speech is the immediate and necessary product of vocal organs, and secondarily of acoustic organs."

The second part treats of his subject in its anatomical and physiological bearings. The author thinks "that, in general, all that constitutes, I will not say the physiology of the voice, but the physiology of language, remains to be known."

No one will deny that the male of the frog (*Rana esculenta*) has a certain vocal power, or that many animals can pronounce words. That they can do so only in a partial manner is nothing in the argument, for we find many human beings in the same condition; and perhaps in both cases "the absence of such or such a sound, or such or such an intonation, may be explained by the native weakness or original inactivity, although imperceptible in its anatomical or physiological cause, of some material portion of the three phonetic tubes."

After showing that the "mammiferæ, birds, etc., possess in reality vocal apparatus, anatomically and physiologically resembling, more or less perfectly, that of man, but constantly in connection with the extent of individual intelligence," the author ends this section of his work as follows:

"Can any one persuade himself, now, that wise and foreseeing Nature has endowed animals with the useless and derisory luxury of a complete apparatus of *phonation*, while depriving them of *phonation* itself—that is to say, of the natural and necessary functions of this very apparatus? No, certainly, for Nature makes nothing absolutely useless, and as a general rule there is no organic apparatus without functions, and no functions without special organic apparatus; but the inevitable function, single and necessary, of the vocal apparatus being speech, all animals having a vocal apparatus are incontestably endowed with speech, for the existence of organs naturally involves that of their functions."

In the third part of his work, M. Gembloux examines this natural language, which, according to Thomas Reid, consists—first, in modulations of the voice; second, in gestures; third, in the features and expression. As to the first of these modes of expression, this phonetic language of the passions or affections is naturally created in all animals who have a vocal apparatus in harmony with their moral needs; and this language is probably the same in men and animals. Animals, we see, use it; and men would probably do so, if they were entirely free from association, and dependent simply upon instinct, which directs and produces these sounds. "For," says the author, "instinct is, if I may express myself thus, the speech of the organs, very different, I hope, from the speech of the thoughts. This is the whole mystery. In fact, the name which expresses it exactly is *splanchnic* instinct; and, under this head, M. Dujès* is perhaps the first who saw the truth. Thus the domain of instinct, in man as in the animals, extends to all the physical or material needs; but intelligence is the domain of thought. M. Dujès felt it perfectly when he said that *splanchnic* instinct showed itself in all its purity, in man as in all the mammiferæ and birds, by the noises or cries of appeal caused by hunger; and here is shown an indirect relation between the voice and the digestion."

This involuntary language all animals have; but they learn other sounds. The dog does not bark naturally, but has learned that noise from his intercourse with man; Columbus, on his second voyage to Amer-

* *Traité de Physiologie Comparée de l'Homme et des Animaux.* Montpellier, 1838. 8vo.

ica, found that the dogs he had left there on his firſt voyage did not bark any more. At what period dogs firſt learned this ſound is unknown, though they had the habit in the time of Pericles. This language of animals is made uſe of by hunters, who imitate the cry of the female, in order to attract the male. Birds are attracted by the ſame means; the hoſtler keeps his horſe quiet by a peculiar noiſe; dogs are excited to fight by a ſort of hiſſing: in theſe caſes, men uſe a language known by animals. We would cite another inſtance, come to light too late to be quoted by our author. In his romance of *The Marble Faun*, Mr. Hawthorne makes one of his characters acquainted with the peculiar idioms of all the various birds. Our author ſpeaks of a dog belonging to the director of the opera at Paris, which could ſing a *morceau* from Mozart, and of another which could ſing the gamut; and Leibnitz knew a dog which could ſay thirty words beſides the alphabet, with the exception of M, N, and X.

Hence we may conclude—

"1. That the exiſtence of a vocal organ preſuppoſes neceſſarily a voice and ſpeech, when the brain exiſts in a normal condition.

"2. That if the extent of intelligence explains always the richneſs and variety of the idiom ſpoken, we may equally determine *à priori* the extent and quality of the voice by the ſimple anatomical appreciation of the phonetic organs.

"3. That the intelligence varies as much as the art of ſpeech, not only in the ſame human family, but alſo in the ſame zoological family.

"4. That in man, as in the animals, the pathetic portion of the general idiomology being in ſome way genuine minologiſms, it is impoſſible that the ſame ſentiment ſhould not lead to the production of the ſame ſound, and inevitably alſo upon the ſame point of the vocal organ for all beings, and conſequently perfectly alike, always excepting the neceſſary and numerous modifications which may be given them by the acceſſory organs of the phonetic apparatus of each zoological family.

"5. Finally, that the ſame influences, interior or exterior, act equally upon the vocal organ and upon its functions, as well with men as with animals."

The fourth part of the work is devoted to the vocabulary and ſyntax of the language of animals.

M. Gembloux, while juſtly proud of the many new truths he has diſplayed in the ſcience of Zoological Idiomology, confeſſes his inability to furniſh any thing like a complete dictionary of the various dialects of the language of animals. "It is evident," he ſays, "that to properly perform ſuch a taſk, it would be indiſpenſably neceſſary to have the reſults of all the obſervations of many ſcholars, for a ſingle man could never either ſee every thing or collect every thing, and particularly in Zoological Idiomology, ſince nothing has as yet been done in this matter. Thus, finally, to hazard nothing, we will be ſhort upon this point; and the Mezzofanti of Zoological Idiomology will deſerve our admiration only when the new philology ſhall have arrived at the point to which human philology has at preſent attained."

From the author's reflections upon this ſubject we ſelect the following: The ſong of the canary "reſembles in a meaſure the idiom of the Italian peninſula, created by Dante, or ſome of the indigenous idioms of America;" the ſong of the nightingale has "ſome ſort of family reſemblance with the ſonorous, full, majeſtic, and muſical ſyllables of Spaniſh;" the ſong of the warbler (*fauvette*) is like Portugueſe, which combines the ſweetneſs of Italian with the majeſty of Spaniſh; the crow ſeems to ſpeak

German; while the ſwallow, or ſparrow, ſpeaks Engliſh.

With animals, as with men, thought is anterior and ſuperior to ſpeech, juſt as ſpeech is to writing.

With animals, as with the Chineſe, the idioms appear to be wanting in forms, and to do without grammatical connections. As theſe ſpecial conditions have not varied with the Chineſe ſince the time of Confucius, it is nearly certain that it has been the ſame with the idiomology of animals.

"It is ſaid generally, that the foundation of all human languages are the words which deſignate things; and yet no one doubts that theſe parts of ſpeech are completely foreign to the idiomology of animals, as any one can eaſily aſſure himſelf. In fact, it can be conceived that animals can call each other very well without naming each other, for this occurs very often with men. Hence there reſults the manifeſt inutility of *proper names, perſonal pronouns*, etc., and we can eaſily underſtand alſo that they have no need for *ſubſtantives* to deſignate things. Their life and their few needs enable them to eaſily forego ſuch a luxury of words; and the proof that it is really ſo is found in the fact that, inſtead of having different names for each individual of each family, when they wiſh to call them they conſtantly emit the ſame ſound, with the ſame articulation."

In their language, as in thoſe ſpoken by many tribes of the aboriginal inhabitants of America, *adjectives* are alſo a uſeleſs luxury, ſince this part of ſpeech is naturally confounded with the *verb*. They expreſs the *ſuperlative*, however, by the application of energy in their ſpeech. The *article* is alſo wanting, as is the *adverb*; while by tone, accent, or repetition, they repreſent the *prepoſitions* and *conjunctions*. The *interjection* is common, and, *verbified* or *ſubſtantived*, is really the foundation of their language—which, therefore, may be ſaid to conſiſt of *interjections* and *verbal ſubſtantives*.

The reſt of this diviſion is occupied with metaphyſical diſcuſſions upon language in the abſtract, upon the comparative complication of this language and that of the Indians and Chineſe, and other queſtions of like nature, which, as they are left perhaps more obſcure than they were found, had better be paſſed over in diſcreet ſilence.

The fifth part treats of the gloſſary of the language of animals. The author ends this part and his volume with a vocabulary of the language of the ſtriated monkey, which is ſaid to have a very rich idiom; for this we muſt refer the reader to the work itſelf, remarking that it compriſes twelve expreſſions.

In this part the author quotes three renderings of the ſong of the nightingale, which we reproduce here. The firſt is by Marco Bettini, and occurs in his *Ruben, Hilarotragedia Satiro paſtorale*, 4to, Parme, 1614. It is as follows:

Tiouou, tiouou, tiouou, tiouou, tiouou,
Zpe tiou zqua,
Quorrrror pipi,
Tio, tio, tio, tio, tix,
Quoutio, quoutio, quoutio, quoutio,
Zquó, zquó, zquó, zquó,
Zi, zi, zi, zi, zi, zi, zi, zi,
Quorror tiou zqua pipiqui.

The ſecond is given by a German naturaliſt, Jean Mathieu Bechſtein, in his *Gemeinnützige Naturgeſchichte Deutſchlands nach allen drey Reichen*, Leipſic, 1789, 2 vols. 8vo.; and ſo delighted Nodier, that he declared it to be a "*tour de force extraordinaire.*" M. René Chalons, the author of the *Count de Fortſas* hoax, was alſo ſo pleaſed, that he publiſhed a magnificent edition of it, in one page folio, with the title, *Chant du Roſſignol*, à Mons, chez Jevenois, 1840:

Tiouou, tiouou, tiouou, tiouou,
Sphe tiou tokoua;
Tio, tio, tio, tio,
Kououtiou, kououtiou, kououtiou, kououtiou;
Tſkouo, tſkouo, tſkouo, tſkouo,
Tſii, tſii, tſii, tſii, tſii, tſii, tſii, tſii, tſii, tſii,
Kouorror, tiou, tſkoua, pipitkſouis;
Tſo, tſo, tſo, tſo, tſo, tſo, tſo, tſo, tſo, tſo, tſo, tſo,
tſirrhading!
Tſi ſi ſi toſi ſi ſi ſi ſi ſi ſi ſi,
Tſorre tſorre tſorre tſorrehi;
Tſatn tſatn tſatn tſatn tſatn tſatn tſatn tſi;
Dlo dlo dlo dla dlo dlo dlo dlo dlo;
Kouiou, trrrrrrrrritzt,
Lu lu lu ly ly ly li li li li li,
Kouio didl li loulyli.
Ha guour guour koui kouio!
Kouio kououi kououi kououi koui koui koui koui
ghi ghi ghi;
Gholl gholl, gholl gholl ghia hududoi.
Koui koui horr na dia dia dillhi!
Hets hets hets hets hets hets hets hets hets hets
hets hets hets hets;
Touarrho koſtchoi;
Kouia kouia kouia kouia kouia kouia kouia
kouiati;
Koui koui koui io io io io io io io koui;
Lu lyle lolo didi io kouia.
Higuai guai guay guai guai guai guai guai houior
tſio tſiopi.

The third is by Dupont de Nemours, and occurs in the *Souvenirs de la Marquiſe de Crequy*, Paris, 1840, 8vo, tome vi. p. 222:

Ti-ô-ou, ti-ô-ou, ti-ô-ou,
Spe tiou z'cou-à,
Cou-orror pipi,
Ti-ô, ti-ô, ti-ô, coui ciò!
Ziou-ô, z'cou-ô, z'cou-ô,
T'ſi t'ſi t'ſi,
Curror tiou! z'quouâ-pipi, coui!

A careful ſtudy and compariſon of theſe three verſions will fully enable the reader to judge whether zoological literature bids fair to repay the labor of further reſearch.

The Book-Hunter

etc

By John Hill Burton

With Additional Notes

By Richard Grant White

NEW YORK

SHELDON AND COMPANY, 335 Broadway

1863

[pp. viii. 411.]

In **The Philobiblion** for June of laſt year, we gave a curſory notice of the Engliſh edition of *The Book-Hunter*. Since then it has been republiſhed in this country, with commendable typographical excellence, by Meſſrs. Sheldon and Company of this city, under the editorial ſuperviſion of Mr. Richard Grant White.

We propoſe, therefore, on the preſent occaſion, ſimply to direct the attention of our readers to ſome of the peculiar characteriſtics of that gentleman's editorial annotations which appear in this new edition.

Mr. White's editorial labors are compriſed in ſome forty-ſeven "additional notes." The firſt of theſe, a "Prefatory note," occupies four pages. It contains a ludicrous misquotation from Brant's *Shyppe of Fooles*—a work with which one might reaſonably preſume Mr. White to be better acquainted. It alſo diſcloſes, with the moſt charming *naïveté* imaginable, Mr. White's apparently recent and truly wonderful diſcovery, that a certain abridgment of the *Juſtinian Pandects* is "an excellent work"! It further alludes to a ſuppoſed neceſſity that Mr. White ſhould correct divers "falſe concluſions" as to "the ſocial and literary condition" of the United States, to which he ſays that Mr. Burton has led the reader. In the ſequel we find that this is mere ver-

biage: though Mr. Burton has made ſome obvious and trivial miſtakes on this point, Mr. White has corrected nothing.

Paſſing over ſeveral flippant and pretentious notes—which ſuggeſt no ſpecial comment, ſave on the bad taſte that has placed them where they are—we encounter, on pages 63, 64, one of the moſt objectionable of Mr. White's annotations. It relates to "happy miſtakes" which "ſerve for the protection of the book-collector." One of theſe "miſtakes" is deſcribed as follows: "The obſcurity of a learned language veils the moſt formidable error of the preſs that probably ever occurred, except one in the London '*Morning Chronicle*' on the morning after the birth of the Princeſs of Wales at Buckingham Palace, the vernacular enormity of which makes it abſolutely unmentionable. The former fell to the lot of Eraſmus in his book *Vidua Chriſtiana*, which he dedicated to Charles the Fifth's ſiſter, the Queen of Hungary. In this volume, and of that illuſtrious princeſs herſelf, he wrote, *Mente illâ uſam eam ſemper fuiſſe quæ talem feminam deceret;* but the printer, as if ſeized upon by the ſpirit of Aretino, made him ſay, *Mentula uſam eam*, &c., which ſtupendous announcement went through the whole of a large edition."

We paſs over the innate vulgarity which impels Mr. White to ſtate in print that he is acquainted with a ſtory too dirty to be told, and come to his alluſion to Eraſmus. This filthy anecdote—which he has copied from Bayle's *Dictionnaire Hiſtorique et Critique*, Art. Marie Reine de Hongrie, Note H—does not contain one word of truth. Had Mr. White looked into ſo common an authority as Jortin's *Life of Eraſmus* (vol. ii. pp. 60, 61, 8vo edit., London, 1808), he would not have made ſuch an egregious blunder. For Mr. White's ſpecial conſideration, we will cite Jortin's account of this "happy miſtake:"

"In the *ſpurious* epiſtle of Eraſmus to Petrus Curſius," ſays Jortin, "it is ſtated that one of the workmen at the preſs, vexed that Eraſmus would not give him money, revenged himſelf moſt maliciouſly, and, by a ſmall alteration of a word in the text of his *Vidua Chriſtiana*, had made him utter a groſs obſcenity."

"Eraſmus ſeems to have ſeen this *forged letter*, or to have heard an account of it, and complains of it as a piece of ſcurrilous impudence, in Epiſtle 1279." Beſides this, Le Clerc, the editor of the beſt edition of the Works of Eraſmus, agrees with Jortin in pronouncing the letter *ſpurious:* and in the *Vidua Chriſtiana* of Eraſmus there is no ſuch paſſage to be found as *Atque mente illâ uſam eam*, etc., or any thing that looks like it.

As a ſlight offset to Mr. White's miſinformation on this ſubject, we here cite, from his note on page 67, one item of truth, on a matter with which he may be preſumed to be thoroughly acquainted: "I may be very dull," ſays Mr. White, "or very ignorant." Few perſons, probably, will incline to diſpute that propoſition.

On page 74, *apropos* to nothing, Mr. White notices "a ſtrange miſtake" made by Lowndes, in his *Bibliographer's Manual*. It appears that, in that work, *The Federaliſt* is deſcribed as "a collection of Eſſays in which John Williams, *alias* Anthony *Paſquins*, was concerned." This error—which was, in fact, only a partial one—ſeems to have quite exhauſted the angelic patience of Mr. White, and led to the following burſt of alcoholic bombaſt: "Shades of Hamilton and *Monroe*," he cries, "founders of the Great Republic, and revered expoſitors of the Conſtitution, *your* noble work, which ſtands almoſt alone, as being at once an undiſputed authority in politics and a claſſic in letters, is a ſeries of eſſays in which a paſquinading *alias* 'was concerned;' and this is all!" Could any thing be more pungent or touching? We

pardon Mr. White in his virtuous indignation, for calling *The Federalist* "an undisputed authority;" but how can we pardon him for thus disturbing the shade of *Monroe?* That "revered expositor" had nothing to do with *The Federalist*, and it seems to us extremely cruel thus to display him in a foot-note. Lowndes's partial error is an error of explicable origin—seeing that "Anthony Pasquin" (not *Pasquins*) did publish in this country a paper called *The Federalist*, which Lowndes has confounded with the famous work of HAMILTON, MADISON, and JAY; but Mr. White's error is one of those that arise from inexcusable ignorance, considering that the names of the writers of *The Federalist* have been given in every edition of the work published since 1802. Accordingly, we think that his own gentle rebuke of Lowndes is applicable yet more directly to himself; for, to quote that rebuke, "when, pretending to speak with authority, he exhibits such density of ignorance, both his ignorance and his pretence become ridiculous."

The next five or six of Mr. White's notes are remarkable chiefly for their irrelevance and characteristic sciolism. One of them, occupying an entire page, conveys Mr. White's opinion on the subject of "top-edges" and "large paper;" it also alludes to Adam Smith as having been "a dandy in his library." One, on page 85, vents Mr. White's democratic notions in a most absurd manner. It is about royalty, and contains an impertinent allusion to the English heir-apparent, and a presumptuous appeal to Mr. Thackeray. We quote a passage from this note, as illustrative of Mr. White's idea of sarcasm: "The German lad named Albert Edward, who was here a year or two ago, seemed an intelligent, well-mannered, well-meaning youth,—high praise for one of his family, on the mother's side—is it not, Mr. Thackeray?" Does Mr. White seriously imagine that his patronizing tone toward the Prince of Wales will occur to any intelligent reader as aught other than supremely ludicrous? We forbear comment on Mr. White's exquisite good taste in appealing to Mr. Thackeray to endorse his vulgar insolence.

Mr. White, however, is capable of still more deplorable nonsense—as may be seen in his note on page 94, wherein he rehearses a tale told to him "with *rueful* merriment" by the wife of a book-lover. An allusion to Heber, made by Mr. Burton, serves as a pretext for introducing this twaddle: and Mr. White proceeds to say, with much circumlocution, that a lady went into the country, to spend the summer, "leaving the man that owned her in town;" that the house was full of books when she went away; that when she returned, later in the season, she found her bed-chamber crowded with books, and her husband "in breezy undress" on "the nuptial couch;" and that there was actually a barricade of books on that particular part of "the nuptial couch" "where her lovely limbs had lain." This pointless rigmarole occupies nearly a page. We presume—since no lady would be likely to talk to Mr. White about "her lovely limbs" or her "nuptial couch," and since no sensible person would conceive such an incident worth telling as humorous—that the story is autobiographical. Let those who will, approve the taste and discretion which can foist such trash upon another man's book, and offer it to the public as a sample of judicious annotation.

A little farther on, Mr. White occupies the greater part of a page in stating the shallow truism that "a well-chosen library is a rich possession." But, says Mr. White, in a paroxysm of prudence, "a library pays no interest; and more volumes than an ordinary bookcaseful, or two, are occasion of great trouble and of *some expense*." That Mr. White's library—if he happens to have one—has "paid no interest," might, per-

haps, be inferred from the character of his annotations on this book; but it will require a mind ſomewhat more acute than his to convince the ſcholar that books yield nothing to their intelligent and ſympathetic owner.

Paſſing next to page 108, we find the following note, ſuggeſted by a diſparaging alluſion to the *Tuſculan Queſtions:* "I venture," ſays Mr. White, "to put in a plea for the exemption of the *Tuſculan Queſtions* from this cenſure. They are not high and mighty, or ſoaring, or profound, or even dramatic, like the *Platonic Dialogues*, from the prolixity and occaſional *childiſh ſimplicity* of which, however, they are free. But they treat of great topics with ſuch ſimplicity and clearneſs, and in ſuch a ſpirit of candid inquiry, and do this in ſuch *elegant Latin*, that it ſeems to me a man might read them occaſionally with great pleaſure. Such, at leaſt, is the impreſſion left upon my memory by a book which I have not ſeen ſince my firſt college year."

It is difficult to keep a ſerious countenance while reading ſuch arrant nonſenſe, ſuch empty affectation of ſuperior claſſical culture, and ſuch ludicrous ſelf-laudation as Mr. White has managed to embody in this note. It is intereſting, however, as affording evidence of the manly development of Mr. White's comprehenſive mind in early youth—for it will be obſerved that he declares poſitively he has not ſeen the *Tuſculan Queſtions* ſince his "firſt college year." The famous ſcholar Daniel Heinſius maintained that "Grotius was a *man* from the inſtant of his birth, and never had diſcovered any ſigns of childhood." Scarcely inferior to the young Grotius was the *Freſhman* who could run ſuch a ſagacious parallel between the *Tuſculan Queſtions* and the *Platonic Dialogues*, and we commend this ſignificant example of precocity to future biographers of "*Enfans Célèbres.*"

We paſs over two pages of garrulity about the Anglo-Saxon race, in which Mr. White makes much ado about his diſcovery that no ſuch race now exiſts. We alſo paſs over his equally pointleſs and wholly ſuperfluous diſquiſition on Iriſh bulls. Theſe notes, and others like them, are harmleſs enough, and ſuggeſt no eſpecial comment. More particular attention is due to a facetious puff of ſome unknown "bookſeller," on page 173. Of this modeſt gentleman Mr. White remarks, "He has too much ſenſe to wiſh that he had been called a bibliopole." One would like to know—ſince glory has thus overtaken him—by what name this repoſitory of "ſenſe" is recognized among men. "He is," adds the enthuſiaſtic editor, "capable of inſtructing moſt of his cuſtomers." Has Mr. White improved the privileges thus afforded? If not, let him at once conſult that ſource of information, and, in particular, let him inquire about "the ſhade of Monroe." We fear, however, that the advice is thrown away. "A lady who does me the honor to look over my ſhoulder" is, apparently, much more to Mr. White's taſte than that mine of wiſdom who muſt not be called "a bibliopole." This fair female (is it ſhe of "the nuptial couch" and "the lovely limbs," once more?) does not, however, ſeem to have been always propitious. On Mr. White's own authority, it is clear that, at page 175, ſhe "laughed with ſcorn." We cannot wonder at this—ſince ſhe was doing Mr. White the honor to look over his ſhoulder—but we are certainly grieved for Mr. White. It is evident that, in moments of "ſcorn," ſhe muſt have made him ſuffer a good deal, if her cuſtomary ſtyle was like the following: "Why," ſays this feminine Mentor, "a reprint iſn't dirty; it doeſn't ſmell badly; it iſn't tattered and torn; it doeſn't need mending and rebinding to keep it from tumbling to pieces; it has little chance of harboring unnamable

creeping things which Noah might as well have kept out of the ark." Has Mr. White been often called upon to endure that ſort of ſarcaſm? If ſo, let us not wonder that he babbles of "lovely limbs," and recurs with ſuch tender regret to the *Tuſculan Queſtions*. The friend who, on page 201, hinted to him to take refuge in Coptic reſearches, was a benevolent man.

The next item of importance that attracts our attention is on page 184. This remark relates to *The Private Libraries of New York*, a luxurious volume, prepared by Dr. James Wynne, and publiſhed in this city as a literary ſpeculation. Mr. White makes the ridiculous ſtatement that this volume was publiſhed to juſtify a certain "municipal pride" on the part of the gentlemen whoſe collections are therein deſcribed—which it appears Mr. Luther Farnham had grievouſly offended, by publiſhing, ſome years before, an unpretending pamphlet of ſeventy-nine pages, entitled, *A Glance at Private Libraries*, referring particularly to the private libraries of Boſton and to thoſe in its immediate vicinity. Nothing certainly could be more abſurd and erroneous than this ſtatement; but to expoſe in detail all Mr. White's blunders concerning *The Private Libraries of New York* would require more ſpace than we can ſpare at preſent: we ſhall therefore diſmiſs the ſubject with this brief notice.

A palpable blunder is made by Mr. White in his note on page 186. He there ſtates that Maurice Mejan's *Recueil des Cauſes Célèbres* is "a book which ſtands here for weeks and months on the ſhelves of the old bookſellers, aſking a buyer at a few dollars." This is not true. Mejan's collection is rarely met with here; and nobody outſide of the legal or medical profeſſion, unleſs tinctured with a partiality for "nuptial couches" and "lovely limbs," would be likely to ſeek for it.

A prophetic note on page 199, etc., embodies a defence of the literary proſpects of this country. Among other things, it appears, on Mr. White's teſtimony, that there are "a few gentlemen" in this city, who, "were it found *very* deſirable for the intereſts of literature," would pay the expenſe of "reprinting a thouſand volumes." Why does not Mr. White improve the opportunity, and let them reprint a thouſand copies of his piquant work on *National Hymns?* Perhaps, however, he truſts too much to the moving ſpirit of the friend who ſtudied Coptic, and who, he tells us, has gone to Egypt. Poſſibly ſomething may come of this, but we are not ſanguine. Mr. White's prophetic ſoul foreſees a time "when peace, truth, juſtice, and good-will ſhall *reign*, and only they ſhall *reign*—as when they do *reign* they muſt *reign*—throughout all the world." Let us hope that the "few gentlemen," aſſiſted by Mr. White, will have perpetuated literature in America by the time that rainy ſeaſon ſets in.

We paſs, meanwhile, to one of thoſe immediate and practical points in literary hiſtory which never fail to ſuggeſt a diſplay of recondite learning on the part of Mr. White. In Mr. Burton's text, on page 216, occurs the following alluſion: "A work dedicated apparently to this object, *which I have been unable to find in the body*, is mentioned under a very tantalizing title. It is by a certain John Charles Conrad Oelrichs, author of ſeveral ſcraps of literary hiſtory, and is called a Diſſertation concerning the Fates of Libraries and Books, and, in the firſt place, concerning the books that have been eaten—ſuch I take to be the meaning of *Diſſertatio de Bibliothecarum ac Librorum Fatis, imprimis libris comeſtis*." To this, Mr. White attaches a note which is at once benign, lucid, and modeſt. "The good Oelrichs," he ſays, "plainly refers to books which have been devoured; as we know from the publiſhers' advertiſements, and the aſſur-

ances of young ladies, that many books are, every year. *This book, and particularly the pages on which these notes are written, will be eagerly devoured by an intelligent public, and so pass to a place among the libri comesti.*" Wherefore "the *good* Oelrichs?" Can Mr. White vouch for the virtue of his defunct friend? Does he know, of his own knowledge, that Oelrichs was "good?" Does he, in short, know any thing whatever about Oelrichs? Mr. Burton certainly exhibits general ignorance on this subject—for he describes him as the "author of several scraps of literary history," and styles one of his prefaces "a work"—nor does the erudite Mr. White vouchsafe to correct Mr. Burton's errors. Plainly, then, Mr. White's knowledge of "the good Oelrichs"—if he has any—is, we infer, confined exclusively to the moral character of the deceased. He will, then, be agreeably surprised to learn that "the good Oelrichs" was, in fact, a distinguished lawyer, and the author of many works of value, both in literature and science. We will also add, for Mr. White's information, that the *Dissertation* which Mr. Burton describes as "a work," was printed simply as an introduction to the Catalogue of the Library of J. de Pérard (Berlin, 1756, 8vo). So much for "the good Oelrichs"!

A peculiar sample of Mr. White's editorial carelessness occurs to us here. It consists in the mis-spelling of several familiar names. On page 63, he prints Watts for *Watt;* on page 173, Crocker for *Croker;* on page 213, Robert of Bury for *Richard* of Bury (which gross blunder he reproduces in the index); on page 233, Eibert for *Ebert;* on page 239, Naudet for *Naudé.* It is no defence to say that these errors are made by Mr. Burton. Had his editor given even ordinary attention to the slight task of correcting Mr. Burton's mistakes, and prattled less of the "nuptial couch" and "lovely limbs," he would, peradventure, have acquitted himself more creditably.

Several notes remain—equally vapid and equally absurd—which we have not space to notice here. Nor is it necessary to proceed further. A sufficient number of examples have been given to show the ignorance, the offensive assumption, and the bad taste which characterize Mr. White's annotations. More intent upon courting notoriety for himself, than upon correcting Mr. Burton's mistakes, he has encumbered the pages of his author with notes which illustrate nothing so much as their writer's superficial knowledge and pompous pretence.

———o———

EXTRACTS FROM

Winstanley's Lives of the most Famous English Poets,

OR THE HONOUR OF PARNASSVS, ETC.

(LONDON, 1687. 8vo.)

Raleigh's History of the World.

"IT is reported of Sir *Walter Rawleigh,* who being Prisoner in the Tower, expecting every hour to be sacrificed to the *Spanish* cruelty, some few days before he suffered, he sent for Mr. *Walter Burre,* who had formerly printed his first Volume of *the History of the World,* whom, taking by the hand, after some other discourse, he ask'd him, How that Work of his had sold? Mr. *Burre* returned this answer, That it sold so slowly, that it had undone him. At which words of his, Sir *Walter Rawleigh* stepping to his Desk, reaches the other part of his History, to Mr. *Burre,* which he had brought down to the times he lived in; clapping his hand on his breast, he took the other unprinted part of his Works into his hand with a sigh, saying, *Ah my Friend, hath the first Part undone thee? The*

ſecond Volume ſhall undo no more; this ungrateful World is unworthy of it; When immediately going to the fire-ſide he threw it in, and ſet his foot on it till it was conſumed. As great a Loſs to Learning as Chriſtendom could have, or owned; for his firſt Volume after his death ſold Thouſands."

Alexander Nequam.

"*Alexander Nequam,* the learnedeſt *Engliſhman* of his Age, was born at St. *Albans* in *Hartfordſhire:* His Name in *Engliſh* ſignifies *Bad,* which cauſed many, who thought themſelves wondrous witty in making Jeſts, (which indeed made themſelves) to paſs ſeveral Jokes on his Sirname, whereof take this one inſtance: *Nequam* had a mind to become a Monk in St. *Albans,* the Town of his Nativity, and thus Laconically wrote for leave to the Abbot thereof;

Si vis, veniam, ſin autem, tu autem.

To whom the Abbot returned,

Si bonus ſis, venias, ſi nequam, nequaquam.

"Whereupon for the future, to avoid the occaſion of ſuch Jokes, he altered his Name from *Nequam,* to *Neckam.*

"Biſhop *Godwin,* in his Catalogue of the Biſhops of *Lincoln,* maketh mention of a paſſage of wit betwixt him and *Phillip Repington* Biſhop of *Lincoln,* the latter ſending the Challenge.

Et niger & Nequam cum ſis cognomine Nequam,
Nigrior eſſe potes, Nequior eſſe nequis.

Both black and bad, whileſt *Bad* the name to thee,
Blacker thou may'ſt, but worſe thou canſt not be.

To whom *Nequam* rejoyned,

Phi *nota fœtoris,* Lippus *malus omnibus horis,*
Phi *malus,* & Lippus, *totus malus ergo* Philippus.

Stinks are branded with a *Phi, Lippus* Latin for blear-eye,
Phi and *Lippus* bad as either, then *Philippus* worſe together.

"The Elogy he beſtoweth on that moſt Chriſtian Emperor *Conſtantine* the Great, muſt not be forgot:

From *Colcheſter* there roſe a Star,
The Rays whereof gave glorious Light
Throughout the World in Climates far,
Great *Conſtantine, Romes* Emperor bright."

Sir Thomas More's Utopia.

"Many were the Books which he wrote; amongſt whom his *Utopia* beareth the Bell; which though not written in Verſe, yet in regard of the great Fancy and Invention thereof, may well paſs for a Poem, it being the *Idea* of a compleat Commonwealth in an Imaginary Iſland (but pretended to be lately diſcovered in *America*) and that ſo lively counterfeited, that many at the reading thereof, miſtook it for a real Truth: inſomuch that many great Learned men, as *Budeus* and *Johannes Paludanus,* upon a fervent zeal, wiſhed that ſome excellent Divines might be ſent thither to preach Chriſt's Goſpel: yea, there were here amongſt us at home, ſundry good Men, and learned Divines, very deſirous to undertake the Voyage, to bring the People to the Faith of Chriſt, whoſe Manners they did ſo well like."

Surrey's Geraldine.

"In his way to *Florence,* he touch'd at the Emperor's Court, where he fell in acquaintance with the great Learned *Cornelius Agrippa,* ſo famous for Magick, who ſhewed him the Image of his *Geraldine* in a Glaſs, ſick, weeping on her Bed, and reſolved all into devout Religion for the abſence of her Lord; upon ſight of which, he made this Sonnet.

All Soul, no earthly Fleſh, why doſt thou fade?
All Gold, no earthly Droſs, why look'ſt thou pale?
Sickneſs, how dar'ſt thou one ſo fair invade?
Too Baſe Infirmity to work her Bale.
Heaven be diſtempered ſince ſhe grieved pines,
Never be dry theſe my ſad plaintive Lines.

Pearch thou my Spirit on her Silver Breasts,
And with their pains redoubled Musick beatings,
Let them toss thee to world where all toil rests,
Where Bliss is subject to no Fear's defeatings;
Her Praise I tune whose Tongue doth tune the Sphears,
And gets new Muses in her Hearers Ears.

Stars fall to fetch fresh light from her rich eyes,
Her bright Brow drives the Sun to Clouds beneath.
Her Hairs reflex with red strakes paints the Skies,
Sweet Morn and Evening dew flows from her breath:
Phœbe rules Tides, she my Tears tides forth draws,
In her sick-Bed Love sits, and maketh Laws.

Her dainty Limbs tinsel her Silk soft Sheets,
Her Rose-crown'd Cheeks eclipse my dazled sight.
O Glass! with too much joy my thoughts thou greets,
And yet thou shew'st me day but by twilight.
Ile kiss thee for the kindness I have felt,
Her Lips one Kiss would unto *Nectar* melt.

"From the Emperor's Court he went to the City of *Florence*, the Pride and Glory of *Italy*, in which City his *Geraldine* was born, never ceasing till he came to the House of her Nativity; and being shewn the Chamber her clear Sun-beams first thrust themselves in this cloud of Flesh, he was transported with an Extasie of Joy, his Mouth overflow'd with *Magnificats*, his Tongue thrust the Stars out of Heaven, and eclipsed the Sun and Moon with Comparisons of his *Geraldine*, and in praise of the Chamber that was so illuminatively honoured with her Radiant Conception, he penned this Sonnet:

Fair Room, the presence of sweet Beauties pride,
This place the Sun upon the Earth did hold,
When *Phaeton* his Chariot did misguide,
The Tower where *Jove* rain'd down himself in Gold,
Prostrate as holy ground Ile worship thee.
Our *Ladies Chappel* henceforth be thou nam'd;
Here first *Lowes Queen* put on Mortality,
And with her Beauty all the world inflam'd.
Heaven's Chambers harbouring fiery Cherubins,
Are not with thee in Glory to compare.
Lightning, it is not Light which in thee shines,
None enter thee but streight entranced are.
O! if *Elizium* be above the ground,
Then here it is, where nought but Joy is found.

"That the City of *Florence* was the ancient Seat of her Family, he himself intimates in one of his Sonnets: thus;

From *Tuscan* came my Ladies worthy Race;
Fair *Florence* was sometimes her ancient Seat;
The Western Isle, whose pleasant Shoar doth face,
Whilst *Camber*'s Cliffs did give her lively heat.

"In the Duke of *Florence*'s Court he published a proud Challenge against all Comers, whether *Christians*, *Turks*, *Canibals*, *Jews*, or *Saracens*, in defence of his *Geraldines* Beauty. This Challenge was the more mildly accepted, in regard she whom he defended, was a Town-born Child of that City; or else the Pride of the *Italian* would have prevented him ere he should have come to perform it. The Duke of *Florence* nevertheless sent for him, and demanded him of his Estate, and the reason that drew him thereto; which when he was advertiz'd of to the full, he granteth all Countries whatsoever, as well Enemies and Outlaws, as Friends and Confederates, free access and regress into his Dominions immolested, until the Trial were ended.

"This Challenge, as he manfully undertook, so he as valiantly performed; as Mr. *Drayton* describes it in his Letter to the Lady *Geraldine*."

Sir John Harrington and the Servant-Girl.

"It happened that whilest the said Sir *John* repaired often to an Ordinary in *Bath*, a Female attendress at the Table, neglecting other Gentlemen, which sat higher, and were of greater Estates, applied herself wholly to him, accommodating him with all necessaries, and preventing his asking any thing with her officiousness. She being demanded by him, the reason of her so careful waiting on him? *I understand*

(ſaid ſhe) *you are a very witty man, and if I ſhould diſpleaſe you in any thing, I fear you would make an Epigram of me.*

"Sir *John* frequenting often the Lady *Robert*'s Houſe, his Wives Mother, where they uſed to go to dinner extraordinary late, a Child of his being there then, ſaid *Grace*, which was that of the *Primmer*, *Thou giveſt them Meat in due ſeaſon;* Hold, ſaid Sir *John* to the Child, you ought not to lie unto God, for here we never have our Meat in due ſeaſon. This Jeſt he afterwards turned into an Epigram, directing it to his Wife, and concluding it thus:

Now if your Mother angry be for this,
Then you muſt reconcile us with a kiſs."

Thomas Heywood,

A PROLIFIC PLAY-WRITER.

"*Thomas Heywood* was a greater Benefactor to the Stage than his Namesake, *John Heywood*, he having (as you may read in an Epiſtle to a Play of his, called, *The Engliſh Travellers*) had an entire hand, or at leaſt a main finger in the writing of 220 of them. And no doubt but he took great pains therein, for it is ſaid, that he not only Acted himſelf almoſt every day, but alſo wrote each day a Sheet; and that he might loſe no time, many of his Plays were compoſed in the Tavern, on the backſide of Tavern Bills; which may be an occaſion that ſo many of them are loſt, for of those 220. mentioned before, we find but 25. of them Printed."

William Wager.

"This *William Wager* is moſt famous for an Interlude which he wrote, called *Tom Tyler and his Wife*, which paſſed with ſuch general applauſe that it was reprinted in the year 1661. and has been Acted divers times by private perſons; the chief Argument whereof is, *Tyler* his marrying to a Shrew, which, that you may the better underſtand, take it in the Author's own words, ſpeaking in the perſon of *Tom Tyler*.

I am a poor *Tyler*, in ſimple array,
And get a poor living, but eight pence a day,
My Wife as I get it doth ſpend it away;
And I cannot help it, ſhe ſaith; wot ye why?
For wedding and hanging comes by deſtiny.

I thought when I wed her, ſhe had been a Sheep,
At board to be friendly, to ſleep when I ſleep:
She loves ſo unkindly, ſhe makes me to weep.
But I dare ſay nothing, god wot; wot ye why?
For wedding and hanging comes by deſtiny.

Beſides this unkindneſs whereof my grief grows,
I think few *Tylers* are matcht to ſuch ſhrows,
Before ſhe leaves brawling, ſhe falls to deal blows.
Which early and late doth cauſe me to cry,
That wedding and hanging is deſtiny.

The more that I pleaſe her, the worſe ſhe doth like me,
The more I forbear her, the more ſhe doth ſtrike me,
The more that I get her, the more ſhe doth glike me.
Wo worth this ill fortune that maketh me cry,
That wedding and hanging is deſtiny.

If I had been hanged when I had been married,
My torments had ended, though I had miſcarried,
If I had been warned, then would I have tarried;
But now all too lately I feel and cry,
That wedding and hanging is deſtiny."

John Davis of Hereford,

A GREAT MASTER OF THE PEN.

"In the writing of this Mans Life, we ſhall make uſe of Dr. *Fuller* in his *England*'s *Worthies*, who ſaith, that he was the greateſt Maſter of the Pen that *England* in his Age beheld; for,

1. *Faſt writing*; ſo incredible his expedition.
2. *Fair writing*; ſome minutes conſultation being required to decide whether his Lines were written or printed.
3. *Cloſe writing*; a Myſtery which to do well, few attain unto.
4. *Various writing*; *Secretary*, *Roman*, *Court* and *Text*.

"The Poetical Fiction of *Briareus* the Giant, who had an hundred hands, found a Moral in him, who could ſo cunningly and copiouſly diſguiſe his aforeſaid elemental hands, that by mixing, he could make them appear an hundred; and if not ſo many ſorts, ſo many degrees of writing. He had alſo many pretty excurſions into Poetry, and could flouriſh Matters as well as Letters, with his Fancy as well as with his Pen. Take a taſte of his Abilities in thoſe Verſes of his before *Coriat's Crudities*, being called the *Odcombian Banquet*, wherein the whole Club of Wits in that Age joyned together, to write Mock-commendatory Verſes in *Praiſe-diſpraiſe* of his Book.

If Art that oft the Learn'd hath ſtammer'd,
In one Iron Head-piece (yet no Hammer-Lead)
May (joyn'd with Nature) hit Fame on the Cocks-comb,
Then 'tis that Head-piece that is crown'd with Od-comb,
For he, hard Head *(and* hard, *ſoh like a* Whet-ſtone
It gives Wits *edge, and draws them too like* Jet-ſtone)
Is Caput Mundi *for a world of School-tricks,*
And is not ignorant in the learned'ſt—tricks
H'hath ſeen much more than much, I aſſure ye,
And will ſee New-Troy, Bethlem, *and* Old-Jury
Mean while (to give a taſte of his firſt travel,
With ſtreams of Rhetorick that get golden Gravel)
He tells how he to Venice *once did wander;*
From whence he came more witty than a Gander:
Whereby he makes relations of ſuch wonders,
That Truth *therein doth lighten, while* Art *thunders,*
All Tongues fled to him that at Babel *ſwerved,*
Leſt they for want of warm months might have ſtarved.
Where they do revel in ſuch paſſing meaſure,
(Eſpecially the Greek, *wherein's his pleaſure.)*
That (jovially) ſo Greek *he takes the guard of,*
That he's the merrieſt Greek *that ere was heard of;*
For he as 'twere his Mothers twittle twattle,
(That's Mother-tongue) the Greek *can prittle prattle.*
Nay, of that Tongue he ſo hath got the body,
That he ſports with it at Ruffe, Gleek *or* Noddy, *&c.*"

VOL. II.—I

Francis Beaumont and John Fletcher.

"Theſe two joyned together, made one of the happy *Triumvirate* (the other two being *Johnſon* and *Shakeſpear*) of the chief Dramatick Poets of our Nation, in the laſt foregoing Age; among whom there might be ſaid to be a ſymmetry of perfection, while each excelled in his peculiar way: *Ben Johnſon* in his elaborate pains and knowledge of Authors, *Shakeſpear* in his pure vein of wit, and natural Poetick height; *Fletcher* in a Courtly Elegance and Gentile Familiarity of Style, and withal a Wit and Invention ſo overflowing, that the luxuriant Branches thereof were frequently thought convenient to be lopt off by Mr. *Beaumont*; which two joyned together, like *Caſtor* and *Pollux*, (moſt happy when in conjunction) raiſed the *Engliſh* to equal the *Athenian* and *Roman* Theaters; *Beaumont* bringing the Ballaſt of Judgment, *Fletcher* the Sail of Phantaſie, but compounding a Poet to admiration. . . . .

"It is reported of them, that meeting once in a Tavern, to contrive the rude Draught of a Tragedy, *Fletcher* undertook to *kill the King* therein, whoſe Words being over-heard by a Liſtner (though his Loyalty not to be blamed herein) he was accuſed of High Treaſon, till the Miſtake ſoon appearing, that the Plot was only againſt a Dramatick and Scenical King, all wound off in Merriment."

Wit-Combat between Shakespeare and Ben Jonson.

"Many were the Wit-combats bewixt him and *Ben Johnſon*; which two we may compare to a *Spaniſh great Gallion*, and an *Engliſh Man of war*: Mr. *Johnſon*, (like the former) was built far higher in Learning, ſolid, but ſlow in his performances; *Shakeſpear*, with the *Engliſh Man of war*, leſſer in Bulk, but lighter in ſayl-

ing, could turn with all Tides, tack about, and take advantage of all Winds, by the quicknesſ of his Wit and Invention. His Hiſtory of *Henry* the Fourth is very much commended by ſome, as being full of ſublime Wit, and as much condemned by others, for making Sir *John Falſtaffe* the property of Pleaſure for Prince *Henry* to abuſe, as one that was a *Thraſonical Puff*, and emblem of mock Valour; though indeed he was a man of Arms every inch of him, and as valiant as any in [his] Age, being for his Martial Proweſs made Knight of the Garter by King *Henry* the 6th."

Thomas Randolph.

"This Famous Poet was born at *Houghton* in *Northampton-ſhire*, and was firſt bred in *Weſtminſter-School*, then Fellow in *Trinity-Colledge* in *Cambridge*; He was one of ſuch a pregnant Wit, that the Muſes may ſeem not only to have ſmiled, but to have been tickled at his Nativity, ſuch the feſtivity of his Poems of all ſorts.

"His Poems publiſh'd after his death, and uſher'd into the World by the beſt Wits of thoſe times, paſſed the Teſt with general applauſe, and have gone through ſeveral Impreſſions: To praiſe one, were in ſome ſort to diſpraiſe the other, being indeed all praiſe-worthy. His *Cambridge Duns* facetiouſly pleaſing, as alſo his *Parley with his Empty Purſe*, in their kind not out-done by any. He was by *Ben. Johnſon* adopted for his Son, and that as is ſaid upon this occaſion.

"Mr. *Randolph* having been at *London* ſo long as that he might truly have had a parley with his *Empty Purſe*, was reſolved to go ſee *Ben. Johnſon* with his aſſociates, which as he heard at a ſet-time kept a Club together at the *Devil-Tavern* near *Temple-Bar*; accordingly at the time appointed he went thither, but being unknown to them, and wanting Money, which to an Ingenious ſpirit is the moſt daunting thing in the World, he peep'd in the Room where they were, which being eſpied by *Ben. Johnſon*, and ſeeing him in a Scholars thredbare habit, *John Bo-peep*, ſays he, come in, which accordingly he did, when immediately they began to rime upon the meanneſs of his Clothes, aſking him, If he could not make a Verſe? and withal to call for his Quart of Sack; there being four of them, he immediately thus replied,

I *John Bo peep*, to you four ſheep,
With each one his good fleece,
If that you are willing to give me five ſhilling,
'Tis fifteen pence a piece.

By *Jeſus*, quoth *Ben. Johnſon*, (his uſual Oath) I believe this is my Son *Randolph*, which being made known to them, he was kindly entertained into their company, and *Ben. Johnſon* ever after called him Son."

Quarles's Verses on Man.

"Mans *Body*'s like a *Houſe*, his greater *Bones*
Are the main *Timber*; and the leſſer ones
Are ſmaller *ſplints*: his *ribs* are *laths* daub'd o're
Plaiſter'd with *fleſh* and *blood*: his *mouth*'s the door,
His *throat*'s the narrow *entry*, and his *heart*
Is the great *Chamber*, full of curious art:
His *midriff* is a large *Partition-wall*
'Twixt the great *Chamber*, and the ſpacious *Hall*:
His *ſtomach* is the *Kitchin*, where the meat
Is often but half ſod for want of heat:
His *Spleen*'s a *veſſel* Nature does allot
To take the *ſkum* that riſes from the Pot:
His *lungs* are like the *bellows*, that reſpire
In every *Office*, quickning every fire:
His *Noſe* the *Chimny* is, whereby are vented
Such *fumes* as with the *bellowes* are augmented:
His *bowels* are the *ſink*, whoſe part's to drein
All noiſom *filth*, and keep the *Kitchin* clean:
His *eyes* are Chriſtal *windows*, clear and bright;
Let in the object and let out the ſight.
And as the *Timber* is or great, or ſmall,
Or ſtrong, or weak, 'tis apt to ſtand or fall:
Yet is the likelieſt *Building* ſometimes known
To fall by obvious chances; overthrown
Oft times by *tempeſts*, by the full mouth'd *blaſts*
Of *Heaven*; ſometimes by *fire*; ſometimes it waſts
Through unadviſ'd *neglect*: put caſe the ſtuff
Were ruin-proof, by nature ſtrong enough

To conquer time, and age; put caſe it ſhould
Nere know an end, alas, our *Leaſes* would;
What haſt thou then, *proud fleſh and blood*, to boaſt?
Thy daies are evil, at beſt; but few, at moſt;
But ſad, at merrieſt; and but weak, at ſtrongeſt;
Unſure, at ſureſt; and but ſhort, at longeſt."

John Milton a Notorious Traitor.

"*John Milton* was one, whoſe natural parts might deſervedly give him a place amongſt the principal of our *Engliſh* Poets, having written two Heroick Poems and a Tragedy, namely, *Paradice Loſt*, *Paradice Regain'd*, and *Sampſon Agoniſta*; But his Fame is gone out like a Candle in a Snuff, and his Memory will always ſtink, which might have ever lived in honourable Repute, had not he been a notorious Traytor, and moſt impiouſly and villanouſly bely'd that bleſſed Martyr King *Charles* the Firſt."

Miscellaneous Items.

Characteristics of the First Folio Edition of Shakespeare.

From an Unpubliſhed Note by James Boaden.

"It may not be amiſs here to ſet down the particular characteriſtics by which this firſt Folio may be known from the ſecond; with parts of which it is very frequently made up; and as that is corrupted beyond all parallel [I ſpeak after having collated it], I ſhall be doing acceptable ſervice to the future ſtudents of Shakſpeare, by clearly pointing out the means of detection.

"1°. The lines to the Reader before the Portrait have 'with' in the fourth line and 'wit' in the fifth printed with the double v as a capital, VV, in the 2d Folio.

"2°. Inſtead of *like* indulgence in the laſt line of the dedication, the 1ſt page, the ſecond Folio prints 'ſame.'

"3°. The Catalogue of the Plays in the ſecond is without pages.

"4°. The paging of the two Folios is the ſame to the end of Henry 8th: then the 2d Folio begins a new numeration, calling the Prologue to Troilus & Creſſida page 1. The firſt, on the contrary, takes this play into the ſeries very unſkilfully—the prologue is not paged—the firſt page of the play has no numerals; the ſecond is called 79, the third 80, and then it drops the numbers to the end. Coriolanus begins in the firſt folio with page 1—in the ſecond with 30.

"5°. But the great mark, ſuperficially, is in the paging of Romeo & Juliet. The laſt page is 79 with 76 immediately oppoſite—and in Timon, which follows, the numerals of the authentic copy run thus, 82, 81, 82, and this has made many copies imperfect; the binders flinging away the repeated numbers.

"Add to all theſe, the laſt page of the firſt is 993 for 399—whereas the laſt of the 2d Folio is 419, being the addition of Troilus & Creſſida taken regularly into the paging. The letter of the ſecond is larger, and the firſt uſes v for u, thus; vnmittigable rage.

"To go into verbal corruptions were endleſs."

The above note on the firſt folio edition of Shakſpeare is copied from a MS. in my poſſeſſion, written and ſigned by James Boaden, with the date—1807. S. W. P.

Negro School in Charleston, in 1745.

In one of the *Tracts on Various Subjects*, by the Right Reverend Beilby Porteus, D. D., Biſhop of London, entitled, *An Eſſay towards a Plan for the more Effectual Civilization and Converſion of the Negroe Slaves, on the Truſt Eſtate in Barbadoes, belonging to the Society for the Propagation of the Goſpel in Foreign Parts*, firſt written in 1784, is the following paſ-

ſage. He is ſpeaking of ſchools for the religious and other inſtruction of the negro:

"A ſchool of this nature was formerly eſtabliſhed by the Society at Charleſtown in South Carolina, about the year 1745, under the direction of Mr. Garden, the Biſhop of London's commiſſary in that province. This ſchool flouriſhed greatly, and ſeemed to anſwer their utmoſt wiſhes. There were at one time ſixty ſcholars in it, and twenty young Negroes were annually ſent out from it, well inſtructed in the Engliſh language and the Chriſtian faith. Mr. Garden, in his letters to the Society, ſpeaks in the higheſt terms of the progreſs made by his ſcholars, and ſays that the Negroes themſelves were highly pleaſed with their own acquirements. But it is ſuppoſed that, on a parochial eſtabliſhment being made in Charleſtown by government, this excellent inſtitution was dropt, for after the year 1751, no further mention is made of it in the minutes of the Society."

Can anybody give any further information of this, or other ſchools of a like nature?

H.

Rhythmus Monosyllabicus Academicis Griphi Dictis.

Some of your readers, who have a fancy for eccentric Latin verſe, may not have ſeen the following *ex* Schedis Academicis Petri Francisci Passarini Placentiæ, *apud Bazachium editis. Anno ſancto* MDCLX.

Fuge, fuge, Mavors trux,
Nobis eſt Apollo dux.
Fuge, fœde, pluſquam fex,
Fuge, cæce, pluſquam nox,
Fuge, ſæve, pluſquam nex,
Fuge, niger, pluſquam pix,
Fuge, teter, pluſquam Styx.
Fuge, fuge, Mavors trux,
Nobis eſt Apollo dux.

Fuge, demens, pluſquam Phryx,
Fuge, ferox, pluſquam Thrax,
Fuge, dire, pluſquam ſtrix,
Fuge, nocens, pluſquam nux,
Fuge, crude, pluſquam crux.
Fuge, fuge, Mavors trux,
Nobis eſt Apollo dux.

Fuge velox, et quam mox,
Fugit ut ab igne nix,
Fugit ut ab ore vox,
Fugit ut aſtrorum grex,
Cum ſol prodit, horum rex.
Fuge, fuge, Mavors trux,
Nobis eſt Apollo dux.

Non hic opus ulla calx,
Ut ſtruatur nobis arx:
Non eſt opus ulla falx,
Ut cædatur nova Sphynx,
Sed acuta mens ut Lynx.
Fuge, fuge, Mavors trux,
Nobis eſt Apollo dux.

Adſit ergo menti lux,
Æqua ſit Aſtreæ lanx,
Sua ſit victori frux,
Et, æterna, quaſi fax,
Toto regnet orbe pax.
Fuge, fuge, Mavors trux,
Nobis eſt Apollo dux.

Diſtichon e *Cryptographia Protei Chriſtiani*, ejuſdem:

Lux, præ qua Sol nox, nix ſit pix, lex mea mi ſis,
Vox, per quam quid non ſit? ni te mens mea nil vult.

Paris. C. R.

☞ Removal.—The publication office and bookſtore connected with **The Philobiblion** have been removed from No. 51 to No. 64 Naſſau ſtreet.

☞ Messrs. PHILES & CO. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of The Paradise of Dayntie Devises. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of the art, upon India paper, and is limited to 500 copies, as follows:

400 on ſmall paper, at $2.00 each;
100 on large paper, at $4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies.

Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deuiſes* the firſt volume of a ſeries of reprints of ſcarce collections of old English poetry. The next volume in the ſeries will be "**England's Helicon.**"

The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Graecos primùm auctores,

Statimque ut pecuniam accepero,

deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 Nassau Street, New York.
MDCCCLXIII.

Contents of Number XVI.

PAGE

I. Bibliographical Hoaxing 75

II. Chinese Proverbs and Moral Maxims 84

III. Notes on Neglected English Poets.—N. Hookes 87

IV. Life and Works of Michael Servetus 91

V. Miscellaneous Items: 94

M. J. C. Brunet on the Character of Washington.—Curious Will of George Fox, the Quaker.—Note on the First Folio Edition of Shakespeare.—Paradise of Dayntie Devises.

VI. Catalogue.

C. A. ALVORD, PRINTER.

Bibliographical Hoaxing.

Count De Fortsas's Library.

Ever ſince Rabelais' famous catalogue of the choice books in the library of St. Victor (book ii. chapter vii.), bibliography has had its humorous ſide, its hoaxes and its ſarcaſms, no leſs amuſing to the initiated, and requiring no more explanation to make them generally intelligible, than the profeſſional jokes of the lawyer and the phyſician. Nor can it be objected to bibliographical jokes that they tend more to what are technically termed *facetiæ* than the witticiſms of the other learned and honorable profeſſions juſt alluded to. At all events, the well-read bibliographer wiſhes to know of them; and the general reader, if he is endowed with a ſenſe of humor, cannot but be entertained. Prominent among them is the library of the Count de Fortſas, which will form the ſubject of this article.

In the year 1840, the book-collectors in Europe were greatly excited by the publication of the ſale-catalogue of the Count J. N. A. de Fortsas. This little volume of only fourteen pages contained a liſt of the books which formed the Count's collection, compoſed of only fifty-two articles, but each of them unique. The Count would keep no book in his collection if he found it mentioned by any bibliographer. No wonder the bibliographical world was excited.

The ſale was to take place in the office of a notary at Binche, an inſignificant village of Belgium. It is ſaid that Brunet, Nodier, Techener, Renouard, and other bibliophiles of Paris, met in the ſtage, each one having hoped to ſteal away unnoticed and have the game all to himſelf.

M. Caſtian, of Lille, who was greatly intereſted in the treaſures of this ſale, particularly in No. 142—a work publiſhed by Caſteman, of Tournay, relating to the Belgian Revolution of 1830, the entire edition of which (two thouſand copies) had been ſuppreſſed except this one copy—took the precaution to make ſome inquiries, as he was paſſing through Tournay, concerning this book, and called on the publiſher. M. Caſteman had forgotten it, but his foreman recollected it perfectly, and the author, M. Ch. Lecocq.

The Baron de Reiffenberg, then the director of the Royal Library of Bruſſels, aſked for an appropriation to purchaſe ſome of theſe treaſures, which was granted, omitting from his liſt Numbers 12, 35, 48, 55, 83, 109, and 167, as rather too *free* for a public library. One enthuſiaſtic bookſeller made the journey to Binche from Amſterdam, only to ſee No. 75, *Corpus Juris Civilis*, printed by the Elzevirs on vellum. The Princeſs de Ligne, anxious to deſtroy the record of her anceſtor's achievements, and to protect the reputation of the grandmothers of the beſt families in the ſtate, wrote to M. Voiſin to buy No. 48 at any price: "Achetez, je vous en conjure, a tout prix les ſottiſes de notre poliſſon de grand père." The Roxburghe Club was repreſented; and, ſingularly enough, every book from the cat-

alogue appealed with peculiar force to the taſte of ſome diſtinguiſhed collector, and each one was the fortunate poſſeſſor of a catalogue through the poſt.

Some perſons aſſerted that the books were not all *unique;* one gentleman, indeed, claimed to own himſelf a copy of ſeveral of them. Still, if not abſolutely *unique*, they were ſo near it, that the enthuſiaſm of the purchaſers increaſed as the time drew near; when, the day before the ſale, the newspapers of Bruſſels contained a notice that the bibliographical world would learn with regret that the library of the Count de Fortſas would not be ſold—that the town of Binche, having reſolved to keep it together in honor of its collector, their townſman, had bought it entire, and that henceforth it would form part of the public library of Binche. The town of Binche buying a collection of bibliographical rarities for its public library, each one of which was worth almoſt a ſmall fortune!

The force of hoaxing could no further go. For the whole affair was a hoax. The Count de Fortſas was a myth; his château, his paſſion and ſucceſs in bibliographical purſuits, were apocryphal; the *unique* treaſures of his collection (notwithſtanding the gentleman who had duplicates) had no other exiſtence than in this little catalogue, which itſelf has become a rarity and curioſity in the field of bibliography.

The author of this moſt witty and ſucceſsful practical joke was M. René Chalons, of Bruſſels, one of the authors of the *Annulaire Agathopédique et Saucial. Imprimé par les Preſſes Iconographique à la Congrève de l'Ordre des Agath. . . . . Chez A. Labroue & Cie.*, Cycle iv., 8vo, a work which we commend to all diſcreet lovers of literature who believe that—

"On Heaven's road the better half
Is paſſed when we have learned to laugh."

M. Chalons is ſaid to have gone to Binche himſelf to attend the ſale, and to have profeſſed among the inquiring bibliophiles whom he met upon the road, to have had the pleaſure of a long perſonal acquaintance with the Count.

There is a tradition that the good people of Binche, ſeeing their town invaded by a ruſty and ſerious-looking ſet of ſtrangers, who were all inquiring for the office of a notary who had no exiſtence, began to ſuſpect ſome plot againſt the liberties of the ſtate, or ſome other of the theoretical abſtractions which exiſt in Europe, and gravely conſulted about the propriety of putting as many of them as they could under confinement, until the authorities could be informed upon the matter.

Beſides the intrinſic intereſt attaching to this catalogue from its ingenuity and plauſibility—being in no part overdone—its rarity (only one hundred copies having been printed) gives it a value in Europe. We print it entire for our readers, tranſlating the notes:

CATALOGUE

D'UNE TRES-RICHE MAIS PEU NOMBREUSE COLLECTION

DE LIVRES

PROVENANT DE LA BIBLIOTHEQUE

de feu M.r le Comte J.-H.-A. De Fortsas,

dont la vente ſe fera à Binche, le 10 août 1840, à onze heures du matin, en l'étude et par le miniſtére de M.e MOURLON, Notaire, rue de l'Egliſe, n.o 9.

MONS,

Typographie d'Em. Hoyois, Libraire.

PRIX: 50 CENTIMES.

On the reverſe of the title appears the following:

"Conditions de la Vente:

"La vente se fera au comptant, avec augmentation de 10 p. o/o en sus du prix d'adjudication.

"On pourra voir et collationner les livres, la veille de la vente, depuis trois heures de relevée jusqu'à six. Après l'adjudication, les livres ne seront rendus sous aucun prétexte.

"*Les personnes qui ne pourraient assister à la vente, peuvent avec confiance envoyer leurs commissions à* M.r Em. Hoyois, *Imprimeur-Libraire, rue de Nimy, à Mons, qui s'en chargera, moyennant caution solvable pour les personnes avec lesquelles il n'est pas en relation d'affaires.—On est prié d'affranchir les lettres.*"

Upon the next page commences the preface, which we translate:

"Almost all the libraries formed during the past fifty years have been slavishly based upon the *Bibliographie instructive of Debure.* The consequence has been, that the works presented by Debure as rare or curious have been sought for, exhumed, preserved by amateurs, and are actually everywhere met as foundations of collections; so that, in point of fact, in the matter of old books, nothing is so common as rarities.

"A taste entirely opposed to this slavishness, the idea of a genuinely exclusive bibliomaniac, has, on the other hand, presided over the choice of the unique collection now offered for sale.

"The Count de Fortsas admitted upon his shelves only works unknown to all bibliographers and cataloguists. It was his invariable rule, a rule from which he never departed. With such a system, it is easy to conceive that the collection formed by him—although during forty years he devoted considerable sums to it—could not be very numerous. But what it will be difficult to believe is, that he pitilessly expelled from his shelves books for which he had paid their weight in gold—volumes which would have been the pride of the most fastidious amateurs—as soon as he learned that a work, up to that time unknown, had been noticed in any catalogue. This sad discovery was indicated upon his manuscript list in a column devoted to this purpose, by these words: '*Mentioned in such or such a work,*' etc.; and then—'*sold, given away,*' or (incredible if we did not know to what extent the passion of exclusive collectors could go) '*destroyed!!*'

"The publication of the *Nouvelles Recherches* of Brunet was a severe blow for our bibliomaniac, and one which, without doubt, contributed to hasten his end. It made him lose at once the third of his cherished library. After that, he seemed disgusted with books and with life; he did not make a single further acquisition; but the Bulletin of Techener from time to time still further thinned the already decimated ranks of his sacred battalion.

"Jean-Népomucéne-Auguste Pichauld, Count de Fortsas, born the 29th October, 1770, at his château de Fortsas, near Binche in Hainaut, died in the place of his birth, and in the chamber in which he first saw the light sixty-nine years before, the 1st September, 1839. Devoted entirely to his books, he had seen (or rather he had not seen) thirty years of revolutions and wars pass by, without abandoning for a moment his favorite occupation—without, as it were, going out from his sanctuary. For him the device should have been made: '*Vitam impendere libris.*'"

Catalogue
OF THE
Library of M.r le Comte de Fortsas.

N. B. It has been thought necessary to follow, in the impression of this catalogue, the manuscript inventory left by the proprietor of the collection, and to reproduce a part of the notes with which each article was accompanied. M. de Fortsas catalogued his books *pêle-mêle*, and without following any bibliographical system: for a collection so small, a classification would have been,

in fact, a uſeleſs matter. The interruption in the ſeries of the numbers is cauſed by the works from time to time expelled from his ſhelves.

---

3 Brief diſcours d'un eſprit, lequel, ſous la forme d'un cerf, eſpouvanta moult la citez de Toloze. A Toloze, chez la veufve Colomier, 1619. Small 8vo, 77 pages, red morocco. (*Thouvenin.*)

This little book is by the famous demonographer Sebaſtien Michaelis. He ſpeaks of it ſeveral times in his *Hiſtoire admirable de la poſſeſſion et converſion d'une pénitente*, etc., etc. *Nouvelle édition, Lyons*, 1623, 8vo. See page 291 *et ſeq.*

4 Relacion d'un voyage fait en Artois, Flandres et Brabant, en 1625, par Henry de Tocquaille, gentilhomme poitevin. Orléans, Jean Rouſſeau, 1627, 12mo, pp. 292, violet morocco, with compartments, gilt edges. (*Vogel.*)

This Henry de Tocquaille is the ſon of the brave Captain Hercule de Tocquaille, whoſe intrepidity ſerved Henry IV. ſo well at the battle of Ivry.

7 Hiſtoire de la mort glorieuſe du ſaint martyre (*ſic*) Anneſſens, décapité à Bruxelles le 19 de Septembre, 1719, par ordre du tiran (*ſic*) Prié. 8vo, pp. 50, *without place or date, old calf; two worm-holes in the lower margin.*

8 Honneſtes voluptez des plaiſirs de la table démonſtrées péremptoirement, par maiſtre Bartholomé Bruſile, eſcuïer, avocat au Préſidial d'Angers. Troye, chez J. Oudot, 1639. 12mo, pp. 149, *old binding of red morocco, with the arms of Roquelaure, gilt edges.*

9 Relation véritable de la ſurprinſe de la ville de Montz en Haynaut, par le conte (*ſic*) Loïs de Naſſau, without place or date, 4to, 15 *leaves without numbers, green morocco, ſtamped, gilt leaves.*

A curious pamphlet, containing particulars hitherto entirely unknown concerning this epiſode of our revolution of the fifteenth century.

11 Hiſtoire des antiquitez et prérogatives de la ville de Bruges, contenant un grand nombre de chartes et documents inédits des plus curieux, par l'abbé Mouſſi, prédicateur de S. A. R. Bruxelles, Ermens, 1767, 4to, pp. 722.

The abbé Mouſſi has alſo compoſed a hiſtory of the château de Marimont, which I have ſearched for theſe twenty-five years. (Nov. 11, 1826.)

12 Infuſion polyglotte par le moyen de laquelle les wallons acquerront une connaiſſance parfaite du bas-allemand en moins de ſix ſemaines, par V. D. H. Bruxelles, Voglet, imprimeur-libraire, 1829. 8vo, pp. 45, *wood-cuts, unbound.*

15 Bevis ac dilucida Flandriæ deſcriptio, per Judocum Antonium Makens, etc. *Baſileæ, Jo. Oporinus*, 1553. Small 8vo, pp. 124, *citron morocco, gilt edges.* (*Vogel.*)

This volume comes from the abbey of Saint Germain des Prés, at Paris. It belonged to the famous Hotman, and contains his ſignature and various marginal notes.

17 Conſtitution du royaume d'Ivetot, 1791. 32mo, pp. 97, without place (Paris), vellum. (*Courtevâl.*)

A parody upon the conſtitution of 1791.

19 Hiſtoire de la Sainte-Ampoule, conſervée en la métropole de Rheims, etc., par Dom Camuſel. Rheims, imp. de Dufour, libraire juré, MDCCLI. 8vo, pp. 122, *citron morocco, gilt edges.*

The Journal of Verdun ſpeaks of this work as having been *totally deſtroyed.*

23 Aſſiette et deſcription de la terre et ſeigneurie de Rummen. Enſemble la lignée et deſcendance des ſeigneurs d'icelle terre, par Dom Cornelius Van Scheepdaal. Maeſtricht, Jean Nypels, 1615. Small 12mo, pp. 88, with two plates repreſenting the moneys of Rummen; a very rich old binding in purple

ſatin, with the arms of Rummen, embroidered in ſilk and gold.

27 Eméranciane, ou la ſucceſſion, par B. D. C. T. Leydè, 1714. 12mo, pp. 298, *green morocco, gilt edges.*

A romance, or perhaps a ſatire, of which I have not the key.

30 Le Sardanapale de ce temps (à la ſphère) 1699. 12mo, pp. 304, *vellum.*

A ſatire written in Holland, againſt Louis XIV. This infamous piece is by the infamous and myſterious Corneille Bleſſebois, who mentions himſelf in the *avant-propos.* (See, about this Bleſſebois, the Mélanges tirés d'une petite bibliothèque, p. 368.)

31 Points douteux et conteſtables dans les généalogies et deſcendances des principales familles des Pays-Bas. (Par De Azevedo.) No place or date, folio, pp. 88, *half bound.*

35 Poëſies de Carême (du ſieur Poiſſon), à la Trappe, chez Lafriture, (Mons, Henri Bottin) 1779. 12mo, pp. 264. *An unfiniſhed volume, half bound, back and corners of blue morocco.*

By François Auguſte Poiſſon, called *the poet*, born at Mons in 1725, and died in the ſame city, in 1788. The favorite ſtyle of this poet of Mons was ſatire and epigram, of which, too often, the malice formed the whole point. Not content with having carried and read his manuſcript everywhere, Poiſſon, like others, wiſhed to ſee himſelf in print during his life. Unhappily for his glory, the Council obtained information of this clandeſtine edition: and as ſome wigs of this reſpectable body were treated badly enough in his rhymes, they had the book ſeized before it appeared. My copy, the *only one* which eſcaped the general burning, comes from the author's heirs.

Poiſſon was as celebrated for his puns as for his verſes; and to finiſh worthily, as he had lived, he wiſhed to end with a *point.* While they adminiſtered the extreme unction to him, he cried out, "Pauvre Poiſſon, tu es f. . . . , on t'accommode à l'huile."

36 Evangile du citoyen Jéſus, purgé des idées ariſtocrates et royaliſtes, et ramené aux vrais principes de la raiſon, par un bon ſans-culotte. Arras, an III de la République une et indiviſible. 12mo, pp. 168. *An incomplete volume.*

This volume, which muſt not be confounded with the evangile of Toucquet, is the work of the famous Joſeph Lebon. I received my copy from M.r Du Rhin, of Arras, who had taken it from the printer, and ſaved it from the total deſtruction of the edition, which was not completed at the fall of the ferocious evangeliſt of the Convention.

40 Mémoire juſtificatif des P. P. de l'oratoire de Jéſus de Mons, indignement accuſé d'héréſie; où l'on démontre la turpitude et les intrigues de leurs ennemis. Small 4to, without place or date, pp. 94.

Very curious, and containing many perſonalities againſt the members of the magiſtracy of the times (about 1690). Bayle, in his letters, regrets not having been able to obtain this piquant piece.

43 Les ſuites du plaiſir, ou deſconfiture du Grand Roi dans les Païs-Bat. Au Ponent (Hollande), 1686. 12mo, pp. 152, plates, black morocco, gilt edges.

A libel of a diſguſting cyniciſm on occaſion of the fiſtula of Louis XIV. One of the plates repreſents *le derrière royal* under the form of a ſun ſurrounded with rays, with the famous motto, *Nec pluribus impar.*

46 Les géorgicques du cygne mantouan, tranſlatées du Latin Virgilian et reduis en ryme Françoiſe. Enſemble un diſcours non moins recréatif à qui tiltre eſt, Le Malvoiſin, par Libert Houthem, lîgeois. A Mons en Haynau, chez Rutgher Velpius, 1580. 8vo, pp. vii. 128.

Still another work forgotten by M.r Vanhaſſelt. Houthem is known by other works.

47 Diſputatio philoſophica, qua anonymus probare nititur homines, anté peccatum, ſexum non habuiſſe. Coloniæ Allobr. apud J. Tornaiſium, MDCVII. 4to, pp. 48, plates, half bound, uncut.

This work belonged to Liebnitz, and has his ſignature and many autograph notes.

48 Mes campagnes aux Pays-Bas, avec la liste, jour par jour, des forteresses que j'ai enlevées à l'arme blanche.

Imprimé par moi seul, pour moi seul, à un seul exemplaire, et pour cause.

A. B., de l'imprimerie du P. Ch. De——. No year, 8vo, pp. 202, *bound in green chagrin, with a lock of silver gilt.*

A catalogue, more than curious, of the good fortunes of the Prince. The Maréchal de Richelieu gave him, without doubt, the idea of this singular inventory.

50 Il pentamerone del cavalier Giovan Batista Basile, ouero lo Cunto de li cunte Tratteneminiento de li Peccerille di Gian Alesio Abbattutis. In Amsterdam, presso D. Elsevier, 1675. 12mo, vellum.

52 Hystoire tres plaisante et recreative du noble chevir, le gentil seigneur Gil de Chyn, lequel fist moult grant proeces oultre mer. On les vend a Paris en la grand salle du palais, au premier pillier, en la boutique de Galliot Dupre, marchant libraire de Luniversite de Paris. MDXXVI. Small folio, **black-letter**, 2 col. 54 leaves; brown calf.

55 Brouet confortatif pour les âmes foibles en dévocion; ensemble un brief discours en forme de consolacion touchant les misères de ce temps, par Charles de Haïnin licentié es droits. A Tournay, chez Adrien Quinquet, MDCXXXI. 12mo, pp. 134, green mo., gilt edges. (*Thouvenin.*)

59 Histoire du Pays et Comté de Haynau, par Messire Du Mont, seigneur de Holdre. 3 vols. 12mo, pp. 300, 325, and 294, wanting titles; green morocco, gilt edges.

We find the name of the author in a sonnet, addressed to him by his friend Gilles Couturiaux, printed at the beginning of the first volume. It is impossible for us to divine why this book was not published; we have read it, without being able to discover the concealed venom which caused it to be proscribed. In style and criticism it is fit to be placed after its compatriot De Boussu, the historian of Mons. The third volume, which would not have been the last, ends with the accession of Albert and Isabella.

63 Le mystère monseigneur sainct Denys a noeuf personaiges cest asçavoir, etc., etc., without place or date, but with a shield upon the last leaf, with a monogram composed of the letters H P R, and surmounted by an eagle. Small folio, oblong, *the form of an account-book, with 47 leaves not numbered; old calf binding, much used.*

64 L'Esteriade, poeme dedié a Son Alteze Monseignevr Alexander Farneze, gouvernevr et cappitaine-general des Païs-Bas, par son tres humble servant François Brassart, poete lavreât. A Mons en Haynau, chez Rutgher Velpius, 1584. Small 8vo, pp. 220, red morocco, gilt edges, *with the arms of Farnese.*

In the *Fleurs morales de Jean Bosquet, Montois, à Mons, chez Charles Michel*, 1587, is an ode addressed by the author to Seigneur François Brassart; this is the passage which alludes to our poem:

> Ronsard, défie le temps,
> Par sa grave Franciade;
> Et tu surmont'ras les ans,
> Par ta docte Esteriade;
> Et mille poëmes beâux
> Malgré du temps les asseaux.

Alas! the prediction of his *confrère* in poetry was vain: the author of the *Esteriade*, the *Belgian Ronsard*, is not even cited in the memoir of Hugo Belge, by the author of *Primevères*. O vanity of glory!

66 Description des merveilles et de la richesse inouie du château royal de Binche, par M. D. B. (Monsieur de Biseaux). Binche, H. Fontaine, imprimeur libraire, 1830. 8vo, pages 45; blue velvet, gilt edges.

Extracted from the *Etrennes Binchoises*, and printed separately, *one copy only*; I was present at the printing.

69 Parallele des Juifs qui ont crucifié J.-C. leur Meſſie, et des François qui ont guillotiné Louis XVI, leur roi. 8vo, pp. 89, without place or date. (Mons, Monjot, 1794.) Half bound, morocco back.

This work is by Père Charles Louis Richard, Dominican, native of Blainville in Lorraine. It coſt its author, aged eighty-four, his life. He was ſhot the 29th of Termidor, year 2, in the grand place of Mons, in conſequence of a judgment declared the evening before by the *ſieurs* Bar, Defriſe, and Lelièvre, *jugeant révolutionnairement, en leur honneur et conſcience* (*ſic*).

Among the paſſages which were objected to, was the following: "*A la différence près, d'entre la perſonne de Dieu et de Louis XVI., je ſoutiens et je vais démontrer que le crime des Français, qui ont guillotiné Louis XVI, leur-roi, ſurpaſſe infiniment celui des Juifs.*"

"It is proved," ſays the revolutionary Areopagus, "that the père Richard is entirely of contra-revolutionary principles, and of an outrageous fanaticiſm; that he is the enemy of Liberty and Equality, which the victorious arms of the French Republic have offered and brought us, and which he has ſought to deſtroy by the propagation of opinions as erroneous as his expreſſions are injurious to the French people, to reaſon, and *even to the Supreme Being*."

The tribunal takes the part of Jeſus Chriſt, in the matter of the injurious parallel. Such conſideration on the part of these gentlemen was hardly to be expected.

A copy of the placard containing the judgment is joined to this volume.

71 La fauvette virginale, laquelle chante les divines perfections de la Sainte Vierge Marie, mère de Dieu, par le père Euſtache, capucin. A Valenciennes, de l'imprimerie de Jan Vervliet, à la bible d'or, l'an MDCXXV. 8vo, pp. 274, elegant old binding in red morocco, *with the arms of Lalaing.*

With muſic, in the ſtyle of the *Pieuſe allouette*, the *Philomèle ſéraphine*, and the *Roſſignols liguez en duos.*

75 Corpus juris civilis, cum notis Gothofredi. Amſtelodami, apud Elzevirios, MDCLXIII. Folio. *Unique copy*, printed upon vellum, and divided into four volumes, with titles printed expreſſly. A magnificent binding of red morocco, with compartments, and the arms of the States of Holland.

Upon one of the guards of the firſt volume, a note, in Dutch, ſays that this copy, the only one printed upon vellum, was made for the States of Holland, and at their own expenſe. The execution of this work is admirable; and it is perhaps the moſt beautiful book in exiſtence. I bought it the 19th of February, 1802, of an Amſterdam Jew, for the ſmall ſum of two thouſand florins. My friend Sir Richard Heber has frequently offered me a thouſand pounds ſterling for it.

76 Du pret à interet, dit Vſure. Avranches, chez Jean Terbi, imprimeur, MDCLXXVII. 12mo, pp. 142; old binding of green morocco, gilt edges.

A manuſcript note attributes this work to Père Félix Grebard, private ſecretary to the famous Huet, Biſhop of Avranches. This Père Grebard is alſo the author of a very rare tragedy, *La Mort de Henry le Grand*, which I had alſo in my collection, but which I got rid of, having heard that Mr. J. Ketele, of Audenarde, had another copy.

78 Cornuelliana, ou bons mots de M.me de Cornuel. A Paris (Hollande), 1731. 12mo, pp. 76; half binding of morocco, uncut; *a ſpot of ink on page* 21.

79 Vijf bouken Boecij, de conſolatione philoſophie. At the end: Gheprent Taudenaerde, bij Arend de Keyſere de vijfden dach juli MCCCCLXXVII. Small 4to, without numbers or catch-words; 205 leaves.

81 Mémoires de l'abbé de Vatteville, lequel fut ſucceſſivement colonel, chartreux, bacha, archevêque nommé de Beſançon, etc., etc. A Cologne, chez Pierre Marteau, 1710. Small 12mo, pp. vii. and 324; brown calf.

83 Les amours du P. C. D. L. avec Madame de C. (du Prince Charles De Lorraine, avec Madame de Choiſeul). Mari-

mont (without doubt Holland), 1770. 12mo, pp. 157; *puce* mor., gilt edges.

A libel which is more ſtupid than malicious. The loves, like the entire perſon, of our excellent Prince Governor-General, were in fact ſo little poetic, that it would have been difficult to have made him the hero of a romance that would have been readable. M.r Barbier, to whom I ſhowed this volume, attributed it to Chevrier. *Si non e vero e bene trovato.*

98 Chronicon eccleſiæ ſancti Petri Lobbienſis, ordinis ſcti Benedicti, ex archivis ejuſdem compoſitum per Dom. Eugenium Lambertum Nalines, monachum. MDCCVII. Small 4to, pp. 588, calf, with the arms of Maghe, fortieth abbé of Bonne-Eſpérance, in Hainault.

This chronicle comes from the ſame preſs as the chronicle, equally rare, of Bonne-Eſpérance, of which I poſſeſs a copy upon vellum.

109 Aventures galantes du Capitaine Blainville pendant ſon ſéjour à B. . . (Bruxelles), 1746. Small 12mo, pp. 369, without indication of place. Blue morocco, gilt edges.

Piquant revelations (true or falſe) concerning the high ſociety of Bruſſels at this period, in the ſtyle of the *amuſements* of Chevrier, but ſtronger.

117 Mémoire ſur les Comtes de Louvain, par Ernſt. A Hambourg, 1797. 8vo, pp. 37, *unbound.*

A copy made up of proofs, with numerous manuſcript corrections.

126 Réflexions ſur la Révolution de France. Mons, Monjot, 1794. 8vo, pp. 160, *half bound*, back and corners of green morocco.

This work muſt not be confounded with that by the Engliſhman Burke. Theſe reflections are by the Dominican Richart, the author of a great number of pamphlets againſt the revolution. The volume was not completed, the entrance of the French into Mons having interrupted the impreſſion, and cauſed the ten ſheets already printed to be ſuppreſſed with the greateſt care. Quérard, who has given ſo detailed a notice of P. Richart, did not know of the Reflections.

127 De Mons à Vienne, par L. C. P. D. P. C. Vienne, 1835. 8vo, pp. 208, *half bound*, back of *puce* morocco.

142 Cauſes qui doivent infailliblement amener la diſſolution du royaume des Pays-Bas, tel que l'ont fait les traités de 1814 et 1815. Tournai, Caſterman, 1829. 8vo, pp. 89, red mor., *uncut.*

This pamphlet, printed in an edition of two thouſand copies, was on the point of appearing, when the author, having made his peace with the Dutch government, had it entirely ſuppreſſed. A friend ſaved this copy for me, and up to this day (January, 1835) I conſider it UNIQUE.

149 Expoſition des droits des Princes-Evêques de Liège ſur la ville de Fontaine-l'Evêque, par G. Migeot, avocat au Conſeil ſouverain du Hainaut. 1753. 4to, pp. 29.

I have never been able to learn where this factum was printed, nor the cauſe of its rarity.

153 Traité de l'écriture ſacrée des Egyptiens, dite écriture hiéroglyphique; ſuivi d'une diſſertation phyſiologico-hiſtorique ſur l'emblême myſtique dit *Phallus.* Par M.r et M.me Leſcens, avec des notes par M.r D*****. Orléans, chez Jean Dubois, imprimeur, an XII. 4to, *plates.*

158 Promptuarium antiquitatum Trevirenſium. Accedit diſquiſitio de eccleſiæ et epiſcoporum in civitatem juribus, auctore Willelmo comite ab Reiffenberg. Sumptibus auctoris è typog. Bernhardi Vongraſdorff. Herbipoli, MDXXXXIX. 4to, pp. 695, *plates*; bound in blue velvet, *with corners and claſps of ſilver.*

167 Les ſept payſans d'Anderlue, tragédie en 7 actes et en vers, par Bidet. Mons, Monjot, imprimeur-libraire, rue de la Clef, 1807. 8vo.

172 Mémoires de l'abbé D. M. R. D. F. A. L. (De Mouſon, réſident de France à Liège). A Reims, chez Macé, imprim. juré, 1645. 12mo, in two parts of 115 and 210 pages; old binding of red morocco, *with the arms of Colbert.*

This volume is ornamented with the portraits of De Mouſon, La Ruelle, and Warfuſée, engraved by Jean Valdor, with admirable finiſh.

M.r W. having ſaid to me that M.r Polain, of Liége, poſſeſſed a copy of the Memoirs of De Mouſon, I went immediately (in January, 1832) to verify myſelf the exiſtence of this ſecond copy. I can certify that M.r Polain has, of theſe memoirs, only the firſt part of 115 pages. I therefore preſerve my UNIQUE copy.

197 Specimens of early Flemiſh ſonge of the fourteenth century, to which is prefixed an hiſtorical introduction. By Georg. Ellis, Eſq. Lond. 1809. 8vo, page 1 to 138, *without title, but with ten plates of muſic;* cloth.

The printing of this volume was never finiſhed. The author ſays, in his preface, that, during a viſit to Holland, he made the acquaintance of Van Wyn and Clignett, who called his attention to the ancient Flemiſh literature. On his return to England, he carefully collected our old ſongs, and wiſhed to publiſh a volume of them with the muſic noted. But ſeeing that he was not ſufficiently acquainted with the old Flemiſh, and that in conſequence the text he gave was extremely faulty, he cauſed all the copies to be deſtroyed.

199 Een ſeer ſonderlinghe ſchone ende wonderlike hiſtorie die men warachtich hout te ſyne en auctētick ſprekende van eenſe vroumen gheheeten Meluſine: van haren kinderen en gheſlachte ende vā haer ılze wonderlike werken. *At the end of the volume.* Taudenaerde gheprendt CCCCLXXXI. 4to, *with very curious wood-cuts;* old binding of hog's ſkin.

This volume, which evidently came from the preſs of A. De Keyſer, has remained entirely unknown; it has long lines, without catchwords. In the catalogue of Kloſs (London, 1835, p. 305, No. 4273), is indicated another edition of the curious romance of Meluſine, but it was printed at Antwerp, by Gerard Leeu, 1491. M.r Kloſs is miſtaken in believing that there exiſts only one edition of Méluſine in Flemish: beſides this of ours, there is ſtill a third (Antwerp, 1510), by Henri Eckert Van Homborch.

208 De antiquitatibus Tornaci Nerviorum erutis, preſertim de fano Cybelae diſputatio iſagoge, auctore Dionyſio Villerio, canonico tornacenſi. Montibus Hannoniae, apud Carolum Michel, topog. 1612. Small 8vo of 154 leaves, with 8 plates; old red morocco, *with the arms of Tournai,* gilt edges.

This diſſertation was intended to ſerve as an introduction to a much more extended work, which the prebendary Villers propoſed to publiſh upon the antiquities exhumed at Tournai. It is dedicated to J.-B.te Gramaye.

This book muſt not be confounded with the works of Pignorius and Chifflet.

215 Rothnacum, ſive de hiſtoria oppidi Rothnacenſis libri duo. Auctore Lamberto Vander Burchio ad Divam Virginem Mariam Ultrajecti decano. Ultrajecti, ex officinâ Hermanni Borculoi, 1616. 12mo, 96 leaves; calf, *with arms,* gilt edges.

The copy given by the author to Aubert Lemire, who, in turn, made a preſent of it to Antoine Sanderus. The Library of Burgundy poſſeſſes the work of Vander Burch upon the hiſtory of Flanders, which has in great meaſure remained unpubliſhed. Beſides the preſent diſſertation, we know only the Life of the Count Gui de Dampierre which has been publiſhed. This laſt was alſo printed by Borculo, at Utrecht, in 1615. (Bibliotheca Hulthemiana, vol. iv. p. 410, No. 27,566.)

222 Traicté des monnoyes des comtes de Flandre, ou il eſt amplement parlé de la fabricque de la monnoye et de la valeur d'icelle, etc., par Olivier de Wree, Brugeois, lic. es loix. A Bruge en Flandre, chez Jean-Baptiſte et Lucas Vanden Ker-

chové, rué haute, à la Bible. 1640. 4to, 46 leaves and 12 plates; bound in old white vellum.

This little work by Vredius has remained unknown to all bibliographers. The plates represent 107 coins struck in Flanders from William Cliton down to Albert and Isabella.

With the same bookseller may be found the catalogue of pictures, medals, and various ancient and curious objects left by M. the Count de Fortsas, the sale of which will take place the 15th of September, 1840.—Price: one franc.

Chinese Proverbs and Moral Maxims.

TRANSLATED BY JOHN FRANCIS DAVIS.

"*Nor do* APOPHTHEGMS *only serve for ornament and delight, but also for action and civil use: as being the edge tools of speech, which cut and penetrate the knots of business and affairs.*"—LORD BACON.

---

1. By a long journey we know a horse's strength: so length of days shows a man's heart.

2. The spontaneous gifts of Heaven are of high value; but the strength of perseverance gains the prize.

3. In the days of affluence, always think of poverty: do not let want come upon you, and make you remember with regret the time of plenty.

4. Modesty is attended with profit: arrogance brings on destruction.

5. The growth of the mulberry-tree corresponds with its early bent.

6. As the scream of the eagle is heard when she has passed over; so a man's name remains after his death.

7. Doubt and distraction are on earth: the brightness of truth in heaven.

8. In learning, age and youth go for nothing: the best informed takes the precedence.

9. The world's unfavorable views of conduct and character are but as the floating clouds, from which the brightest day is not free.

10. Let every man sweep the snow from before his own doors, and not trouble himself about the frost on his neighbor's tiles.

11. He who can suppress a moment's anger, may prevent many days' sorrow.

12. The man of worth is really great, without being proud; the mean man is proud, without being really great.

13. In making a candle, we seek for light; in studying a book, we seek for reason: light, to illuminate a dark chamber; reason, to enlighten man's heart.

14. By learning, the sons of the common people become public ministers; without learning, the sons of public ministers become mingled with the mass of the people.

15. If you love your son, be liberal in punishment; if you hate your son, accustom him to dainties.

16. When you are happier than usual, you should be prepared against some great misfortune. Where joy is extreme, it precedes grief. Having obtained the imperial favor, you should think of disgrace; living in quiet, you should think of danger. When your glory is complete, your disgrace will be the greater; when your success is great, your ruin will be the deeper.*

17. In security, do not forget danger: in times of public tranquillity, be prepared against anarchy.

18. The fishes, though deep in the water, may be hooked; the birds, though high in the air, may be shot: but man's secret thoughts are out of our reach. The heavens may be measured, the earth may be surveyed; the heart of man only is not to be known.

19. Riches are what the man of worth considers lightly; death is what the mean man deems of importance.

20. When the man of a naturally good propensity has much wealth, it injures his advancement in wisdom: when the worthless man has much wealth, it increases his faults.

---

* "Qui nimios optabat honores,
Et nimias poscebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ."
JUVENAL, *Sat.* x. 104.

21. In enacting laws, rigor is indiſpenſable; in executing them, mercy.

22. Do not conſider any vice as trivial, and therefore practiſe it: do not conſider any virtue as unimportant, and therefore neglect it.

23. Following virtue is like aſcending a ſteep: following vice, like ruſhing down a precipice.

24. All events are ſeparately fated before they happen. Floating on the ſtream of life, it is in vain that we torment ourſelves. Nothing proceeds from the machinations of men, but the whole of our lives is planned by deſtiny.

25. A vicious wife, and an untoward ſon, no laws can govern.

26. He who tells me of my faults, is my inſtructor: he who tells me of my virtues, does me harm.

27. Let your words be few, and your companions ſelect: thus you will eſcape remorſe and repentance; thus you will avoid ſorrow and ſhame.

28. If a man's wiſhes be few, his health will be flouriſhing: if he has many anxious thoughts, his conſtitution will decay.

29. Honors come by diligence: riches ſpring from economy.

30. The mild and gentle muſt ultimately profit themſelves: the violent and fierce muſt bring down misfortune.

31. If you wiſh to know what moſt engages a man's thoughts, you have only to liſten to his converſation.

32. In our actions, we ſhould accord with the will of Heaven: in our words, we ſhould conſult the feelings of men.

33. If a man be not enlightened within, what lamp ſhall he light? if his intentions be not upright, what prayers ſhall he repeat?

34. Man periſhes in the purſuit of wealth; as the bird meets with deſtruction in ſearch of its food.

35. There are plenty of men in the world, but very few heroes.*

36. Poverty and ruin muſt in the end be proportioned to a man's wickedneſs and craft; for theſe are qualities which Heaven will not ſuffer to prevail. Were riches and honors the proper reſults of crafty villany, the better part of the world muſt fatten on the winds.

37. The beſt cure for drunkenneſs is, while ſober, to obſerve a drunken man.

38. The opening flower blooms alike in all places: the moon ſheds an equal radiance on every mountain and every river. Evil exiſts only in the heart of man; all other things ſhow the benevolence of Heaven toward the human race.

39. Would you know the character of the prince, examine his miniſters; would you underſtand the diſpoſition of any man, look at his companions; would you know that of a father, obſerve his ſon.

40. A man is as ignorant of his own failings as the ox is unconſcious of his great ſtrength.

41. A man, by the cultivation of virtue, conſults his own intereſt: his ſtores of wiſdom and reflection are every day filling up.

42. Confucius ſays: "The capacity for knowledge, of the inferior man, is ſmall, and eaſily filled up; the intelligence of the ſuperior man is deep, and not eaſily ſatisfied."

43. Though the ſcreen be torn, its frame is ſtill preſerved: though the good man be plunged in want, his virtue ſtill remains to him.

44. Without the wiſdom of the learned, the clown could not be governed; without the labor of the clown, the learned could not be fed.

45. The cure of ignorance is ſtudy—as meat is that of hunger.

46. Though the white gem be caſt into the dirt, its purity cannot be (laſtingly) ſullied: though the good man live in a vile place, his heart cannot be depraved. As the fir and the cypreſs withſtand the rigors of the winter, ſo reſplendent wiſdom is ſafe in ſituations of difficulty and danger.

47. It is not eaſy to ſtop the fire, when the water is at a diſtance: friends at hand are better than relations afar off.

48. If a man wiſh to attain to the excellence of ſuperior beings, let him firſt cultivate the virtues of humanity; for if not perfect in human virtue, how ſhall he reach immortal perfection?

49. There are three great maxims to be obſerved by thoſe who hold public ſituations, viz.: to be upright—to be circumſpect—to be diligent.

* Like the army of Xerxes, Πολλοὶ μὲν ἄνθρωποι—ὄλιγοι δὲ ἄνδρες.

Thoſe who know theſe three rules, know that by which they will inſure their own ſafety in office.

50. A man's proſperous or declining condition may be gathered from the proportion of his waking to his ſleeping hours.

51. Unſullied poverty is always happy, while impure wealth brings with it many ſorrows.

52. The fame of men's good actions ſeldom goes beyond their own doors; but their evil deeds are carried to a thouſand miles' diſtance.

53. The ſincerity of him who aſſents to every thing, muſt be ſmall; and he who praiſes you inordinately to your face, muſt be altogether falſe.

54. Petty diſtinctions are injurious to rectitude; quibbling words violate right reaſon.

55. Though powerful medicines be nauſeous to the taſte, they are good for the diſeaſe: though candid advice be unpleaſant to the ear, it is profitable for the conduct.

56. Though the life of man be ſhort of a hundred years, he gives himſelf as much pain and anxiety as if he were to live a thouſand.

57. If a man does not receive gueſts at home, he will meet with very few hoſts abroad.

58. Where views and diſpoſitions agree, the moſt diſtant will unite in friendſhip: where they diſagree, relations themſelves will ſoon be at enmity.

59. The evidence of others is not comparable to perſonal experience: nor is "I heard" ſo good as "I ſaw."

60. The three greateſt misfortunes in life are, in youth to bury one's father; at the middle age to loſe one's wife; and, being old, to have no ſon.

61. It being aſked, "Suppoſe a widowed woman to be very poor and deſtitute, might ſhe in ſuch a caſe take a ſecond huſband?"—it was anſwered, "This queſtion ariſes merely from the fear of cold and hunger: but to be ſtarved to death is a very ſmall matter, compared with the loſs of her reſpectability."

62. Thoſe who cauſe diviſions, in order to injure other people, are in fact preparing pitfalls for their own ruin.

63. It is better to believe that a man *does* poſſeſs good qualities than to aſſert that he *does not.*

64. The miſchiefs of fire, or water, or robbers, extend only to the body; but thoſe of pernicious doctrines, to the mind.

65. The original tendency of man's heart is to do right: and if a due caution be obſerved, it will not of itſelf go wrong.

66. As it is impoſſible to pleaſe men in all things, our only care ſhould be to ſatisfy our own conſciences.

67. He who at once knows himſelf and knows others, will triumph as often as he contends.

68. Eat your three meals in the day, and look forward to ſleeping at night.*

69. Adverſity is neceſſary to the development of men's virtues.

70. He who advances may fight, but he who retreats may take care of himſelf.

71. Thoſe who reſpect themſelves will be honorable; but he who thinks lightly of himſelf will be held cheap by the world.

72. Great promiſes are not followed by correſponding actions.

73. Speak of men's virtues as if they were your own; and of their vices, as if you were liable to their puniſhment.

74. Diligence is a treaſure of ineſtimable price; and prudence is the pledge of ſecurity.

75. Mencius ſaid, "All men concur in deſpiſing a glutton, becauſe he gives up every thing that is valuable, for the ſake of pampering what is ſo contemptible."

76. Him, whoſe words are conſiſtent with reaſon, and whoſe actions are ſquared by the rule of rectitude, what man ſhall dare to oppoſe?

77. As the light of a ſingle ſtar tinges the mountains of many regions, ſo a ſingle unguarded expreſſion affects the virtue of a whole life.

78. Though a poor man ſhould live in the midſt of a noiſy market, no one will aſk about him: though a rich man ſhould bury himſelf among the mountains, his relations will come to him from a diſtance.

79. A ſingle converſation acroſs the table with a wiſe man, is better than ten years' mere ſtudy of books.

80. Prudence will carry a man all over the world; but the impetuous find every ſtep difficult.

81. The ſcholar is acquainted with all things, without the trouble of going out of doors.

* "Carpe, mortalis, mea dona lætus,
Carpe, nec plantas alias require,
Sed ſatur *panis*, ſatur et *ſoporis*,
Cætera ſperne."

82. If there be no faith in our words, of what use are they?

83. If there be a want of concord among members of the same family, other men will take advantage of it to injure them.

84. The same tree may produce sour and sweet fruit: the same mother may have a virtuous and vicious progeny.

85. Man is born without knowledge, and when he has obtained it, very soon becomes old: when his experience is ripe, death suddenly seizes him.

——o——

Notes on Neglected English Poets.

N. HOOKES.

Among the number of neglected English poets—a greater multitude than the ordinary reader of verse has any conception of—I know of none whose works are scarcer than N. Hookes's, the author of *Amanda*. Single publications of some of the earlier poets (such men, for instance, as Thomas Churchyard, an interminable versifier) are considered scarce by bibliographers, and have commanded fabulous prices at the sales of famous libraries; but I question whether there are not more copies of them extant than of *Amanda*—a volume, says Shield, in his *Introduction to Harmony*, "almost as scarce as a manuscript." I have hunted through all the collections at my command for an account of him, but can find none; Campbell, as far as I can learn, is the only historian of English Poetry who seems to have seen his poems, which, however, he did not read very carefully, judging by the slight fragment which he quotes in his generally excellent collection of "Specimens." As few, if any, of the readers of **The Philobiblion** are likely to meet with the fair Amanda, permit me to give you a page or two of gossip concerning her, and the unique work in which she is celebrated. It is a small volume—probably a quarto in the olden time, but now a little below a duodecimo—containing 191 pages, exclusive of the title, dedication, and commendatory poems, which make 22 pages more, though they are not numbered. Here is the title:

AMANDA,

A

SACRIFICE

To an Unknown

GODDESSE,

OR,

A Free-will Offering

Of a loving Heart to a

Sweet-Heart.

By *N. H.* of *Trinity*-Colledge in *CAMBRIDGE.*

——————— *Unus & alter*
Forsitan hæc spernet juvenis——
——————— *Sed quisquis es accipe chartas,*
Scribe.———

LONDON, Printed by *T. R.* and *E. M.* for *Humphrey Tuckey*, at the signe of the black *Spread-Eagle*, near St. *Dunstans* Church. 1653.

Facing the title is the frontispiece, a finely-executed steel engraving (not signed by the engraver), representing four Cupids, who bear upon their plump shoulders a large casket, or chest (probably intended for an altar), on the front of which is inscribed, "*To an Vnknowne Goddesse.*" On this altar, if such it be, stands the symbolical heart, surrounded by flames, at which a fifth Cupid, hovering in the air, is lighting

his torch. The background is an arch, through which are ſeen glimpſes of foliage. Then comes The Epiſtle Dedicatory, "To the Honourable Edward Mountague, Sonne and Heire Apparent to the Honours, Eſtate and Vertues of the Right Honourable Edward Lord Mountague, Baron of *Boughton*." It occupies nine pages, and is written in the uſual ſtyle of ſuch panegyrics—high-flown in its fulſome compliments, and exceedingly vague on the ſubject of the volume itſelf—Amanda. A paragraph or two may not be unintereſting:

"For my part," ſays the poet, after an exceſſive laudation of the poetical talents of his patron (who, had he "liv'd ſooner at *Sucklings* Seſſions, had ſav'd Sir *W. Davenant* an oath, and wiſer *Apollo* would have known better where to beſtow his Laurel"), "for my part, if your Honour ſhall but ſmile on *Amanda*, and entertaine the chaſte Girle as your Handmaid, I ſhall think her better adopted, then if ſhe had brave old *Ben*, or ſome pregnant famous Court-wit for her father.

"*Sir*, though my ſweet *Amanda* dare not venture abroad to ſee her friends without you, and your preſence be the beſt of any I know, to make way for a Lady, yet ſhe preſumes not to take ſo *Honourable* a perſonage for a Gentleman-Uſher, or one with broad ſhoulders to thruſt aſide the croudes and throngs of cenſures ſhe ſhall meet with in her walks; But being yet childiſh, and not able to go alone, ſhe humbly kiſſes the hands of her moſt noble *Guardian*, in whoſe armes the little Moppet loves to be dandled, and ſhewn out at the window. Indeed ſhe is ſo much an Infant, that were not the face of a *Godfather*, in theſe *Anabaptiſtical Antichriſtian* times, worn quite out of faſhion, I ſhould have made bold to call your *Honour* to the Font; Many a poor man hath had (witneſſe *Charles Murrey* the Cripple) his *Majeſtie* the *King* himſelf, (ſome would have ſaid, *God bleſſe him good man*) for his Goſſip. But I moſt of all wiſh the *Sponſalia* were at hand, you might affiance and betroth *my Deareſt*, (I know whom) to him who never knowes ſufficiently how to expreſſe himſelfe, what he is ever ambitious to be

"The Humbleſt and moſt Faithful amongſt your Honours
moſt devoted Servants,
N. HOOKES."

Then come ten pages of Commendatory Poems: "To the Author upon his *Amanda*," ſigned "M. P. *Midd. Temp.* Gent." (30 lines); "*To the moſt ingenious Authour upon his excellent Poems*," ſigned "R. Moyle, *Trin. Col. Soc.*" (24 lines); "Upon his ingenious friend's moſt ingenious Poeme, intituled *Amanda*," ſigned "C. Ireton, *of Trin. Col. Cambr.*" (34 lines); "To his Honoured friend the Author upon his *Amanda*," ſigned Tho. Adams. *Trin. Coll.* D." (30 lines); and "*To my deſerving friend the Author upon his excellent Poeme* Amanda," ſigned "*J. A. Gent.*" (18 lines). Then follows Hookes himſelf with two "puffs preliminary" of his own, "The Author to the Reader" (50 lines), and "The Authour to the Ladies" (16 lines).

The claſs of poetic creations to which, however imperfect it may be, *Amanda* belongs, may be indicated as Ideal Women, the object of the poet being to glorify the ſex in general, and ſome one member of it in particular. The firſt artiſts of note in this ſchool (it ſeems almoſt ſuperfluous to ſay) were Dante and Petrarch, whoſe love for and praiſes of Beatrice and Laura will never die from the memory of men. They were imitated in England (to come more nearly to the matter in hand) by Lord Surrey in his ſonnets on the fair Geraldine, Sir Philip Sidney in his *Aſtrophel and Stella*, Daniel in his *Delia*, Drayton in his

Idea, Willoby in his *Avisa*, Griffin in his *Fidessa*, Habington in his *Castara*, and others whose names will at once recur to the students of old English poetry. The immediate prototype of Hookes I take to have been Cowley, whose collection of poems entitled *The Mistress* appeared in 1647, six years before the publication of *Amanda*. The difference between Cowley and Hookes is, of course, immense—the one showing himself a poet at all times, the other only at intervals, in occasional passages, or at most one or two single short poems. The defect of *The Mistress*, as a whole, it seems to me, is, that the pieces of which it is composed lack definiteness—are deficient in form and color, the sense of the picturesque in conception and grouping, and the true, the real, in sentiment—in fact, are merely so many utterances of imaginary feelings; the merits of *Amanda* are—not exactly the reverse of all this, but certain qualities which the mind seizes with more readiness and holds with a firmer grasp than it does most of the intangible idealisms of *The Mistress*. That the love which was intended to be shadowed forth in the former, was any more real than that in the latter, I do not believe. What I mean is, that, both passions being equally fictitious, Hookes has shown more poetic skill than Cowley, in that he has conceived his imaginary mistress with more distinctness—more clearly defining her and her perfections, the places in which he would have us see her—her pleasures, employments, and the like—in short, conducting himself as we may suppose a poetic lover to have done, making due allowances for the contagious bad taste of his time.

There are fifty-six different poems in *Amanda*, forty-five of which refer directly to the nymph in question. First we have three hymns (I suppose we may call them such), on *Beautie*, *Love*, and *Against Platonick Court-Love*, written in the worst manner of "the metaphysical school," as Dr. Johnson called it—full of forced conceits, in which the point aimed at is frequently lost through over-refinement in language, which, by the way, is not over-refined itself, suggesting in several instances rather gross ideas. Then we approach Amanda, or rather the impressions she makes upon the poet, who praises her beauty, proclaims his love, and speculates on her mortality; after which we come to the lady herself, whom he sees, or thinks he sees, putting flowers in her bosom, and overhears singing and reading; who leaves him alone, who feasts with him, who pledges him, who drinks with him, and who smiles upon him. Then, one day of love being gone, her thoughts incline bedward, and she goes to her prayers, like a good girl: he beholds her at her devotions, and after them, and, naughty man that he is, sees her undressing herself, and in her bed, and finally asleep. Then another day dawns—

> ("How noiseless falls the foot of Time,
> That only treads on flowers!")

and she awakes, and, after his morning salute, washes her hands, and walks in the garden; then she denies him something, probably a kiss. He next invites her to walk abroad, which she does, and is caught in a shower. The shadow of a rival crosses his path, and he mistrusts her love, after which he goes to see her picture (a Vandyke, of course). A dream follows; then a couple of madrigals on her dimples and her black eyes; then a poem in which she is compared to a number of famous beauties, most of whom are taken from Drayton's *Heroical Epistles*, which seem to have been great favorites with Hookes, who, in a later portion of his volume, has translated two of them—the Epistle of Rosamund to King Henry the Second, and his reply, into Latin verse; then, having fallen into "the way that ladies wish to be who love their lords,"

we behold Amanda in the hands of Juno Lucina, or whatever ancient goddeſs it was who preſided over the child-bed.

I have analyzed the elements in this collection of poems at conſiderable length, partly to ſhow the difference between its author and his maſter Cowley (whoſe *Miſtreſs* the reader can look over at his leiſure), and partly to do as much honor as poſſible, in a haſty paper like this, to the memory of a neglected man of genius. For his poetry, I may ſay briefly that it is very unequal—fine paſſages, whole poems even, alternating with dull ones, ſweet and pure thoughts with ſenſual ſuggeſtions, and occaſional graces of expreſſion and dainty melody with a general harſhneſs of rhythm and language. The diction as a whole is rich, with a fine idiomatic flavor, ſomewhat derived from the poetic mode then in vogue, but more, it ſeems to me, from the heart and brain of Hookes himſelf—the breath and bloom of his genius. Imagination he had not, but a rich, choice fancy, which ſometimes ran into the fantaſtic. Enough, however, of criticiſm; let us now turn to the fair Amanda, whom we have kept waiting all this while.

To Amanda *leaving him alone.*

What buſineſſe calls thee hence, and calls not me?
My buſineſſe ever is to wait on thee;
Therefore where e're you go
I muſt go too
What e're your buſineſſe is,
Bee't that or this:
Yet ſtill my buſineſſe is to wait on you;
Nay prethy, my *Deareſt*, why
So coy and ſhie?
Yes, yes, you'l come agen,
But prethy when?
Here muſt *I* moap alone;
Whil'ſt you ſome other love,
Or in your Cabinet above,
Some letters doat upon,
Which teach you how to ſay me nay;
But know, *Amanda*, if too long you ſtay,
My ſoul ſhall vaniſh into aire,
And haunt and dodge thee ev'ry where:
'Tis fit when thou tak'ſt *Heav'n* from me,
Thou take at leaſt my *ſoul* with thee.

An Enthuſiaſm to Amanda *feaſting.*

Come fill a glaſſe with the beſt blood o' th' Vine,
Troth it looks well; 'tis a freſh vaulting wine:
A perfum'd Nectar, yet beyond compare,
Amanda's lips more briſk and lively are;
See, ſee, here's pretty *Hebe* brings from *Jove*
A golden Cup fill'd to the brims in love!
Amongſt the tipling *gods*, me thinks *I* ſee
Blithe purple-fac't *Auguſtus* drink to thee:
Come, ye *immortal Feaſters*, quaffe it round,
With heads in ſtead of hats flung to the ground;
Lay down your *godheads* in *idolatrie*,
Turne *Prieſts* to my *Amanda*'s *Deity*;
Ne'er fear to ſtoop and change your ſelves to *men*,
Amanda can create you *gods* agen.

To Amanda *waking.*

Awake at length! oh quickly, *Faireſt*, riſe,
And let the day break from thy brighter eyes,
Heark how the early cockrel crowes, my *Dear*,
'Tis not *Aurora*'s, but thy *chaunticlere*;
Heark how the merry cherpers of the ſpring
To thee their *goddeſſe* do their *mattens* ſing!
The purple *violets* ſtartle from their beds,
Gently erecting their ſweet pearly heads
On their freſh leaved boulſters, each would be
A Benefactreſſe to thy treaſury,
And ſhake into thy ſnowie breaſt a tear,
To be congeal'd into a jewel there:
Look how that *woodbine* at the window peeps,
And ſlile underneath the caſement creeps!
It's *honey-ſuckle* ſhewes, and tempting ſtands
To ſpend its morning *Nectar* in thy hands;
Look in the *gardens* of thy *cheeks*, and ſee
Aurora painting in thy *roſarie*:
The ripeſt *mulberries* do bluſh it thus,
Made guilty of the *blood* of *Pyramus*:
Nay had that modeſt *fruit* been ſtain'd with thine,
How like thy *lips* farre brighter would it ſhine!
Compar'd with which, who e're betimes hath ſeen
The ruddy, damaſk, *Nabathean* Queen,
With her red crimſon morning waſtcoat on,
Though in her glory ſhe were look't upon
Newly with Sun-beams bruſh't, ſhall ſay at th'beſt;
'Tis a pale waterifh redneſſe in the Eaſt;
Nay, and that beauty which in her we ſee,
Is not her own, but borrow'd too from thee;
The *Sunne* himſelf reflects, he's but thy *Moon*,
Hide but thy face, and he is *eclipſt* at noon.

Caſt off that drowſie mantle of the night,
And riſe, *Amanda*, or 'twill ne'er be light,
Thy *beautie* only can drive night away,
Riſe, riſe, *my Faireſt*, or we loſe a day.

(*To be continued.*)

——o——

Life and Works of Michael Servetus.

Michael Servetus (*Hiſpanicè*, Servedo) was born in the year 1509, at Villanueva, a town of Arragon, in Spain. Sometimes he called himſelf *Reves*, a word formed by the tranſpoſition of the name *Servedo* or *Servetus*, omitting the termination. He received the rudiments of his education at a monaſtery in his native province, after which he devoted himſelf to the ſtudy of the law at the Univerſity of Toulouſe, which was then in deſervedly high repute, as a place of education for thoſe who were deſtined for the legal profeſſion. But having heard of the breaking out of the Reformation, he betook himſelf to the ſtudy of the Scriptures, in the peruſal of which he found many things at variance with the commonly-received faith. This diſcovery had ſuch a powerful effect upon his mind, that he reſolved to abandon the profeſſion for which his friends had deſtined him, and devote himſelf to the diſſemination of purer views of Chriſtianity.

He commenced his labors in the ſouth of France; but finding that his efforts were not attended with the ſucceſs which he had anticipated, on account of the oppoſition of the prieſthood in that country, he reſolved to proceed to Germany, where greater freedom of opinion was allowed, and where the cauſe of the Reformation had already made conſiderable progreſs. Having left Toulouſe, therefore, where he had been reſident about three years, he travelled, by way of Lyons and Geneva, to Baſle, in Switzerland, intending to paſs on to Straſburg the firſt convenient opportunity. During his ſtay at Baſle he had ſeveral religious diſcuſſions with Œcolampadius, in which he argued againſt the doctrine of two natures in the perſon of Chriſt, denied that Jeſus pre-exiſted as the Son of God, and contended that the Jewiſh prophets uniformly ſpoke of the Son of God in the future tenſe.

An idle ſtory was propagated by the enemies of Servetus, that he viſited Africa, and derived his religious notions from the Jews and Turks reſiding in that country. To this diſpoſition on the part of his contemporaries, to rank him among Jews and Mahometans, Servetus alludes more than once, in the courſe of his writings. "Some," ſays he (*Dialog. de Trinitate*, l. ii. fol. 57), "are ſcandalized at my calling Chriſt *the prophet*. Becauſe they happen not themſelves to apply to him this epithet, they fancy that all who do ſo are chargeable with Judaiſm and Mahometaniſm, regardleſs of the fact that the Scriptures and ancient writers call him *the prophet*." It has been ſuggeſted that the circumſtance of Servetus's having been born in Spain may have given currency to the above rumor, ſince that country, beſides containing many perſons of the Jewiſh perſuaſion, lies directly oppoſite to the coaſt of Africa, where Mahometaniſm is the prevailing religion: but it ſeems more probable that the charge originated in a perverſion of paſſages, occurring in Servetus's own writings, in which he alludes familiarly to the Talmud and the Koran, ſpeaks of the doctrine of the Trinity as affording matter for deriſion to the followers of Mahomet, and ſays that the Jews ridicule the folly of the Chriſtians for their belief in this dogma, and are prevented by ſuch blaſphemies from acknowledging Jeſus as the Meſſiah promiſed in their Law.

Servetus left Baſle in 1530 or 1531; for he found that the doctrines which he taught

were not more acceptable to the Proteſtants of that city, than they had been to the Catholics in the ſouth of France. From Baſle he proceeded to Straſburg, where he ſought an interview with Bucer and Capito, who were then reſiding in that city. Capito, if we may judge from the ſilence of the writers who allude to this interview, ſaw little or nothing to cenſure in the opinions of Servetus; but Bucer appears, from a paſſage in one of Calvin's letters, to have been completely horror-ſtricken when he heard them, and to have publicly declared that the man who could hold ſuch opinions deſerved to have his bowels plucked out, and to be torn limb from limb. Servetus's ſtay at Straſburg was ſhort. As his uſual occupations were entirely of a literary nature, and he had no knowledge of the German language, he was unable to procure a livelihood in that city, and therefore ſoon quitted it, and returned to Lyons.

Before this time, he had been ſomewhat guarded in the diſſemination of his opinions; for he repeatedly declared, in his ſupplicatory letters to the ſenate of Geneva, that his religious diſcuſſions in Germany were entirely confined to Œcolampadius, Bucer, and Capito. If, however, we are to give credit to Zeltner, Spanheim, and Beza, he was actively employed in diffuſing his ſentiments in France, as early as the year 1523. But at that time he was a boy of fourteen years of age, and it is ſcarcely credible that he ſhould have commenced the office of reformer at ſo early a period of life as this. Bullinger fixes the time of his firſt appearance, as an avowed opponent of the doctrine of the Trinity, five years later: but he alſo ſeems to have fallen into an error, for Servetus's work *De Trinitatis Erroribus* was not publiſhed till 1531, before which time all that he had advanced upon the ſubject was in the way either of private converſation or correſpondence with literary men.

When he was about to leave Baſle, he conſigned the above-mentioned work to the hands of Conrad Rouſs, the printer, with a view to its publication: but Rouſs, not being able to elude the vigilance of the Swiſs clergy, ſent the manuſcript to Hagenau in Alſace, where it was printed under the immediate ſuperintendence of its author, who had removed thither from Straſburg for that purpoſe. It found a ready ſale, and was peruſed and approved by immenſe numbers, particularly in Germany. The majority of Chriſtians, however, as might have been anticipated, joined in its condemnation. The leaders among the reformed party in Switzerland were apprehenſive that its appearance might prejudice the cauſe of Luther and his aſſociates, in the eyes of the Chriſtian world. Œcolampadius, in a letter addreſſed to Bucer, and written Auguſt 5, 1531, ſays: "I have ſeen our Berneſe friends this week, who deſire to be remembered to you and Capito. The treatiſe *De Trinitatis Erroribus*, which has been ſeen only by ſome of them, has given very great offence. I wiſh you would write, and tell Luther, that the book was printed out of this country, and unknown to us. For, to ſay the leaſt, it was an impudent thing to charge the Lutherans with ignorance on the ſubject of Juſtification. But that Photinian, or whatever elſe we may call him, fancies that no one knows any thing but himſelf. If he is not diſowned by the Divines of our Church, we ſhall get into very bad repute. I entreat you eſpecially to be watchful; and if you do it nowhere elſe, at leaſt apologize for our Churches in your confutation addreſſed to the Emperor, however this beaſt may have crept in among us. He perverts every thing to ſuit his own purpoſe, merely to avoid the confeſſion, that the Son is co-eternal and conſubſtantial with the Father; and it is he who undertakes to prove that the man Chriſt is the Son of God." Servetus's book was ſuppreſſed at

Ratiſbon, A. D. 1532; and Œcolampadius, in compliance with the wiſhes of the magiſtrates of Baſle, publicly denounced it as a pernicious work, in a ſpeech delivered in the preſence of the ſenate. He alſo wrote two letters to Servetus himſelf, in which he replied to the arguments contained in his book, and urged him to renounce his ſuppoſed errors.

Servetus now began to ſuſpect that men's minds were not yet prepared for a full diſcloſure of the truth; and in order to allay the ferment which he had excited, he publiſhed, at Hagenau, A. D. 1532, *Two Dialogues on the Trinity*, in which he ſtrove to ſoften down ſome of the expreſſions which he had uſed in his former work. At the beginning of theſe *Dialogues* he ſays: "I now retract all that I lately wrote againſt the received doctrine of the Trinity, not becauſe it is falſe, but becauſe it is imperfect, and compoſed by a child for the uſe of children. That my former book went forth into the world ſo barbarous, confuſed, and incorrect, muſt be aſcribed to my own inexperience, and the careleſſneſs of my printer." But Servetus's attempts to rectify the miſtakes, to improve upon the ſtyle, and to elucidate the argument of his former publication, tended only to exaſperate and inflame the minds of his opponents; and paſſages not unfrequently occur in the theological writings of his contemporaries, in which they inveigh with great bitterneſs againſt him and his doctrines. The Proteſtants of that age appear to have been ſeized with a pious horror at the thought of ſubmitting the doctrine of the Trinity to the teſt of argument; and Servetus, who had not only done this, but done it in a bold and uncompromiſing ſpirit, brought down upon himſelf the whole weight of their vengeance. They feared that the agitation of this queſtion would prejudice the cauſe of the Reformation in the eyes of their Catholic brethren; and labored, with all their might, to ſilence thoſe who had the temerity to tranſgreſs the preſcribed bounds of Trinitarian orthodoxy. But the more diſcerning among them foreſaw that, in ſpite of all the efforts which were made to put down Servetus, the great controverſy, which he had ſtarted, would one day or other embroil the Chriſtian world in diſputes, of which it was impoſſible to predict the iſſue. Melanchthon, writing to Camerarius on this ſubject, February 25, 1533, expreſſes himſelf in the following terms: "You aſk my opinion about Servetus. I find him ſufficiently acute and cunning in argument; but I cannot allow him the praiſe of ſolidity. He ſeems to me to labor under a confuſion of ideas, and not to have very clear notions of the matter upon which he treats. On the ſubject of *Juſtification* he evidently ventures beyond his depth. With reſpect to *the Trinity*, you know I was always apprehenſive that theſe things would ſooner or later break out. Good God! what tragedies will this queſtion excite among poſterity—whether the Logos is an hypoſtaſis, and whether the Holy Spirit is an hypoſtaſis? I ſatisfy myſelf with thoſe words of Scripture which command us to invoke Chriſt, which is to attribute to him the honor of divinity, and is full of conſolation."

Servetus remained at Lyons between two and three years, and ſeems to have ſupported himſelf there as a corrector of the preſs. From Lyons he removed to Paris, where he took up the profeſſion of medicine, to which he devoted himſelf with ſuch aſſiduity, under the direction of Silvius, Fernel, and other eminent profeſſors, that he was ſoon enabled to take his doctor's degree. It was during his reſidence at Paris, that he firſt became perſonally known to Calvin, with whom he was anxious to hold a religious diſcuſſion: but his own inclination being probably overruled by the advice of his friends, the diſcuſſion never took place. This was in the year 1534. It appears,

however, that he had returned to Lyons in the year following, where he was employed in ſuperintending the publication of an edition of *Ptolemy's Geography*. In the preface to this work, he ſpeaks of having viſited Italy, and being acquainted with the Italian language. This journey into Italy has been entirely overlooked by many of his biographers; and is not even mentioned by De la Roche, whoſe account of him is, on the whole, drawn up with great accuracy. Servetus himſelf alludes to it, not only in the preface to his edition of Ptolemy, as has been already obſerved, but in his *Chriſtianiſmi Reſtitutio*, where he ſays that he has "ſeen with his own eyes, in the ſtreets of Rome, the Pope treading upon the necks of princes, and receiving homage from all the people upon their bended knees." According to Calvin, this journey into Italy took place in the year of Servetus's death. But this is evidently a miſtake. It muſt have been at leaſt as early as the year 1535. The moſt probable opinion is, that it occurred about the beginning of 1530, when, in the dreſs of a Dominican friar, he is ſaid to have witneſſed the coronation of Charles the Fifth.

(*To be continued.*)

Miscellaneous Items.

M. J. C. Brunet on the Character of Washington.

In looking over the *Recherches, Bibliographiques et Critiques, ſur les Editions Originales des Cinq Livres du Roman Satirique de Rabelais*, etc. (Paris, 1852), by Jacq. Ch. Brunet, I came acroſs an eſtimate of Washington by the learned author of the *Manuel*. It occurs in a note on the fifty-fourth page of the reprint added to the volume above mentioned, of the *Grandes et Ineſtimables Croniques de Gargantua*, intended to ſerve as "an addition to all the editions of Rabelais."

As this publication is not common, even in France, and as the anecdote is not only intereſting but honorable to America, I give you a tranſlation of it, as well as the note in which the mention of Waſhington occurs:

"It is four or five years ago that M. Coppinger made the acquiſition of a ſmall octavo, printed in black-letter, under the date of 1535, entitled *De l'Origine des Princes Turcs, et des Mœurs Othomanes*; but, unhappily, this curious volume wanted the frontiſpiece—ſo that, in order to know its real title, it became neceſſary to find another copy, or elſe find an exact deſcription of it in ſome work of bibliography. In order to arrive at this reſult, our bibliophile made all imaginable efforts and reſearches in vain; he could not find the book in any public library either in Paris or London, and the bibliographers whom he conſulted told him nothing. Yet the knowledge which M. Coppinger deſpaired of procuring in Europe, a happy chance ſoon offered him in America.

"Theſe were the circumſtances:

"In 1848, Paris was daily menaced with freſh diſturbances; thoſe who feared revolutions were fleeing from her walls. In order not to be the witneſs of the painful birth of a new republic, M. Coppinger had fled to America. Having arrived at Philadelphia, he did not fail to pay a viſit to Doctor Morris, well known for his enlightened love for books and his urbanity. The converſation turned naturally upon bibliography; the worthy doctor ſhowed his library, and particularly his fine collection of Aldine editions, his choice of French authors, and did not fail to put before the eyes of M. Coppinger a certain octavo in Gothic type, which, wonderful to ſay, was a perfect copy, but of another edition, of the work on Turkey ſo vainly ſought for in France and England! The ſurpriſe of our traveller may be imagined, when, having caſt his eyes upon the title of this precious volume, he there diſcovered what was wanting in his own copy; it was ſo ſtrongly expreſſed, that M. Morris, having learned its cauſe, haſtened to preſent in the moſt gracious manner to his viſitor the volume he contemplated with ſo much delight, begging him to keep it as a *ſouvenir* of their bibliographical conference."

The eſtimate of Waſhington occurs in the following note to this anecdote:

"This generoſity, which is ſo natural to him, M. Morris has extended even to me; for having

heard from M. Coppinger that I was an admirer of George Washington, he kindly sent me a curious autograph of this great citizen, the most noble political character of modern times." H.

Curious Will of George Fox, the Quaker.

"QUAKER VERACITY:

"*Or the* LAST WILL *of their Great Apostle* GEORGE FOX, *as it was all written by his own Hand, and is now lying in the* Prerogative-Office. *Published to convince the World, that he who made this Will, and could not write one Line of True* English, *is not the Author of any one Page in all those Books which the* QUAKERS *have impudently published under his Name.*

"I do give to Thomas Lower my sadell the ar at Jhon Nelsons and bridall and spores and bootes inward lethereths and the new-england indan Bible and my great book of the signifing of names, and my book of the new testement of eight langes and all my fisekall things that came from beyond the seay with the outlandesh cup and that thing that people doe give glisters with and my tow diales the one is an eknocksha diall and all my over pliesh bookes to be devided among my 4 sones in law and also all my other bookes and my hamack I doe give to Thomas Lower that is at bengamin antrobus his closet and rachall may take that which is at Swarthmor.

"and Thomas Lover may have my walnut equnocksshall diall and if he can he may get one cut by it which will be hard to do and he shall have one of my prosspect glasses in my tranck at London and a pare of my glovesess and my seale *G. F.* and the flaming sword to Nat Mead and my other two seales J Rose and the other Dan Abraham and Thomas Laier shall have my Spanesh lether hud S Meade shall have my magnifing glas and the torkel shell com and cace. *G. F.*

"and all that I have written consaring what I doe give to my relashons ether mony or other ways Jhon Loft may put it up in my tronke at Jhon Elsenes and wright all things downe in a paper and make a paper out of all my papers how I have orderd things for them and Jhon Loft may send all things down by Powlesworth carrer in the trounke to Jhon Fox at Powlesworth in Warwicksher and let Jhon Fox send Jhon Loft a full receat and a discharge and in this mater and non of you may be consarned but Jhon Loft only. *G. F.*

"and my other letell tronke that standeth in Bengmin Antrubeses closet with the outlandish things Thomas Lover shall have and if it be ordered in any other papeers to any other that must not stand soe but as now orders. *G. F.*

"and Sary thou may give Sary Frickenfeld half a gine for she hath been sarvesable to mee a honest carfull young woman. *G. F.*

"make no noyes of thes things but doe them in the life as I have orderd them and when all is don and cleared what remenes to the printing of my books.

"Bengmin Antrabus hath one 100 of mine take noe yowes of them for it when you do receive it.

"and in my cheast in Bengamen Antrabs chamber there is a letell gilt box with som gold in it Sary Mead to take it and let it do it sarveses among the rest so far as it will goe the box is sealed up. *G. F.*

"and let Thomas Docker that knoeth many of my Epeseles and written bookes which he did wright com up to London to asist frends in sorting of my Epeseles and other writings and give him a gine. *G. F.*

"This is to be put up among *G. F.* seled up papers that pocket that Sary Mead hath.

"I do order W. and Sarah Mead and J. Lover to take care of all my my books and Epeseles and papers that be at Benjimin Antrobs and at M. M. chamber and thof that com from Swarthmor and my jornall of my life and the paseges and travels of frendes and to take them all into ther hands

and all the over pluch of them the may have and keep together as a libary when the have gathered them them together which is to be parted.

"and for them to take charge of all my mony and defray all as I have ordered in my other papers and any thing of mine the may the may take and god will and shall be ther reward the 8. mo. 1688. *G. F.*

"Thomas Lover and John Rous may assist you and all the Paseges and travild and suferings of frinds in the beging of the spreading of the troath which I have keep together will make a fine history and the may be had at Swarthmor with my other bookes and if the com to London with they papers then the may be had either at W. M. or ben Antrubs closet for it is a fine thing to know the beging of the spreading of the gospel after so long night of apostace since the Aposels days that now Christ reines as he did in the harts of his people glory to the lord for ever amen. *G. F.*

"The 8. mon. 1688.———Endorsed thus,

"For *G. F.* to be layed in the tranke at W. M. the 8. Mo. 1688."

(From *Phœnix Britannicus*, London, 1732.)

Note on the First Folio Edition of Shakespeare.

"That the Printer, at least, intended to produce a correct work is proved by my friend Mr. Litchfield's copy. Page 193 was amended because it had been numbered 203; and 204 was corrected because *Cel.* had been printed instead of *Clo.* and *Clo.* instead of *Will.* He has the faulty leaves. I have heard of some other corrections. Mr. Amyot has 2 copies with very great differences. Page 166 M. of Venice called 160. Page 237 of All's well &c right, instead of 233, as it is in mine. Hamlet, p. 278, has 10 Errors, corrected in other Copies.—This page he supposes to be an uncorrected Proof.—I think it a part of the impression subsequently amended.

"A copy at Longman's at the top of P. 333—Othello, has the words "and Hell gnaw his bones"—instead of the proper first line of Roderigo's speech.

"At Arch's in Cornhill, a genuine Title page bears the date 1622! My opinion from all this is, that a small number was at first printed, and the Press kept standing. Errors were then corrected as they were discovered. Indeed it is proved beyond a doubt, by the circumstance of there being no differences in any but the corrected parts of the Pages—had they been cancelled, and recomposed, the printer's work would have exhibited many, easily discernible."

The above is copied from a MS. written by James Boaden in 1821, and forms a supplement to the note published in last month's Philobiblion.

S. W. P.

☞ Removal.—The publication office and bookstore connected with **The Philobiblion** have been removed from No. 51 to No. 64 Nassau street.

☞ Messrs. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of The Paradise of Dayntie Devises. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each;
100 on large paper, at $4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies.

Messrs. Philes & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "England's Helicon."

The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Graecos primùm auctores,

Statimque ut pecuniam accepero,

deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 Nassau Street, New York.
MDCCCLXIII.

Contents of Number XVII.

PAGE

I. Life and Works of Michael Servetus. (*Continued.*) 97

II. Notes on Neglected English Poets.—N. Hookes. (*Continued.*) . . 106

III. Christian Names (from Camden's "Remaines") 107

IV. A Dissertation upon Pamphlets. In a Letter to a Nobleman. (By William Oldys.) 111

V. Miscellaneous Items: 115
James Shirley's Poems.—"A Man's a Man for a' that."—"A Ballett of the Bacheler" (1561).—Paradise of Dayntie Devises.

VI. Catalogue.

C. A. ALVORD, PRINTER.

Life and Works
OF
MICHAEL SERVETUS.

(*Continued from No. XVI., p.* 91.)

In 1537, Servetus gave to the world his first medical treatise, entitled *Ratio Syruporum*, under the name of Michael Villanovanus. Of this treatise, Anthony Van der Linden, the author of a work, *De Medicis Scriptis*, speaks in the highest terms, styling its author "Galeni interpres doctissimus, et Medicus excellentissimus."

At this time no notice had been taken, by Luther, of Servetus's writings against the doctrine of the Trinity. Even when professedly treating upon that subject, he maintained the most profound silence respecting Servetus: nor did he make the most distant allusion to him, in his *Commentary on the Proëm of John's Gospel*, where he has spared neither heresies nor heretics. At length, however, he made mention of him in the year 1539, and classed him, together with Campanus, among the enemies of the Gospel. Different reasons have been assigned, to account for Luther's silence on a subject which appeared at least to call for some incidental notice. His own mind, it has been supposed, was still wavering. His silence also has been attributed to a feeling of contempt for Servetus. But the most natural solution of the difficulty appears to be, that Luther was restrained from intermeddling with so delicate a subject by the advice of his friend Melanchthon, lest it should be a means of hastening on that grand controversy which the latter so much dreaded to encounter, and which he expected would be the occasion of so much persecution and bloodshed. The die, however, was cast. Servetus's controversial writings were already disseminated far and wide; and that prudence, which had before dictated silence, now seemed to call for active interference.

The very same year that witnessed Luther's attack upon Campanus and Servetus, produced a similar attack from the pen of Melanchthon, who wrote to the senate of Venice a letter of complaint on the subject of Servetus's work *De Trinitatis Erroribus*, which was widely circulated in that part of Italy, and which he denounced as a most heretical and dangerous book. From the study of this book, it is not improbable that Lælius Socinus, the father of the Italian Unitarians, received his first impressions of the erroneousness of the doctrine of the Trinity. Of this, however, we shall probably have occasion to say more hereafter.

In the year 1540, Servetus was practising as a physician at Charlieu, a town in the south of France; and two or three years later we find him at Vienne, superintending the publication of a folio edition of Pagninus's Bible. This Bible was printed by Hugh de la Porte, at Lyons, and bore the following title: *Biblia Sacra ex Sanctis Pagnini Translatione, sed ad Hebraicæ Linguæ amussim ita recognita, et Scholiis illustrata, ut plane nova Editio videri possit.* Servetus wrote a preface to it, and

added a few notes. Calvin calls them impertinent and impious notes, and ſays that Servetus obtained the ſum of five hundred livres for writing them. Servetus ſuppoſed, as appears from the preface, that all the prophecies of the Old Teſtament, which are uſually thought to relate to Chriſt, were literally fulfilled in ſome other perſon, and applied to him only in a figurative or ſpiritual ſenſe. His notes are principally confined to the Pſalms, and the Books of the Prophets; but there are a few alſo upon the Hiſtorical Books. The latter generally give a clearer explanation of the Hebrew words; and ſometimes, though very ſeldom, contain hiſtorical remarks. It is not till he comes to the Pſalms, that he begins to unfold his opinion reſpecting the paſſages uſually applied to Jeſus Chriſt. Of the ſecond Pſalm he ſays that it treats of David's liberation from his enemies: ("Ad diem Reſurrectionis Chriſti vocem 'hodie' [v. 7] refert Paulus, ſicut in die qua evaſit ab hoſte, dicitur David hodie natus, et hodie denuo factus Rex.") He explains the twenty-ſecond, of David's flight over rocks and precipices, which lacerated his hands and feet: ("Fugiente Davide per abrupta inſtar quadrupedis, manus ejus et pedes perforabantur. Unde et Hebræi legunt 'quaſi Leonis manus meæ et pedes mei.'" Ps. xxii. 16.) The prophecy in Iſaiah vii. 14, he applies to the birth of Hezekiah: ("Oſtendit ad literam ipſam Abiam præſentem et parituram Ezechiam.") And he makes a ſimilar application of the word "Emmanuel," in Iſaiah viii. 10: ("*Quia nobiſcum Deus.*—Quia 'Immanuel,' id eſt quia Deus eſt cum Ezechia contra Aſſyrios.")

Theſe notes gave great offence both to Proteſtants and Catholics, and the edition was condemned in the *Expurgatory Indexes* of Quiroga and Sottomaior. Yet Proteſtants and Catholics of great eminence have ſince adopted the very ſame principle of interpretation. Grotius maintained that the predictions of Iſaiah related, in their primary and literal ſenſe, to the times and circumſtances of the Jewiſh people, but that they reſpected the Meſſiah in a ſecondary and allegorical ſenſe. Simon advocated the ſame opinion. But Father Baltus, the Jeſuit, denounces this, as a Socinian mode of expounding the prophecies. We are nevertheleſs indebted to Dr. George Benſon, a learned Unitarian writer of the laſt century, for one of the ableſt treatiſes ever publiſhed on the other ſide of the queſtion. (*An Eſſay concerning the Unity of Senſe; to ſhew that no Text of Scripture has more than one ſingle Senſe.* This Eſſay was originally prefixed to Dr. Benſon's *Paraphraſe on Paul's Epiſtles*; and was afterward reprinted in the fourth volume of Watſon's *Theological Tracts*, pp. 481–513.) After replying to all the arguments alleged in favor of a double ſenſe, Dr. B. comes to the concluſion that "no text of Scripture has more than one meaning;" and, what is perhaps ſtill more remarkable, Dr. J. Pye Smith, the higheſt authority among the Engliſh Calviniſts of the preſent day, adopts the very principle of interpretation which Calvin himſelf alleged as one of the greateſt aggravations of Servetus's offence againſt orthodoxy. (*The Scripture Teſtimony to the Meſſiah*, &c., *by John Pye Smith, D. D.*, ſecond edition, London, 1829, vol. i. book ii. ch. iv. ſect. xix.; vol. ii. book iii. ch. i. pp. 23, 24.)

"It is well known," ſays Allwoerden, "that Calvin, in his charges againſt Servetus, included his edition of Pagninus's Bible, and particularly his annotation on Iſaiah liii." (*Hiſt. Mich. Serveti*, p. 167.) The following is the paſſage to which alluſion is here made: "*Quis credidit auditui noſtro*, &c. Incredibilis res de Cyro, et magnum etiam myſterium, quod ſub humilibus Hiſtoriæ typis lateant Chriſti arcana ſublimia. *Ibidem. Vulneratus eſt propter prævaricationes noſtras.* Quaſi exigentibus populi

peccatis interfectum Cyrum deflet Propheta, eo quod postea sub Cambyse multo deterius habuerint, impedita tunc et diruta Templi ædificatione jam inchoatâ, Daniel ix. Fuitque hæc a Deo data occasio prædicandi passionem Christi, cui soli convenit horum verborum sublimitas et veritas."

Soon after Servetus began to practise as a physician, he met with his former friend and pupil, Peter Palmier, Archbishop of Vienne, who strongly urged him to settle at that place, and offered him an apartment in his own house. This proposal Servetus was induced to accept; and here he continued to live, in good practice, and upon the most friendly terms with his patron, till his repose was destroyed by the machinations of his arch-enemy. It was not till after a period of thirteen years, spent in the greatest harmony, in the society and under the roof of a Catholic prelate, that Calvin was able to mature the plan which he had formed for the destruction of Servetus. "Calvin," says Daniel Chamier, of Dauphiny, "not only professed a belief in the doctrine of the Trinity, but defended it with the greatest constancy, while the Papists were slumbering, among whom, as long as Servetus lived, he lived in safety; but at length he was made by Calvin to feel the force of truth, and when he came to Geneva, was visited with a holy severity by the pious magistrates of that city."

Calvin kept up a long correspondence with him, and endeavored, as he says in his *Fidelis Expositio*, for the space of sixteen years, to reclaim him from his errors; and Servetus consulted Calvin on several points, and sent him the three following questions, to which he asked for as many separate answers:

"I. An homo Jesus crucifixus sit Filius Dei; et quæ sit hujus filiationis ratio?

"II. An Regnum Christi sit in hominibus; quando quis ingrediatur, et quando regeneretur?

"III. An Baptismus Christi debeat in fide fieri, sicut Cœna; et quorsum hæc instituta sint fœdere novo?"

To these questions Calvin replied, as he was requested to do; but Servetus was not satisfied with his answers, and in a subsequent letter assigned reasons for disagreeing with him in opinion. This excited the severe displeasure of Calvin, who was not accustomed to have his dicta disputed. Accordingly he wrote, as he admits, an angry reply to Servetus; and Servetus defended himself in a spirited and somewhat intemperate manner. From this time, according to Calvin, commenced a dislike to him on the part of Servetus, which often vented itself in bitter imprecations. But Calvin, among whose good qualities that of Christian meekness was not conspicuous, repaid the abuse of Servetus with interest.

Bolsec informs us that, as much as seven years before the death of Servetus, Calvin declared, in a letter to Peter Viret, that if he should ever come to Geneva, he would not allow him to return from it alive; and Varillas affirms, that there is at Paris an original letter of Calvin to Farel, written in 1546, which was never printed, and that these words are to be found in it:

"Servetus has lately written to me, and sent me at the same time a large book, stuffed with idle fancies, and full of arrogance. He says I shall find in it admirable things, and such as have been hitherto unheard of. He offers to come hither, if I like it: but I will not engage my word; for if he comes, and if any regard be had to my authority, I will not allow him to escape with his life."

Grotius alludes to this letter, as being at Paris, in Calvin's own handwriting: ("Extat ipsius Lutetiæ manus.") The cause of its being written was the determination of Servetus to publish a third work against the Trinity. In the year 1546, he sent to Calvin a manuscript copy of this work, requesting him to give his opinion as to its merits. It has been supposed that this manuscript

contained the original draught of the *Chriſtianiſmi Reſtitutio.* But Calvin was ſo much incenſed at the freedom which Servetus had taken in ſome of his remarks, that he ever afterward invcighed againſt him with the greateſt bitterneſs; and came, as we have ſeen above, to the deliberate determination of plotting his deſtruction.

This determination could not be carried into effect at once; nor would Calvin, perhaps, have been able to accompliſh it at all, had not Servetus, in his zeal for the truth, and his indignation againſt error, ventured upon the publication of the *Chriſtianiſmi Reſtitutio.* His avowed object in the compoſition of this book was to bring back the Chriſtian world to what he conceived to be the primitive ſtandard of faith; and it was for this reaſon that he entitled it *The Reſtoration of Chriſtianity.* It conſiſts of ſeven parts. The firſt and laſt of theſe are particularly devoted to the doctrine of the Trinity; and the fifth contains a ſeries of thirty letters addreſſed to Calvin, on doctrinal ſubjects. No author's name is given in the title-page; but M. S. V., the initial letters of *Michael Servetus Villanovanus,* are placed, together with the date (1553), at the end of the work. It was no ſooner publiſhed, than the moſt ſtrenuous efforts were made, both by Catholics and Proteſtants, to ſuppreſs it; and with ſuch effect, that not more than two copies are now known to exiſt. A *fac-ſimile* of it was publiſhed in 1791, but copies of this are almoſt as ſeldom to be met with as the original.

It was in the *Chriſtianiſmi Reſtitutio* that Servetus promulgated his diſcovery of the circulation of the blood. This diſcovery he beautifully unfolds in a paſſage which is too long to be transferred to the preſent biographical ſketch; and from which, therefore, the following brief and neceſſarily imperfect extracts only are taken:

"Cor eſt primum vivens, fons caloris, in medio corpore. Ab hepate ſumit liquorem vitæ, quaſi materiam et eum vice verſa vivificat. . . . Vitalis ſpiritus in ſiniſtro cordis ventriculo ſuam originem habet, juvantibus maxime pulmonibus ad ipſius generationem. . . . Ille itaque ſpiritus vitalis a ſiniſtro cordis ventriculo, in arterias totius corporis deinde transfunditur."

Calvin, who was always on the watch for ſomething by which he might criminate Servetus, ſoon gave out that this work was written by him; and availing himſelf of the aſſiſtance of one William Trie, a native of Lyons, who was at that time reſiding at Geneva, he cauſed Servetus to be apprehended and thrown into priſon, on a charge of hereſy. Some of the friends and diſciples of Calvin have attempted to free him from this odious imputation, and he has himſelf repreſented it as a calumny: but the fact that Servetus was impriſoned at the ſole inſtigation of Calvin, is too well eſtabliſhed to admit of diſpute. Abundant proofs of it may be found in the accounts of De la Roche, Allwoerden, Moſheim, Bock, and Trechſel.

Servetus had adopted the name of *Villanovanus* at leaſt twenty years before the publication of his *Chriſtianiſmi Reſtitutio;* and it was ſcarcely known that *Villanovanus* and *Servetus* were the ſame perſon, till Calvin, with ſtudied malignity, wrote to his friends to inform them that "Servetus was lurking in France under a feigned name." In order to prove this identity, William Trie was furniſhed by Calvin with ſome of Servetus's original letters, which were tranſmitted to Vienne; and the evidence ſupplied by them being concluſive of the fact, Servetus was apprehended, and committed to priſon without delay. But having ſo long and ſo reputably exerciſed his profeſſion of a phyſician in that town, M. De la Court, vice-bailiff and judge of Dauphiny, gave orders to his jailer to treat him with kindneſs, and permitted all his friends who wiſhed it to have acceſs to him. After undergoing three ſeparate examinations, in the laſt of which he acknowledged himſelf

the author of the letters to Calvin, he ſaw that his life was in jeopardy, and, availing himſelf of a ſuitable opportunity, effected his eſcape. His intention now was to ſettle as a phyſician at Naples, where his countryman, Signor John Valdez, had already ſown the ſeeds of the Reformation. But he was induced, by ſome ſtrange fatality, to go by way of Geneva; and Calvin, who had heard of his eſcape from Vienne, and of the probability of his paſſing through Geneva on his way into Italy, was on the watch for him, and cauſed him to be apprehended ſoon after his arrival.

He entered Geneva on foot, having walked from a place called *Le Luyſet*, where he had ſpent the previous night; and probably thinking that a pedeſtrian would attract leſs notice than a perſon travelling on horſeback or in a carriage. He took up his abode for the day at the Roſe Inn, and meant to have hired a boat on the day following, in his way to Zurich. But Calvin, having learned that he was in the city, made the chief ſyndic acquainted with the fact, and cauſed him to be apprehended and committed to priſon. It is uncertain on what day of the month this happened; but a report got abroad that it was on the Lord's-day, and that Servetus was apprehended at church, during the time of ſermon. It appears, however, from his own confeſſion, that he did not leave his inn, for fear of being recognized.

The laws of Geneva forbade that any one ſhould be impriſoned, unleſs his accuſer ſhould be impriſoned with him. Calvin, therefore, prevailed upon one Nicholas de la Fontaine, a native of the Iſle of France, to undertake the office of proſecutor. In what relation this man ſtood to Calvin has never been clearly aſcertained. Some ſay that he was a cook in a gentleman's family; others are of opinion that he was Calvin's own cook. De la Roche conjectures that he united, in his own perſon, the two characters of a ſtudent and a domeſtic. But whatever was the preciſe relation in which he ſtood to Calvin, it is evident, from a petition which Servetus preſented to the magiſtrates of Geneva, that Calvin was, in ſome ſenſe, his *maſter*.

This man, on the 14th of Auguſt, 1553, brought a formal accuſation againſt Servetus, compriſing no leſs than thirty-eight ſeparate charges, to each of which he urged the ſenate to demand a diſtinct anſwer. The thirty-ſeventh ſet forth that Servetus, in a printed book, had defamed the doctrine preached by Calvin, and decried and calumniated it in every poſſible way, contrary to a decree, paſſed on the 9th of November in the preceding year, which had pronounced that doctrine ſacred and inviolable. When Servetus had briefly replied to the charges exhibited againſt him, his accuſer produced a copy of the *Chriſtianiſmi Reſtitutio*, and likewiſe the manuſcript work which Servetus had ſent to Calvin about ſix years before, and to which alluſion has already been made. Of both theſe Servetus acknowledged himſelf to be the author. His proſecutor then laid before the ſenate copies of *Ptolemy's Geography* and *Pagninus's Bible*, which had been edited by Servetus, and demanded whether he was the author of the notes contained in thoſe two works; to which Servetus replied in the affirmative. The accuſer and accuſed were then both remanded to priſon; but the former was diſcharged on the fourth day, Calvin's own brother giving bail for his appearance, whenever he ſhould be called upon by the proper authorities.

On the 15th of Auguſt (which was the ſecond day of the preliminary examination), Servetus was again brought to the bar, and again replied to the interrogatories of his accuſer; anſwering ſome in the affirmative, and others in the negative, as on the preceding day.

On the third day (Auguſt 16th), La Fon-

taine entered into court, accompanied by M. Germain Colladon; and paſſages were produced from the writings of Servetus, in confirmation of the charges alleged againſt him. But when they had gone through the firſt eleven articles, the court adjourned to the following day. In the mean time, La Fontaine preſented a petition to the judges, in which he beſought them to demand from Servetus a diſtinct, categorical anſwer to each ſeparate article; and requeſted that if, on examination, they ſhould be ſatisfied of his guilt, and think it right to proſecute him by their attorney, they would iſſue a declaration to that effect.

The next day (Auguſt 17th), La Fontaine and Colladon referred to two letters of Œcolampadius, and two paſſages in the writings of Melanchthon, for the purpoſe of proving that Servetus had been condemned in Germany; to which he replied, that Œcolampadius and Melanchthon had indeed written againſt him, but that no definitive ſentence had been pronounced. On the third article, a paſſage was produced from Servetus's preface to *Ptolemy's Geography*, containing an alleged calumny againſt Moſes, reſpecting the fertility of Paleſtine; and other paſſages from his notes on Iſaiah vii., viii., and liii. On the ſixth article, paſſages were quoted from the *Chriſtianiſmi Reſtitutio* (fol. 22 to 36), in which he calls the Trinity *a Cerberus, a dream of St. Auguſtine*, and *an invention of the Devil;* and believers in it, *Tritheiſts*. On the ſame day his accuſers brought forward ſeveral paſſages from his printed books, and manuſcripts, containing alleged heretical expreſſions; and upon the thirty-ſeventh article, they produced a manuſcript letter of Servetus to M. Abel Pepin, a miniſter of Geneva, written more than ſix years before his apprehenſion, and a copy of Calvin's *Inſtitutions*, the margin of which was covered with notes in Servetus's own handwriting. To ſuch of theſe articles as appeared to him to require ſpecial notice, he replied; and on the ſame day he admitted that his printer had ſent ſeveral copies of the *Chriſtianiſmi Reſtitutio* to Frankfort.

On the 21ſt of Auguſt, his accuſers produced in court a letter of Balthaſar Arnollet, the printer of his *Chriſtianiſmi Reſtitutio*. This letter was written on the preceding 14th of July, and addreſſed to James Bertet, at Châtillon. The writer informs his friend that Guéroult, who had corrected the preſs, when the above work was printed, concealed from him the errors which it contained; and even expreſſed a wiſh to tranſlate it into French. Arnollet further requeſts Bertet to go to Frankfort, ſtop the ſale of the copies which were lying there, and cauſe them to be deſtroyed. When this letter had been read, Calvin entered the court, attended by all the miniſters of Geneva; and after a long diſcuſſion with Servetus reſpecting the opinions of the Fathers, he and his brother-miniſters retired. Calvin had brought with him copies of the writings of Tertullian and Irenæus, and the Epiſtles of Ignatius, the uſe of which, after he had left the court, was allowed to Servetus. The accuſed was alſo furniſhed with pen, ink, and paper, to draw up a petition, which he preſented to his judges on the day following.

On the 23d of Auguſt, Servetus was brought to the bar, and interrogated by the procureur-general, who exhibited thirty new articles againſt him, relating chiefly to his perſonal hiſtory.

On the 28th of the ſame month, the lieutenant brought in thirty-eight articles, about which he deſired that the priſoner might be examined. Theſe articles were ſubjoined to a long preamble of the procureur-general, the deſign of which was to ſhow that Servetus ought to be put to death.

On the laſt day of the month of Auguſt, the ſyndic and council of Geneva received

a letter from the vice-bailiff and the King's attorney at Vienne, dated the 26th of the ſame month, thanking them for their vigilance in apprehending Servetus, and for detaining him as their priſoner; and requeſting them to ſend him back to Vienne, in order that they might carry into execution their ſentence againſt him. This day was chiefly employed in interrogating Servetus on matters ariſing out of the ſubject of this letter.

On the 1ſt of September, he was aſked to mention the names of thoſe who were in debt to him in France, but declined. On the ſame day Calvin again made his appearance in court; and was commanded by the judges to extract ſeveral propoſitions, word for word, from Servetus's book—to which Servetus was required to return a written reply in Latin.

The next time that Servetus was brought before his judges was the 15th of September; and on that day a *Reply*, which Calvin had drawn up during the intervening fortnight, was delivered to him. This reply is compoſed with great art, and does much credit to the talent and ingenuity of Calvin. Servetus, however, took no further notice of it, than to make ſeveral brief interlineary remarks, expreſſive, for the moſt part, of the extreme contempt which he felt for its author. In one of theſe notes he ſays, "In a cauſe ſo juſt I am firm, and have not the leaſt fear of death."

The council having aſked the advice of the cantons of Zurich, Berne, Baſle, and Schaffhauſen, the magiſtrates of each of theſe cantons ſent in a written reply, in which they recommended that a ſevere example ſhould be made of Servetus, in order to deter others from the propagation of ſimilar dangerous hereſies. The letter from Baſle was written laſt, and bore date October the 12th; but it does not appear that the members of the council had made up their minds, as to the nature of Servetus's puniſhment, till the 23d of that month. He was at length condemned, on the 26th of October, to be burnt to death before a ſlow fire; and on that day Calvin (*Epiſtle* 161) wrote to his friend Farel, of Neufchâtel, as follows:

"The meſſenger has returned from the Swiſs They all, with one conſent, declare that Servetus has now revived the impious errors by which Satan formerly diſturbed the Church, and that he is a monſter not to be endured. Thoſe of Baſle are diſcreet. Thoſe of Zurich are the moſt earneſt of all; for they deſcribe in emphatical terms the heinouſneſs of his impiety, and exhort our ſenate to uſe ſeverity. Thoſe of Schaffhauſen approve. The letter of the Berneſe miniſters, which is alſo to the purpoſe, is accompanied by one from the ſenate, by which our magiſtrates have been not a little encouraged. Cæſar, who is a comical man, after feigning illneſs for three days, came into court at length, in order to acquit that wretch; for he was not aſhamed to propoſe that the matter ſhould be referred to the Council of Two Hundred. He has been condemned, however, without diſpute. His execution will take place to-morrow. We have endeavored to change the kind of death, but to no purpoſe. Why we failed, I will tell you when I ſee you."

The perſon called "Cæſar" in the above extract, was Amadeus Gorreus, or Perrin, one of the magiſtrates of Geneva, who wiſhed to befriend Servetus, and, in conjunction with a few other members of the ſenate, made a deſperate effort to ſave his life. Had the caſe been referred, as Gorreus propoſed, to the Council of Two Hundred, Servetus would probably have eſcaped with his life: but the magiſtrates decreed that it ſhould be otherwiſe.

The execution took place, as Calvin announced, the day after his letter was written; and Farel was preſent at it. But the diſtance was too great for him to have received this letter before he left Neufchâtel, and to have acted upon the information which it contained. Some other friend, therefore, knowing his appetite for heretical blood, had probably conveyed to him

earlier intelligence of the decision of the magistrates; and he hastened to witness the execution.

Soon after the apprehension of Servetus, Calvin had expressed a hope, in a letter to Farel (*Epistle* 152), written August the 20th, that he would be adjudged guilty of the capital offence, but that some less barbarous kind of death would be substituted for the punishment usually inflicted upon heretics: ("Spero capitale saltem fore judicium; pœnæ vero atrocitatem remitti cupio.") Farel replied to this letter (*Epistle* 155) on the 8th of September, and the following is an extract from his answer:

"It is a wonderful dispensation of God, in the case of Servetus, that he should come thither. Would that he may repent, though late. It will indeed be a mighty thing, if *he* dies a true penitent, undergoing only one death, who deserves to die ten thousand times over; and if *he* strives to edify all present, who has made it his business to pervert many, both dead and living, as well as those who are yet unborn. The judges will be very cruel, very unjust to Christ, and the doctrine which is according to godliness, and real enemies of the Church, if they are not moved by the horrible blasphemies with which so vile a heretic assails the Divine Majesty, and has endeavored to undermine the Gospel of Christ, and to corrupt all the Churches. But I hope that God will cause those who receive praise for inflicting just punishments on the perpetrators of theft and sacrilege, to act in this case so as to merit applause, by taking away the life of one who has so long obstinately persisted in his heresies, and brought so many to destruction. In wishing for a less barbarous kind of punishment, you perform a friendly office to a man who has been your greatest enemy. But I beg that you will act in such a manner, that no one may dare rashly to promulgate new doctrines, and unsettle all things with impunity, for so long a time as this man has done."

The conclusion of the sentence passed upon Servetus was as follows:

"Having God and his Holy Scripture before our eyes, in the name of the Father, and of the Son, and of the Holy Ghost, by this our definitive sentence, which we here give in writing, we condemn thee, Michael Servetus, to be bound, and carried to the Lieu de Champel, and there to be tied to a stake, and burnt alive with thy book, written with thine own hand, and printed, till thy body is reduced to ashes: and thus shalt thou end thy days, to serve as a warning to others who are disposed to act in the same manner. And we command you, our lieutenant, to cause our present sentence to be carried into effect."

The officer charged with this commission was not slow in executing it; and a bloodier page does not stain the annals of martyrdom, than that in which this horrible transaction is recorded.

On the morning of the 27th of October, 1553, the day after the above sentence was passed, Farel visited Servetus in prison, and strenuously urged him to recant; but Servetus, in reply to Farel's repeated solicitations, implored him to produce one solitary passage of Scripture in which it is stated that Christ was called "the Son of God," before the birth of the Virgin Mary; and though he was fully alive to the awful situation in which he stood, and knew that he would be shortly summoned into the presence of his final Judge, neither threats nor enticements could prevail upon him to retract, or to admit that Christ is the Eternal God.

When he was led to the place of execution, he repeatedly cried out, "O God! save my soul! O Jesus, Son of the Eternal God! have pity on me!"

As soon as he came in sight of the Lieu de Champel, he prostrated himself on the earth, and continued for some time in fervent prayer to God. While he was thus employed, Farel, addressing himself to the people, who had flocked together in great crowds to witness the execution, said, "Behold the power of Satan, when he has taken possession of his intended victim! This is a learned man; and a similar fate might have been yours." Servetus now rose from the earth, and Farel urged him to address the assembled multitude, probably in the delusive hope that he might be induced, at

the laſt moment, to retract. But Servetus ſtill continued to invoke the name of the Almighty; and when Farel perſiſted in urging him to ſpeak, he aſked him what he could ſay different from what he had already ſaid. Farel then inquired of Servetus whether he had no wife or children, whom he intended to remember in his will. But Servetus, who was an unmarried man, and whoſe property had been ſeized upon by his perſecutors and confiſcated, was ſilent. Farel now urged him to invoke the Eternal Son of God, which he repeatedly refuſed to do. "Yet," ſays one of his biographers, "he advanced nothing in defence of his doctrine, but ſuffered himſelf to be led away to puniſhment." This ſilence Calvin alleges as a proof of Servetus's obſtinacy, or, as he himſelf phraſes it, "of his beaſtly ſtupidity."

The pile conſiſted of wooden billets, intermingled with green oaken fagots, ſtill in leaf. Servetus was faſtened to the trunk of a tree fixed in the earth, his feet reaching to the ground; and a crown of ſtraw and leaves, ſprinkled over with brimſtone, was placed upon his head. His body was bound to the ſtake with an iron chain, and a coarſe twiſted rope was looſely thrown round his neck. His book was then faſtened to his thigh; and he requeſted the executioner to put him out of his miſery as ſpeedily as poſſible. The pile was then lighted, and he cried out in ſo piteous a tone as to excite the deep and earneſt ſympathy of the ſpectators. When he had ſuffered for ſome time, a few of them, from feelings of compaſſion, and with a view to put an end to his miſery, ſupplied the fire with a quantity of freſh fuel, while the unhappy man kept exclaiming, "Jeſus, thou Son of the Eternal God! have pity on me!"

"At length," ſays a manuſcript account, "he expired, after about half an hour's ſuffering." Peter Hyperphrogenus, however, teſtifies that the ſufferings of Servetus were greatly protracted, in conſequence of a ſtrong breeze, which ſcattered the flames; and that, at laſt, there was ſcarcely ſufficient fuel left to enable the executioner to carry the ſentence into effect. He adds, likewiſe, that Servetus was writhing about in the fire between two and three hours; and that he began at length to exclaim, "Wretched me! whom the devouring flames have not power to deſtroy!"

Minus Celſus relates that the conſtancy of Servetus, in the midſt of the fire, induced many to go over to his opinions; and Calvin makes it an expreſs ſubject of complaint that there were many perſons in Italy who cheriſhed and revered his memory. Some writers have ſtepped forward, in our own day, and defended the part which Calvin took in the proſecution of Servetus. Among other recent apologiſts of the ſtern Geneveſe reformer, M. Albert Rilliet and the Rev. W. K. Tweedie ſtand conſpicuous; but their arguments have been ably and triumphantly refuted by a well-known writer in the *Chriſtian Reformer* for January, 1847 (pp. 1–21).

(*To be continued.*)

—o—

Notes on Neglected English Poets.

N. HOOKES.—(*Continued.*)

To Amanda *going to Prayer.*

Stay, ſtay, *Amanda*, take a wiſh from me,
And bleſſe a cuſhion with thy ſofter knee;
Thither are all thoſe Virgin-*Angels* gone,
Who ſtrew their wings, for thee to kneel upon,
Thoſe pretty pinion'd boyes, fat, plump, and faire,
Who joy to be the *Ecchoes* of thy prayer.
Thoſe golden *Cupids* fall'n in love with thee,
Thy little *Nuncios* to thy Deitie.
Pretty *Amanda*, *Deareſt*, pretty, ſtay,
The Cuſhion, wench! where art? come bring't away;
You uſe your *Miſtris* kindly; here, my *love*,
Come kneel upon't, and kneel to none but *Jove*:

What o'th' bare boards! no ſure it cannot be,
Look how they ſink, and will not ſmite thy knee;
They dare not ſinne ſo farre (my Dear) to preſſe
That fleſh, and make it know their ſtubbornneſſe,
Were there no bones within, thou ſhould'ſt command
Under each bended knee thy lover's hand;
Nay, my *Amanda*, take my better part,
And at thy prayers kneel upon my heart.

To Amanda *walking in the Garden.*

And now what *Monarch* would not *Gard'ner* be,
My faire Amanda's ſtately *gate* to ſee;
How her feet tempt! how ſoft and light ſhe treads,
Fearing to wake the flowers from their beds!
Yet from their ſweet green pillowes ev'ry where,
They ſtart and gaze about to ſee *my Faire:*
Look at yon flower yonder, how it growes
Senſibly! how it opes its leaves, and blowes,
Puts its beſt *Eaſter-clothes* on, neat and gay!
Amanda's preſence makes it *holy-day:*
Look how on tip-toe that faire *lilie* ſtands
To look on thee, and court thy whiter hands
To gather it! *I* ſaw in yonder croud
That *Tulip-bed*, of which Dame-*Flora's* proud,
A ſhort dwarfe flower did enlarge its ſtalk
And ſhoot an inch to ſee *Amanda* walk;
Nay, look, *my Faireſt*, look how faſt they grow!
Into a ſcaffold method ſpring! as though
Riding to *Parl'ament* were to be ſeen
In pomp and ſtate ſome *royal* am'rous Queen:
The gravel'd walks, though ev'n as a die,
Leſt ſome looſe pebble ſhould offenſive lie,
Quilt themſelves o're with downie moſſe for thee,
The walls are hang'd with bloſſom'd tapeſtrie;
To hide her nakedneſſe when look't upon,
The maiden fig-tree puts *Eves* apron on;
The broad-leav'd *Sycomore*, and ev'ry tree
Shakes like the trembling *Aſpe*, and bends to thee,
And each leaf proudly ſtrives with freſher aire,
To fan the curled treſſes of thy hair;
Nay, and the *Bee* too, with his wealthie thigh,
Miſtakes his *hive*, and to thy lips doth flie;
Willing to treaſure up his *honey* there,
Where *honey-combs* ſo ſweet and plenty are;
Look how that pretty modeſt *Columbine*
Hangs down its head to view thoſe feet of thine!
See the fond motion of the *Strawberrie*,
Creeping on th' earth to go along with thee!
The lovely *violet* makes after too,
Unwilling yet, *my Dear*, to part with you;
The *knot-graſſe* and the *dazies* catch thy toes
To kiſs *my Faire ones* feet before ſhe goes;
All court and wiſh me lay *Amanda* down,
And give *my Dear* a new *green* flower'd *gown*.
Come let me kiſſe thee falling, kiſſe at riſe,
Thou in the *Garden*, I in *Paradiſe*.

On Amanda's *black eye-browes.*

Near to an eye that ſparkles ſo,
Tis ſtrange ſo dark an hair ſhould grow
Upon a ſkin ſo white and faire,
Tis ſtrange there is ſo black an hair,
At firſt 'cauſe it ſo near doth lie,
I gueſt 'twas Sunne-burnt with thine eye,
But then I thought if ſo it were,
Twould melt the ſnow which lies as near,
And ſcorch and make thoſe lilies die,
Upon the ſhuttings of thine eye,
And thoſe freſh roſes to which grow,
Upon thy ſweeter cheeks below.
Then *I* conceiv'd that there might be,
In thoſe black browes a myſtery,
That *Venus* for *Adonis* ſake,
Commanded nature thus to make.
(A pretty ſtrange conceited thing)
Two arches of a mourning ring.
Thence 'tis that thoſe black haires do grow,
Thence are thy browes enamel'd ſo.

To Amanda *on her dimples.*

Whene're I let my meditations flie,
And give them wings to take their libertie,
Like the neat *Cyprian* bird, the cleanly Dove,
Which no fowl ſloven's tenement doth love,
But a faire ſtately houſe, and nere forſakes,
The pleaſant fabrick to which once it takes
So my thoughts flie, (from whence they ne're will part)
To th' comely manſion of a candid heart;
Each winged thought to thee, *Amanda*, flies,
And under th' cryſtal windowes of thine eyes,
Lights on thy damaſk cheeks, where they do play
The wooing turtles winding every way,
Till by young *Cupids* craft they're taken in,
Love's dimpled pitfalls of thy cheeks and chin,
Three neſts of new-flown ſmiles on roſes near,
To which a thouſand unflegg'd *Angels* are,
Chirping pin-feather'd, picking *Cherubs* ſit,
Sweet bluſhing Babes playing at cherrie-pit,
Some win and ſmile, ſome loſe their cherries, then
Down to thy lips, and gather freſh agen,
Sweet kiſſing lips, which all the winter ſhew
The ripeſt cherries, and their bloſſoms too,

Kindly embrac't and kist the *smiling boy*,
And whil'st they kist, my *Sweet-heart* leap't for joy;
Then could my jocant *soul* no longer stay,
But straight to bring the newes *came post* away:
Her flight was swift, and with her lovingly
She brought along, [most willing companie]
Amanda's soul, so loth to part they were;
The best on't is, she left a *Cupid* there.

On Amanda's *dimples.*

Once more I'm fall'n into an extasie!
How *I* could gaze, gaze till I've lost my eye!
Gaze on those dimples in thy cheekes and chin,
Where the three *Graces* play at *in and in*:
Three sacred vaults within whose rosie wombes,
Sweet *Venus* all her pretty smiles entombes;
Babes which born laughing, laughing live and die,
Then are interr'd within thy rosarie:
They haunt thy lovely cheeks, and here and there,
Their smiling ghosts appearing disappear;
Each from his head hath hanging down to's feet,
A lilie leafe in stead of's winding sheet;
Shrouded in damask rose from top to toe,
About thy dimples they passe to and fro,
Still to thy dimples little shades do come,
Thinking thy dimples their *Elysium*;
And I my selfe finde such an *Eden* there,
Such heav'nly features, Heav'en so ev'ry where;
That with a willing heart I could resigne,
My clay to th' dust and shut my dying eyne;
Might my soul be when from my Corps it flies,
Amanda's Saint, and she its *Paradise*.

---o---

Christian Names.

(*From* Camden's *Remaines.*)

Names called in Latine, *Nomina quasi Notamina*, were first imposed for the distinction of persons, which we call now Christian names: After for difference of families, which we call Surnames, and have been especially respected as whereon the glory and credit of men is grounded, and by which the fame is conveyed to the knowledge of posterity.

Every person had in the beginning one onely proper name, as among the Jews, *Adam*, *Joseph*, *Salomon*; among the Ægyptians, *Anubis*, *Amasis*, *Busiris*; among the Chaldæans, *Ninus*, *Ninias*, *Semiramis*; among the Medians, *Astyages*, *Bardanes*, *Arbaces*; among the Grecians, *Diomedes*, *Ulisses*, *Orestes*; among the Romans, *Romulus*, *Remus*, *Fastulus*; among the old Gaules, *Litavinus*, *Cavarillus*, *Divitianus*; among the Germans, *Ariovistus*, *Arminius*, *Nassus*; among the Britains, *Cassibelan*, *Caratac*, *Calgac*; among the antient English, *Hengest*, *Ælla*, *Kenric*; likewise all other Nations except the savages of Mount *Atlas* in *Barbary*, which were reported to be both nameless and dreamless.

The most antient Nation of the Jews gave the name at the Circumcision the eight day after the nativitie; the Romans to females the same day, to males the 9. day, which they called *Dies lustricus*, as it were the cleansing day, upon which day they solemnized a feast called *Nominalia*, and as *Tertullian* noteth, *Facta scribenda ad vocabantur*, that is, as I conceive their nativitie was set. And it was enacted by the Emperour *Antoninus Philosophus*, that all should enter their childrens names on records before Officers thereunto appointed. At what time other Nations in antient times gave names I have not read: but since Christianitie, most Nations for the time followed the Jews, celebrating baptism the eight day after the birth, onely our Ancestours in this Realm, untill latter time baptized, and gave names the very birth day, or next day after, following therein the counsell of S. *Cyprian*, in his 3. Epistle *Ad Fidum*. But the Polonians gave name in the seventh year, at which time they did first cut their childrens hair.

The first imposition of Names was grounded upon so many occasions, as were hard to be specified; but the most common in most antient times among all Nations, as well as the *Hebrews*, was upon future good hope conceived by parents of their children, in which you might see their first and principall wishes toward them. Whereupon S. *Hierom* saith, *Votiva & quasi ob virtutis auspiciũ imponũtur vocabula hominib. & appellativa vertũtur in propria, sicut apud Latinos, Victor, Probus, Castus, &c.* And such hopefull luckie names called by *Cicero*, *Bona nomina*, by *Tacitus*, *Fausta nomina*, were ever first enrolled and ranged in the *Romane* Musters; first called out to serve at the first sacrifices, in the foundation of *Colonies*, as *Statorius*, *Faustus*, *Valerius*, which implied the persons to be stout, happie, and valorous. As contrariwise *Atrius Umber* is accounted in *Livie*, *abominandi ominis nomen*, an abominable name, for that it participated in signification with dismall darknes, dead ghosts, and shadows. And you remember what *Plautus* saith of one, whose name was *Lyco*, that is, a *Greedie Woolf*.

Vosmet nunc facite conjecturam cæterùm,
Quid id sit hominis, cui Lyco nomen siet.

Yea, ſuch names were thought ſo happy and ſo fortunate, that in the time of *Galienus* one *Regilianus*, which commanded in *Illyricum*, got the Empire there, onely in favour of his name. For when it was demanded at a ſupper from whence *Regilianus* was derived, one anſwered *à Regno*, another began to decline *Rex*, *Regis*, *Regi*, *Regilianus*; whereat the ſouldiers (which in all actions are forward) began with acclamation, *Ergo poteſt Rex eſſe*, *Ergo poteſt regere*, *Deus tibi regis nomen impoſuit:* and ſo inveſted him with imperiall robes. In this Iſle alſo at *Silceſter* in Hampſhire, *Conſtantinus* a militarie man of ſome reputation, in hope of his luckie name, and that he would prove another *Conſtantinus Magnus* to the good of the people, was by the Britan Armie proclaimed Emperour againſt *Honorius:* who exploited great matters in his own perſon in *Gallia*, and by his ſon in *Spain*. So in former times the name of *Antoninus* in remembrance of *Antoninus Pius*, was ſo amiable among the *Romans*, as he was ſuppoſed unfit for the Empire, who bare not that name, untill *Antoninus Elagabalus* with his filthie vices diſtained the ſame. We reade alſo that two Ambaſſadours were ſent out of *France* into *Spain*, to King *Alphonſe* the ninth, to demand one of the daughters that he begat of the daughter of King *Henry* the ſecond of *England*, to be married to their Soveraign King *Lewes* the eight: one of theſe Ladies was very beautifull called *Vrraca;* the other not ſo beautifull; but named *Blanche*. When they were preſented to the Ambaſſadours, all men held it as a matter reſolved that the choice would light upon *Vrraca*, as the elder and fairer: but the Ambaſſadours enquiring each of their names, took offence at *Vrraca*, and made choice of the Lady *Blanche*, ſaying, That her name would be better received in *France* than the other, as ſignifying fair and beautifull, according to the verſe made to her honour.

Candida, candeſcens candore, & cordis, & oris.

So that the greateſt Philoſopher *Plato* might ſeem, not without cauſe, to adviſe men to be carefull in giving fair and happy names: as the *Pythagoreans* affirmed the minds, actions, and ſucceſſes of men to be according to their *Fate*, *Genius*, and *Name*. One alſo well obſerveth that theſe ſeven things; Vertue; good Parentage; Wealth, Dignity, or Office, good Preſence, a good Chriſtian name, with a gracious Surname, and ſeemly attire do eſpecially grace and adorne a man. And accordingly ſaith *Panormitan; Ex bono nomine oritur bona præſumptio.* As the common proverb, *Bonum nomen, bonum omen.*

For which reſpect the antients were not a little ſtudious in giving ſuch names to their Children, as a learned Spaniard* hath well obſerved——— *La Cuſtome des anciens eſtoit* (ſaith he) *de bailler voluntiers a leurs Infans, des noms ou ſurnoms bien ſonnans, eſtimans que cela leur acquerroit grace envers les hommes, & que un beau nom revenoit a la perſonne quelque marque ou impreſſion, conformè a ce que par icelui eſtoit ſignifie.*

The divell nevertheleſs who alwaies maligneth God and goodneſs, wrought by crueltie of *Valens* the Emperour the deſtruction of many men of worth, who had happie names beginning with *Theo*, ſignifying God, as *Theodorus*, *Theodoretus*, *Theodoſius*, &c. For that divers curious companions had found by the falling of a ring, magically prepared, upon thoſe letters onely of all the *Alphabet*, graven in a charger of ſundry metals, and ſet upon a Laurell trivet; that one who had his name beginning with *Theod*, ſhould ſucceed in the Empire. Which was verified in *Theodoſius* not long after.

In times of Chriſtianitie the names of moſt holy and vertuous perſons, and of their moſt worthy progenitours were given to ſtir up men to the imitation of them, whoſe names they bare. But ſucceeding ages (little regarding S. *Chryſoſtoms* admonition to the contrary,) have recalled prophane names, ſo as now *Diana*, *Caſſandra*, *Hippolitus*, *Venus*, *Lais*, names of unhappy diſaſter are as rife ſomewhere, as ever they were in *Paganiſm:* Albeit in our late reformation, ſome of good conſideration have brought in *Zachary*, *Malachy*, *Joſias*, *&c.* as better agreeing with our faith, but without contempt of countrie names (as I hope) which have both good and gracious ſignifications, as ſhall appear hereafter.

Whereas in late years Surnames have been given for Chriſtian names among us, and no where elſe in Chriſtendome; although many diſlike it, for that great inconvenience will enſue: nevertheleſs it ſeemeth to proceed from hearty good will, and affection of the godfathers to ſhew their love, or from a deſire to continue and propagate their own name to ſucceeding ages. And is in no wiſe to be diſliked, but rather approved in thoſe, which matching with heirs general of worſhipfull antient families, have given thoſe names to their heirs, with a mindful & thankful regard of them, as we have now, *Pickering Wotton*; *Grevill Varney*; *Buſſingburne Gowdy*; *Calthorpe Parker*; *Penſall Brocas*; *Fitz-Raul Chamberlaine*, who are the heirs

* *Hiſt. de Eſpagne per Loys de Mayerne Turquet p.* 286.

of *Pickering*, *Buſſingburne*, *Grewill*, *Calthorp*, *&c.* For beſide the continuation of the name, we ſee that the ſelf name, yea, and ſometime the ſimilitude of names doth kindle ſparkles of love and liking among meer ſtrangers.

Neither can I beleeve a wayward old man, which would ſay, that the giving of Surnames for Chriſtian names firſt began in the time of King *Edward* the ſixt, by ſuch as would be Godfathers, when they were more than half fathers, and thereupon would have perſwaded ſome to change ſuch names at the Confirmation. Which (that I may note by the way) is uſuall in other Countries, as we remember two ſons of King *Hen.* the ſecond of *France*, chriſtened by the names of *Alexander* and *Hercules*, changed them at their Confirmation into *Henry* and *Francis*.

But two Chriſtian names are rare in *England*, and I only remember now his Majeſty, who was named *Charles James*, as the Prince his ſon *Henry Frederic*; and among private men, *Thomas Maria Wingfield*, and Sir *Thomas Poſthumus Hobby*. Although it is common in *Italy* to adjoyn the name of ſome ſaint, in a kind of devotion to the Chriſtian name, as *Johannes Baptiſta Spinula*; *Johannes Franciſcus Borhomeus*; *Marcus Antonius Flaminius*: and in *Spain* to adde the name of the Saint on whoſe day the child was born.

If that any among us have named their children *Remedium amoris*, *Imago ſæculi*, or with ſuch like names, I know ſome will think it more than a vanity, as they do but little better of the new names, *Free-gift*, *Reformation*, *Earth*, *Duſt*, *Aſhes*, *Delivery*, *More fruit*, *Tribulation*, *The Lord is near*, *More triall*, *Diſcipline*, *Joy again*, *From above*, *Acceptance*, *Thankefull*, *Praiſe-God*, *Love-God*, *and Live-well*, which have lately been given by ſome to their children with no evill meaning, but upon ſome ſingular and preciſe conceit. That I may omit another more vain abſurdity, in giving names and ſurnames of men, yea, and of the beſt Families to dogs, bears, and horſes. When as we reade it was thought a capitall crime in *Pompoſianus* for calling his baſe bondſlaves by the name of grand Captains. Here I might remember how ſome miſlike the giving of Parents names ſucceſſively to their heirs, for that if they ſhould be forced to prove deſcent, it will be hard to prove the *Doner* and the *Done* in *Formedon*, and to diſtinguſh the one from the other.

It were impertinent to note here, that deſtinies were ſuperſtitiouſly by *Onomantia* deciphered out of names, as though the names and natures of men were ſutable, and fatall neceſſitie concurred herein with voluntarie motion, in giving the name, according to that of *Auſonius* to *Probus*.

Qualem creavit moribus,
Juſſit vocari nomine,
Mundi ſupremus arbiter.

And after, where he playeth with bibbing mother *Meroë*, as though ſhe were ſo named becauſe ſhe would not drink meer wine without water, or as he pleaſantly calleth it *Merum Merum*; for as he ſaith,

Qui primus Meroe nomen tibi condidit, ille
Theſidæ nomen condidit Hyppolito.
Nam divinare eſt, nomen componere, quòd ſit
Fortunæ, morum, vel necis indicium.

For *Hyppolitus* the ſon of *Theſeus* was torn in pieces by his coach horſes, according to his name. So *Agamemnon* ſignified he ſhould linger long before *Troy*; *Priamus* that he ſhould be redeemed out of bondage in his childhood; *Tantalus*, that he ſhould be moſt wretched, becauſe Αγαι μένων in the one, and Πριάμετος, in the other, and Ταλάντατος in the third implieth ſuch accidents unto them. Hither alſo may be referred that of *Claudius Rutilius*.

Nominibus certis credam decurrere mores?
Moribus aut potiùs nomina certa dari;

But to confront Poet with Poet, our good *Epigrammaticall* Poet, old *Godfrey* of *Wincheſter* thinketh no ominous foreſpeaking to lie in names, in that to *Fauſtus*.

Multùm Fauſta tua de nobilitate ſuperbis,
Quodque bono Fauſtus omine nomen habes,
Sed nullam nomen momenti, ſi licet omen.

Memorable is that which may be obſerved out of hiſtory, how that men of the ſelf ſame name have begun and ended great States and Empires: as *Cyrus* the ſon of *Cambyſes* began the Perſian Monarchy, *Cyrus* the ſon of *Darius* ruinated the ſame. *Darius* the ſon of *Hiſtaſpes* reſtored it. And again, *Darius* the ſon of *Arſamis* utterly overthrew it. *Philip* the ſon of *Amintas* eſpecially enlarged the kingdom of *Macedonia*; *Philip* the ſon of *Antigonus* wholly loſt the ſame. *Auguſtus* was the firſt eſtabliſhed Emperor of *Rome*; *Auguſtulus* the laſt; *Conſtantinus Magnus* born in this Iſle firſt began the Empire of *Conſtantinople*; *Conſtantinus* the laſt left it to the Turks, and utterly loſt the ſame, &c.

The like obſervation is,* that ſome names are

* *Suet. in Cai. Calig. ca. ult.*

unfortunate to Princes; As *Caius* amongſt the Romans, *John*, in *France*, *England*, and *Scotland*; and *Henry* lately in *France*.

Such like curious obſervations bred the ſuperſtitious kind of Divination called *Onomantia*, condemned by the laſt generall Councell, by which the *Pythagoreans* judged the even number of vowels in names to ſignifie imperfections in the left ſides of men, and the odde number in the right. By this *Auguſtus* the Emperour encouraged himſelf, and conceived good hope of victory, when as the night before the ſea-battell at *Actium*, the firſt man he met was a poor wayfaring man driving his aſs before him, whoſe name when he demanded he anſwered, *Eutyches*, that is, *Happyman*; and that his aſſes name was *Nicon*, that is, *Victor*. In which place when he accordingly had obtained the victory, he builded the City *Nicopolis*, that is, *The citie of victory*, and there erected braſen images of the man and his aſs. By this *Theodatus* King of the *Gothes*, when he was curious to know the ſucceſs of his wars againſt the *Romans*, an *Onomanticall*, or *Name-wiſard* Jew willed him to ſhut up a number of ſwine in little hog-ſties, and to give ſome of them Roman names, to other Gotiſh names, with ſeverall marks, and there to leave them to a certain day; At the Day appointed, the King with the Jew repaired to the hog-ſties, where they found them onely dead to whom they had given the Gotiſh names, and thoſe alive to whom they had given the Roman names, but yet with their briſſels more than half ſhed. Whereupon the Jew fore told, that the *Gothes* ſhould wholly be diſcomfited, and the *Romans* ſhould loſe a great part of their forces. By this *Veſpaſian* was encouraged to take upon him the Empire, when coming to the Temple of *Serapis* at *Alexandria*, and being there alone at his devotion, he ſuddenly ſaw in a viſion, one *Baſilides*, a Nobleman of *Ægypt*, who was then fourſcore miles off. Upon which name of *Baſilides* derived from *Baſileus*, ſignifying a King, he aſſured himſelf of royaltie and the Empire which he then complotted for. As concerning this *Onomantia* a German lately ſet forth a Table, which I wiſh had been ſuppreſſed, for that the devill by ſuch vanities, doth abuſe the credulitie of youth to greater matters, and ſometimes to their own deſtructions.

I cannot tell how you would like it, if I ſhould but remember how the *Greeks* ſuperſtitiouſly judged them more happy, in whoſe names the numeral letters added together, made the greater ſum, and therefore *Achilles* forſooth muſt needs vanquiſh *Hector*, becauſe the numerall Greek letters roſe to a greater number in his name than in the others. Or how the amorous Romans kiſſed the Cup with a health ſo often at their meetings, as there were letters in their Miſtreſs names, according to that of merrie *Martiall* of his two wenches, *Nævia* which had ſix letters, and *Juſtina* that had ſeven in her name.

Nævia ſex cyathis, ſeptem Juſtina bibatur.

Our Nation was far from thoſe and ſuch curious toyes; therefore here will I overpaſs them and ſet down *Alphabetically*, the names which we now call Chriſtian names; moſt uſual to the Engliſh Nation, with their ſignifications. For this is to be taken as a granted verity, that names among all Nations and tongues (as I partly noted before) are ſignificative, and not vain ſenſleſs ſounds. Among the *Hebrews* it is certain out of ſacred Scriptures; S. *Hierom*, and *Philo*, likewiſe among the *Greeks*, *Romans*, *Germans*, *French*, &c. yea among the barbarous Turks, for among them *Mahomet* ſignifieth glorified or laudable, *Homer* lively, *Abdalla* Gods ſervant, *Seliman* peaceable, *Agmad* good, *Haniza* ready, *Neama* pleaſant. And the ſavages of *Hiſpaniola* and all *America*, name their children in their own languages, *Gliſtering light*, *Sun bright*, *Gold bright*, *Fine gold*, *Sweet*, *Rich*, *Feather*, *&c.* as they of *Congo*, by names of birds, pretious ſtones, floures.

So that it were groſs ignorance, and to no ſmall reproach of our Progenitours, to think their names onely nothing ſignificative, becauſe that in the daily alteration of our tong the ſignification of them is loſt, or not commonly known, which yet I hope to recover, and to make in ſome part known, albeit they cannot eaſily and happily be tranſlated, becauſe as *Porphyrie* noteth, Barbarous names (as he termeth them) were very emphaticall & very ſhort. But in all the ſignifications of theſe names, you ſhall ſee the good and hopefull reſpects which the deviſers of the names had, that there is an *Orthotes* or certitude of names among all Nations according to *Plato*, & thereby perceive that many were tranſlated out of the Greek and Latine. Withall we may make this fruit by conſideration of our names, which have good, hopefull, and luckie ſignifications, that accordingly we do carry and conform our ſelves; ſo that we fail not to be anſwerable to them, but be *Noſtri nominis homines*, and Φερώνομοι as *Severus*, *Probus*, and *Aureolus* are called *Sui nominis imperatores*. And accordingly it ſeemeth to have been the manner at giving of names, to wiſh the children might performe and diſcharge their names, as when *Gunthram* King of the French, named *Clotharius* at the font, he ſaid; *Creſcat puer, & hujus ſit nominis executor.*

But before I proceed farther, this is to be noted. In moſt ancient times the Britans had here their peculiar names, for the moſt part taken from colours (for they uſed to paint themſelves) which are now loſt, or remain among the Welſh. Afterward they took Roman names when they were Provincials, which either remain corrupted among them, or were extinguiſhed in the greateſt part of the Realm, after the entrance of the Engliſh *Saxons*, who brought in the German names, as *Cridda*, *Penda*, *Oſwald*, *Edward*, *Vohtred*, *Edmund*, &c. Then to ſay nothing of the Danes, who no doubt brought in their names, as *Suayn*, *Harold*, *Knute*, &c. The Normans conqueſt* brought in other German names, for they originally uſed the German tongue, as *William*, *Henry*, *Richard*, *Robert*, *Hugh*, *Roger*, &c. as the Greek names, *Ablabius*, *i.* innocent, *Aſpaſious*, *i.* Delightful, *Boethius*, *Symmachus*, *i.* helper, *Toxotius*, *i.* Archer, &c. were brought into *Italy* after the diviſion of the Empire. After the Conqueſt, our Nation (who before would not admit ſtrange and unknown names, but avoyded them therefore as unluckie) by little and little began to uſe Hebrew and ſacred names, as *Matthew*, *David*, *Sampſon*, *Luke*, *Simon*, &c. which were never received in *Germany*, untill after the death of *Frederike* the 2. about ſome 300. years ſince.

So that the *Saxons Daniſh*, *Norman* & *Britiſh* tongues, are the fitteſt keys to open the entrance for ſearching out of our antient names yet in uſe. For the Hebrew, I will follow the common tables of the Bible, which every one may do as well, and *Philo De nominibus mutatis*. For the Greek the beſt Gloſſaries with mine own little ſkil. For the Welſh I will ſparingly touch them, or leave them to the learned of that Nation. But for old Engliſh names, which here are the ſcope of my care. I muſt ſift them as I may out of old Engliſh *Saxon* treatiſes, as I have happened upon here and there: and ſome conjecturally, referring all to the judgement of ſuch, as ſhall be more happy in finding out the truth, hoping that probability may either pleaſe, or be pardoned by ſuch as are modeſtly learned in hiſtories and languages; to whoſe judgement in all humility I commit all that is to be ſaid. For that they cannot but obſerve the diverſity of names from the originall in divers languages, as how the French have changed *Petrus* into *Pierre*, *Johannes* into *Jehan*, *Benedictus*, to *Benoiſt*, *Stephanus* to *Eſtein*, *Radulphus* to *Raoul*: how the Italians have changed *Johannes* into *Giovanni*, *Conſtans* into *Goſtante*, *Chriſtophorus* into *Chriſtophano*, *Jacobus* into *Jacopo*, *Radulphus* into *Ridulpho*, *Laurentius* into *Lorenzo*. How the Welſh have altered *Joannes* into *Evan*, *Ægidius* into *Silin*, *George* into *Sior*, *Lawrence* into *Lowris*, *Conſtantinus* into *Cuſtenith*. How the Engliſh have changed *Gerrard* into *Garret*, *Albric* into *Aubry*, *Alexander* into *Sanders*, *Conſtantine* into *Cuſtance*, *Benedict* into *Bennet*. How the *Engliſh* and *Scottiſh* borderers do uſe *Roby* and *Rob* for *Robert*, *Lokky* for *Luke*, *Jokie* and *Jonie* for *John*, *Chriſtie* for *Chriſtopher*; &c. That I may omit the Spaniard which have turned *John* into *Juan*, and *Jacobus* into *Jago*, and *Didacus* into *Diego*: as the Germans which have contracted *Johannes* into *Hanſe*, and *Theoderic* into *Deric*. Theſe and the like, whoſoever will learnedly conſider, will not think any thing ſtrange; howſoever the unlearned will boldly cenſure it.

* *Vide Caium de Antiq. Cantab. Acad. lib.* 2. *p.* 247.

——o——

A DISSERTATION UPON PAMPHLETS.

In a Letter to a Nobleman.

[By William Oldys.]

My LORD,

The Inclination you have expreſſed, to hear what might be ſaid, in Behalf of thoſe moſt numerous Productions of our Preſs, which we diſtinguiſh by the name of PAMPHLETS; and the preſent *Undertaking*, by the Compiler of *PHOENIX BRITANNICUS*, to Revive the moſt Excellent among them; has induced me thus briefly, to touch upon thoſe Particulars which ſeemed moſt to attract your *Lordſhip's* Inquiry; hoping the Readineſs of my Endeavour will atone for the Imperfections of my Performance; which, if it does not *equal* the Extenſions of your Curioſity, may *add* to the Inſtances of your Candour: So that, where you find not Entertainment commenſurate to your *Knowledge*, you will not fail of Exerciſe correſpondent to your *Goodneſs*.

And, First, for the *Derivation* of the Word *Pamphlet:* I should think it little discredited by what some *Etymologists*, and those who torture Words into Confessions of what they were never guilty, have, thro' the Confinement of themselves to some opprobrious Signification, censoriously suggested thereof. Thus one Linguist, having found a Word which will illustrate the Adaptness of these Writings to the vulgar Consultation of the Populace, would derive it from Πᾶν and Πλήθω, as *filling all* Places, which all vulgar and popular Things have the Property of doing.* Another Original, no less specious, has been offered me, by an ingenious Friend, from Πᾶν and Φλέγω, which, by a Grammatical Turn, reaches to the Analogy of *Sound*, and, by a Rhetorical Twist, to the plausible Sense of *inflaming all* Parties. But others, considering the Subject of *Pamphlets* in a more copious and unbiassed Latitude, as having branched into all other Parts of Science, besides *Religion* and *Politics*, from the first Appropriation of the Name, and before their Engagement in Controversy could draw upon them any prevailing *Sobriquet* to their Disparagement, have, with less Partiality, concluded of these Tracts, whose Contents, therefore, as well as Dimensions, are so generally engaging to all Writers and Readers, so much more universally suited to every Body's Perusal, to every Body's Purchase, that the Name is more properly derivable from Πᾶν and Φιλέω, as if they were a Kind of Composition, *beloved by*, or *delighting all* People.† But, notwithstanding this favourable Derivation, I should not be for going to *Athens* after one, or seeking it in any other of the more ancient Languages, seeing *that* Word **Pampier**, for *Paper*, in one more Modern, more probable to me (as it seemed before, to one of our most industrious *Glossographers*) for *this* of **Pamphlet**, to be derived from *; the last Letter of the first Syllable being interwoven by *Epenthesis*, to mollify the Sound; and the last Syllable substituted, as a noted Term of Diminution in many Languages;† with the same Difference of Interpretation, as between *Charta* and *Chartula*, or *Papyrus* and *Papyrulus:* Thus, also, in *French*, the Diminutive of the Word *Livre*, for a Book itself, is *Livret;* and thus, in *English*, we have *Aglet*, *Amulet*, *Bracelet*, *Chaplet*, *Corslet*, *Eaglet*, *Gafflet*, *Hamlet*, *Howlet*, *Oilet*, *Pallet*, *Pullet*, *Ringlet*, *Rivulet*, and Twenty more, with like Terminations to the same Sense. Now, this Extraction, besides the Plea of Precedent, has the farther Recommendations to our Preference, of not antedating the Familiarity of *Græcisms* in our Tongue, and withal of deriving itself from the more apparent, and determinable Quality, of the Size or Substance, rather than the Subject Matter, of these more exiguous Compositions. And thus the Word *Pamphlet*, or *little Paper* Book, imports no reproachful Character, any more than the Word *Great* Book; signifies a Pasquil, as little as it does a Panegyric, of itself: Is neither Good nor Bad, Learned nor Illiterate, True nor False, Serious nor Jocular, of its own naked Meaning, or Construction; but is either of them, according as the Subject makes the Distinction. Thus, of scurrilous and abusive *Pamphlets*, to be burned in 1647, we read in *Rushworth;* and, by the Name of *Pamphlet*, is the *Encomium* of Queen *Emma* called in *Hollinshed*.

As for the *Antiquity* of *Pamphlets*, it is not only questionable, whether the Art of *Printing* should set a Bound to it, but even the very Adoption of the Name itself; which yet I take to be more Modern than that Art: For I look upon them as the eldest Offspring of Paper, and to claim the

* Minsheu's *Guide to Tongues*, Fol. 1627.
† *Icon Libellorum in Pref.*

* Skinneri *Etymologicon Ling. Ang.* Fol. 1671.
† *Ib. in Voc.* Art. & *Sir* Hen. Spelman's *Gloss.*

Rights of *Primogeniture* even of Bound Volumes, however they may be ſhorter-liv'd, and the Younger Brother has ſo much out-grown the Elder; in-as-much as Arguments do now, and more eſpecially did, in the Minority of our Erudition, not only ſo much more rarely require a larger Compaſs than Pamphlets will compriſe; but theſe being of a more ready and facil, more decent and ſimple Form, ſuitable to the Character of the more Artleſs Ages, they ſeem to have been preferred by our modeſt Anceſtry for the Communication of their Sentiments, before Book-Writing became a *Trade;* and Lucre, or Vanity let in Deluges of Digreſſory Learning, to ſwell up unweildy *Folio's.* Thus I find, not a little to the Honour of our Subject, no leſs a Perſon than the Renowned King *ÆLFRED,* collecting his Sage Precepts, and Divine Sentences, with his own Royal Hand, into *Quaternions of Leaves ſtitched together;** which he would inlarge with additional *Quaternions,* as Occaſion offered; yet ſeemed he to keep his Collection ſo much within the Limits of a *Pamphlet*-Size (however bound together at laſt) that he called it by the Name of his *Hand-Book,* becauſe he made it his conſtant Companion, and had it at Hand wherever he was.

It is ſo difficult to recover even any of our firſt Books, or *Volumes,* which were Printed by *William Caxton,* though it is certain he ſet forth near Half a Hundred of them in *Folio,* that it were a Wonder if his *Pamphlets* ſhould not be quite loſt. There are more extant of his Succeſſor *Wynkin de Worde's* Printing in this leſſer Form, whereof, as great Rarities, I have ſeen both in *Quarto* and *Octavo,* tho' holding no Compariſon, probably, with those of his alſo, which are deſtroyed. But it was the Irruption of the Grand Controverſy between the Church of *Rome,* and the firſt Oppoſers thereof, which ſeems to have laid the great Foundation of this Kind of Writing, and to have given great Credit to it at the ſame Time, as well by the many eminent Authors it produced in *Church* and *State,* as the ſucceſsful Detection and Defeat, thereby befalling those religious Impoſtures, which had ſo univerſally inſlaved the Minds of Men. Nay, this important Reformation, has been much aſcribed to one little Pamphlet only, which a certain Lawyer of *Grey's*-Inn, obliged to fly into *Germany* (for having acted in a *Play* which incenſed Cardinal *Wolſey*) compoſed there, and conveyed by Means of the Lady *Anne Bullen,* to the Peruſal of King *Henry,* at the Beginning of the ſaid Rupture,* and how the Copies thereof were ſtrewed about, at the King's Proceſſion to *Weſtminſter* (the firſt Example, as ſome think, of that Kind of Appeal to the Public) how the Cardinal was nettled thereat; how he endeavoured to ſtifle and ſecrete the ſame; how it provoked the Pen of the bigotted Lord Chancellor;† how, glaringly it was fix'd in the very Front of prohibited Books; and, yet, how it captivated the ſaid King's Eſteem and Affection: may be not only preſumed from the Purport, but gathered from the Accounts which our *Eccleſiaſtical* Hiſtorians have given thereof.‡ It would be endleſs to ſpecify, how much this Province was thenceforward cultivated by *Prelates, Stateſmen,* and *Authors* of the firſt Rank, not excepting *Majeſty* itſelf, in the ſeveral Examples, which might be produced of the ſaid King *Henry* VIII. King *James,* and King *Charles.* And, not to mention others of our Princes, leſs noted, though not leſs truly Authors in this Claſs, the middlemoſt of those here named, thought ſo honourably

* *Sir* John Spelman's *Life of* Ælfred *the Great,* p. 205.

* Simon Fiſh's *Supplication of Beggars,* 12°. 1524.

† *Sir* Tho. More's *Supplication of Souls.*

‡ *See* Fox's *Martyr.* Burnet's *Reformat.* Vol. I.

of these Pamphlet-Performances, that he deemed one of his own Writing so much above all Human Patronage, as to make a formal Dedication, or Inscription thereof, as I remember, to JESUS CHRIST himself:* Yet are many of the said Labours of those ROYAL PAMPHLETEERS, and others, by some of the most renowned Scholars among us, no less equally difficult to retrieve, with the meanest and most illiterate whatever. Had *Phœnix Britannicus* been alive a *Century* past, or half a one sooner, we might have had a better *Knowledge* of that vast Number of Pamphlets, which *Montaigne* mentions,† and whereof he intimates many to have been so ingeniously written, on the aforesaid Controversy of the *Reformation*, than it is now possible we shall ever arrive at even the *Names* of.

But, as *England*, thro' its Spirit of Liberty, has been the most fruitful Country, for the Production of Pamphlets, so the Period which has been most fruitful in them, was that of our *Civil Wars*, in the Reign of King *Charles* the First. And, indeed, in all Disorders, or Commotions, it is natural to have recourse to the most expeditious Intelligence and Redress, lest the Delay should be more dangerous than the Deficiency of them; or they, superannuated before they are born. For, while some Persons are labouring in the *Paroxysms* of Contention, were others to be pondering long-winded Expedients of Accommodation, and prescribe a Volume for a *Recipe*, the Dose would come too late for the Disease, and the very Preparation thereof disable its Efficacy. Therefore are Pamphlets, and such short Tracts, rifest in great Revolutions; which tho' looked upon, by some, but as *Paper Lanterns*, set a flying to be gaped at by the Multitude (in illuminating whom, they have not always escaped the Flames themselves) yet are they beheld, by politic, or penetrating Eyes, as the *Thermometers* of *State*, fore-shewing the Temperature and Changes of Government, with the *Calentures* approaching therein, and even Preservatives to be had against them, would the *Active* be as unanimous to prevent, as the *Speculative* have been industrious to prognosticate the same. Tho' there may not remain as eminent Proofs among the Pamphleteers in the aforesaid *Anarchy*, of an Ambition to Unanimity, as there are to Dissention: For, surely, no Nation, has ever given more conspicuous Instances, to what immeasurable Lengths, Animosity, and Indignation will advance, upon the least Imposition, or even Umbrage of Tyrannical or Arbitrary Power; as might be exemplified, among many others, in the restless *John Lilburn*, and the endless *William Prynne*, who had both been bleeding Witnesses thereof. There are near a Hundred Pamphlets, written by, and concerning the *first* of these Authors: But the Labours of the *last* being unparallel'd, I may here not improperly observe, that during the *Forty-two* Years he was a Writer, he published above a *Hundred* and *Sixty* Pamphlets, besides several thick Bound Volumes in *Quarto* and *Folio*, all said to be gathered into about *Forty* Tomes, and extant in *Lincoln's*-Inn Library. I think the printed Catalogue of his Writings, extends not their whole Number beyond *One Hundred Sixty-eight* different Pieces: But *Anthony Wood* to above *One Hundred* and *Fourscore*; who also computes, he must needs have composed at the Rate of a Sheet every Day, from the Time that he came to Man's Estate.* That Author's Character of him is drawn from his avowed Enemies, even *Papists*, as *Cressy*, or Personal Antagonists, as *Heylin*, &c.—But I cannot

* *K.* James *against* Conr. Vorstius, *4to.* 1611

† *Essaye sur la Defense de* Seneque, *et de* Plutarque.

* *Athen. Oxon.* Vol. 2.

well omit what one ſprightly Pamphleteer intimates, among other Things, of him, to this Purpoſe; "That *Nature* makes ever the dulleſt Beaſts moſt laborious, and the greateſt Feeders: *That* though he had read and ſwallowed much, yet, for want of Rumination, he concocted little: *That* to return Things unaltered, was a Symptom of a Feeble Stomach; and, as an Error in the firſt Concoction, derives itſelf to the others, and nouriſhing up a prevaleſcent Humour, begets, at laſt, a Diſeaſe; even ſo, his Judgment, being once depraved, turned all his Reading into bilious or putrid Humours, which being perpetually increaſed, by his inſatiate Gluttony of Books, did miſerably foment and heighten his Malady of Writing."* Another of his Draughtſmen has, among other humourous Touches, as follows:—"This is the *William*, whoſe Paſſion is the *Conqueror*.—The *Error* of whoſe *Judgment*, and unpardonable *Inſtability*, is to be imputed to the Loſs of his two *Biaſſes*; for, if a *Bowl's* Deviation from the *Jack*, is occaſioned hereby, much more a Rational Creature's, *à fortiori*."† Neither will I omit what the Tranſlator of the Ingenious Father *Bartoli's Huomo di Lettere* ſays in his Praiſe, where he calls him, "*Pater Patriæ*; for giving us a *Dædalian* Clue in the blackeſt Night of Tyranny:" *farther adding*; "Your numerous and nervous, large and learned Volumes (which who can reckon?) have been ſo ſucceſsful in the Refutation of Errors, Reformation of Vice, Regulation of Diſorders, Reſtauration of Parliaments and Laws, that I muſt, in Juſtice, join you with the Renowned General MONK, as the two *worthieſt* Subjects of all *Honour*: For, if his *Generoſity* ſpeaks him *Herculem Anglorum*, your *Erudition* proclaims you *Alcidem Litterarum*,"* &c.

(*To be continued.*)

* *A ſerious Epiſt. to Mr.* W. Prynn, 4*to*. 1649, p. 4.

† *The Character, or* Ear-Mark *of Mr.* W. Prynne, 4*to*, 1659. p. 3.

* *The Learned Man defended and reformed. Tranſl. by* T. Saluſbury, 8*vo*, 1660, *in Epiſt. to* W. Prynne, *Eſq.*

Miscellaneous Items.

James Shirley's Poems.

James Shirley, the dramatiſt, publiſhed a volume of poems in 1646, which is not ſo well known as it ſhould be.

It was conſidered ſcarce by the compiler of the *Bib. Angl. Poet.*, where a copy is ſet down at 6*l.* 6*s.* My copy, which is in good condition, coſt me twelve ſhillings ſterling ſome four or five years ago. It contains a portrait of Shirley, which, I believe, is ſometimes wanting—the work of Marſhall, a half-length, in his uſual ſtyle, the drapery ſtiff and clumſy, and the hand enormous. It is ſurmounted by a ring of leaves (the emblematical laurel, I preſume), and guarded by a couple of tawdry-looking female figures, ſuppoſed to be the Comic and Tragic Muſes.

It was not to call attention to theſe, however, nor to deſcribe the volume itſelf, that I began to write this note, but to point out two or three paſſages in which Shirley has imitated the poets of his time. Here, for inſtance, is a line in the poem *To his Miſtris confined*, which was certainly "lifted" from Wotton:

"Can ſtoop to common beauties of the ſky."
"You common people of the ſkies."

This poem, by the way, is printed as Carew's, in all the editions of that poet which have fallen under my obſervation. That it was written by Shirley, however,

there can be no doubt, Carew's volume being a posthumous one, while Shirley's was published by himself during his own lifetime. There are slight verbal differences in the two copies, but they are hardly material enough to justify my troubling you with them. The most curious feature about the affair is, that the poem in question is immediately followed in Carew's volume by another which is Herrick's (the well-known little song, *The Primrose*—

"Aske me why I send you here"),

and preceded by a third, which is Shirley's *Love's Hue and Cry*. There are differences in the two copies of the latter, but they are quite slight, as in the instance previously alluded to. And while I remember it, let me mention here that Barry Cornwall has appropriated, in his pretty poem *To the Snow-Drop*, a line from *The Primrose* of Herrick. Herrick's line is—

"This firstling of the infant yeare;"

Barry Cornwall's—

"Pretty firstling of the year!"

To return, however, to Shirley. On the seventy-second page of his volume is a poem *To the Proud M.*, which contains these lines:

"Thy eyes, those glouring twinnes, shall be
No more misleading fires to me."

The original of this was, of course, the song of Marianna in *Measure for Measure:*

"And those eyes, the break of day,
Lights that do mislead the morn."

While on the subject of eyes, let me point out a passage in Shirley which recalls the famous lines of Milton—

"With store of ladies, whose bright eyes
Rain influence."

"If smiles appear within each Ladie's eye,
Which are the leading Starres in this faire skie,
Our solemn day sits glorious, for then
We hope by their soft influence," etc.

When Shirley wrote the poem in which the passage occurs (*An Epilogue* of fourteen lines), cannot, of course, be determined; it was printed, however, in 1646—a year later than the publication of the volume which contained Milton's *L'Allegro*, which was written in 1632 or '33.

Milton being still before me, permit me to point out what some one affectedly calls "the footprints of another in the snow of his thoughts." You remember the second line of the second stanza of Keats's noble *Ode to a Nightingale*—

"Cool'd a long age in the deep-delved earth"?

Here is the original of it—the fourth line of the fifth stanza of Milton's juvenile poem, *On the Death of a Fair Infant, Dying of a Cough:*

"Hid from the world in a low delved tomb."

To return to Shirley again. Here is a small poem of his which has never, to my knowledge, been quoted before, but which, unless I am mistaken, is very pathetic:

The Passing Bell.

Hark, how chimes the Passing Bell,
There's no musick to a knell;
All the other sounds we hear,
Flatter, and but cheat our ear.
This doth put us still in mind
That our flesh must be resign'd,
And a general silence made,
The world be muffled in a shade;
He that on his pillow lies
Tear-embalm'd before he dies,
Carries like a sheep his life
To meet the sacrificers knife,
And for eternity is prest,
Sad Bell-weather to the rest.

Very dainty, too, is this

Good night.

Bid me no more good night: because
'Tis dark, must I away?
Love doth acknowledge no such Lawes,
And Love 'tis I obey:

Which blind, doth all your light despise,
And hath no need of eyes
When day is fled:
Besides the Sun, which you
Complain is gone, 'tis true
Is gone to bed:
Oh let us do so too.

The poem by which Shirley is best known (the one at least which is oftenest found in poetical collections), is the grand dirge, if I may call it such, in *The Contention of Ajax and Ulysses* (1659), beginning—

"The glories of our bloud and state."

It is seldom quoted correctly, however, for nearly all the modern copies have it—

"The glories of our birth and state."

This is the reading of Mr. Dana, in his *Household Book of Poetry*, the materials of which, by the way, are seldom drawn from original sources. In this piece he followed the elegant but inaccurate Bishop Percy, who had a great fancy for tinkering the works of his betters. A laughable blunder of Dana's is the giving of *The Fly*

("Busy, curious, thirsty fly!")

to Vincent Bourne, who only translated it into Latin verse. Everybody else gives it to our old friend William Oldys, whose claim we never heard disputed before. So common a work as Chambers's *Cyclopædia of English Literature* would have set Mr. Dana right.

To conclude this rambling note. The only modern collection in which Shirley's poetry has had justice done it, is Mr. Stoddard's *Loves and Heroines of the Poets*, which gives in full three of his best poems —*To Odelia; Taking Leave when his Mistress was to Ride;* and *The Kiss*.

"A Man's a Man for a' that."

Nothing is more characteristic of the independent genius of Burns, than his grand psalm of poverty, *A Man's a Man for a' that*. A recent reading of it in the beautiful edition of *The British Poets* published by Messrs. Little & Brown, tempts me to add my mite in the way of notes to the famous couplet—

"The rank is but the guinea's stamp,
The man's the gowd for a' that!"

which is thus annotated in their edition: "A similar thought occurs in Wycherly's *Plain-Dealer*, which Burns probably never saw: 'I weigh the man, not his title; 'tis not the King's stamp can make the metal better or heavier. Your lord is a leaden shilling, which you bend every way, and debases the stamp he bears.'"

It is not probable, as the commentator remarks, that Burns ever saw the *Plain-Dealer*, nor Carew's poems, from one of which, *To N. N., a Lady Resembling my Mistresse*, I conceive, Wycherly borrowed the simile:

"To lead, or brass, or some such bad
Mettall, a prince's stamp may adde
That valew, which it never had."

We know, however, that he *did* read *Tristram Shandy*, where I have no doubt he found it. It occurs in the *Dedication to a Great Man*, at the beginning of the ninth volume of the original edition, a copy of which, signed by Sterne himself, is before me. "Honours, like impressions upon coin, may give an ideal and local value to a bit of bare metal; but Gold and Silver will pass all the world over without any other recommendation than their own weight."

S. H. R.

A Ballett of the Bacheler.
(1561.)

Hough for the batchelor! merry doth he live,
All the day long he can daunce, sing and playe:
His troubles they are like to water in a five,
The more that poureth in, the more it will away:
This is the verie truth I doe declare and saye.

Maryed men for him may ſit, ſighe, and grone,
He is well content, and letteth well alone.

The haples maryed man is tyed to one wife,
And from her ſyde he dareth not to goe:
If he goe aſtray, it were pitie of his life,
For ever after is but miſerie and woe.
But the jollye batchelor lyveth never ſoe;
He may take as many wyves as pleaſeth his will,
And happie woman is her dole that pleaſeth him ſtill.

The man who is maryed muſt goe home at night,
He can never ſtay carowſing with his frendes;
If once he ſtaye away, he were beſt keepe out of ſight;
He never enough can make his wife amendes.
Knoweth ſhe where he is, ſhe commeth or els ſendes,
And leads him ſuch a daunce as is pitie for to ſee;
But a batchelor's lyfe is the onely lyfe for mee.

He hath no childeren to cry, and puke, and pule,
And put an ende to the quiet of his lyfe;
He hath no wife that with a three legd ſtoole
Maye combe his head and keepe continual ſtryfe.
Alas, is no miſerie equall to a wife!
Aſk all that have tried it, if they dare to tell,
And they will ſaye a wife is on earth the onely hell.

She may take in hand to plant his head with thinges
That grow on bulls, and cowes, and ſheepe ſome time,
And if he but complaine, then out at doores ſhe flinges,
And thinketh to controule her it is a greevous crime.
She will be ruled by reaſon nor by ryme:
She doth what her liketh, and goeth where ſhe liſt,
And oft before her huſband's face ſhe willeth to be kiſt.

A batchelour may drinke, and never care a ſtrawe
Who payeth the ſhot, or whether it is payde:
He never feareth ſargent or the law,
Nothing in this world can make the man afrayde.
A huſband, God it wot, is every day diſmayde;
But hath brought on him ſelfe his owne miſerie,
And ought to have no pittie from ſuch as you and mee.

When a jollie batchelor goeth to a fayre,
He hath money in his pockets, and may it freely ſpend;
He marketh prettie damoſells in a cluſtre there,
And plungeth ſoone among, to ſee what they pretend.
He giveth them garters, gloves, and ballades without end;
True love knotts and ribans, or what ſo they eſpye,
And they rewarde him well with ſome thinge by and bye.

Hough, then, for the batchelor! his merie hart lives long;
His daie is all ſunſhine the whole yeare round:
If his bodye faile, his harte is alwaye yonge,
Whiles that he can keepe him ſelfe above the ground.
This is the truth, as I have ever found.
Sing, then, for batchelors, a merie life that leade,
And ſighe for the maryed men, for they are ſad in deede.

☞ Removal.—The publication office and bookſtore connected with **The Philobiblion** have been removed from No. 51 to No. 64 Naſſau ſtreet.

☞ Messrs. PHILES & CO. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of The Paradise of Dayntie Devises. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of the art, upon India paper, and is limited to 500 copies, as follows:

400 on ſmall paper, at $2.00 each;
100 on large paper, at $4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies.

Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of old English poetry. The next volume in the ſeries will be "England's Helicon."

The Philobiblion

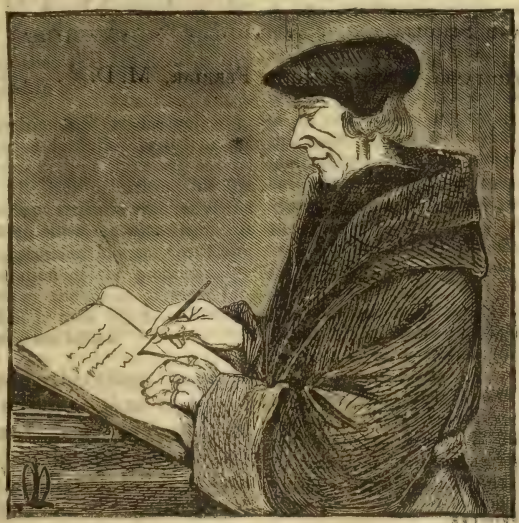
A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 Nassau Street, New York.
MDCCCLXIII

Contents of Number XVIII.

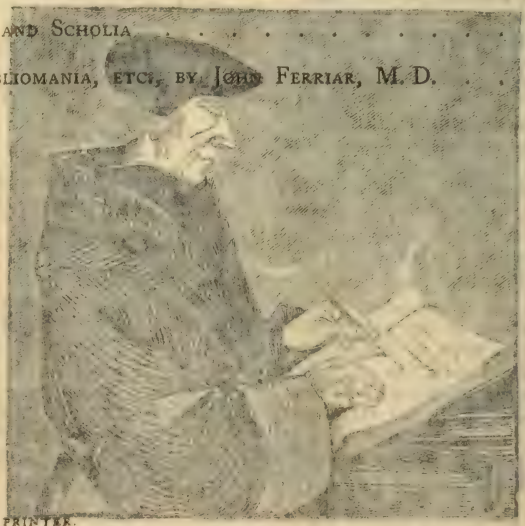
PAGE

I. Life and Works of Michael Servetus. (*Concluded.*) 121

II. A Dissertation upon Pamphlets. In a Letter to a Nobleman. By William Oldys. (*Concluded.*) 129

III. Glosses and Scholia 136

IV. The Bibliomania, etc., by John Ferriar, M.D. 139



C. A. ALVORD, PRINTER.

Life and Works

OF

MICHAEL SERVETUS.

(*Concluded from No. XVII., p.* 195.)

PERHAPS the most systematic attempt to screen Calvin from the odium which his malignant and cruel treatment of Servetus has so deservedly brought upon him, is that of Dr. Paul Henry, of Berlin, who, in his work on *The Life and Times of John Calvin*, of which Dr. H. Stebbing has recently favored the public with an English translation, enters largely into the subject, and does not hesitate to stand forward as the advocate of "the great Reformer," and to avow his conviction that this constitutes the crowning act of his life:

"Many of Calvin's friends," says he (vol. ii. p. 160), "would fain have seen this period of his history wholly obliterated; and there are others, who could conceive the idea of writing his life without entering into any particular account of the affair of Servetus. I do not agree with them. It is here that Calvin appears in his real character; and a nearer consideration of the proceedings—examined, that is, from the point of view furnished by the age when it took place—will completely exonerate him from blame."

Nothing can be further from the intention of the present writer than to dispute the assertion, "that Calvin," as regards the part which he took in this transaction, "appears in his real character:" but it was the character, be it observed, of a persecutor of the first class, without one humane or redeeming quality to divest it of its criminality or palliate its enormity. The defence rests mainly upon the legal and theological feeling of the age; but, upon this principle, there is no atrocity, recorded in the annals of persecution, which may not be justified. It will, therefore, be a satisfaction to every reader of unperverted mind to be informed that the translator disclaims all participation in the feeling which dictated this defence, and expresses his disapprobation of Calvin's conduct toward Servetus in the following unqualified terms:

"Anxious as he has been honestly to preserve the sharpest features of the original, the translator may be permitted, he trusts, to guard himself against the chance of misrepresentation as to his own views or opinions. He begs, then, that it may be understood, that it is chiefly on account of its historical value that he has desired to make this work known to English readers. He has a most sincere respect for the piety and eminent talents of the author; but neither his regard for Dr. Henry, nor his profound admiration of Calvin, in the general features of his character, and sublime zeal, has altered his views on the subjects to which he has here more especial cause to refer. Dr. Henry has defended Calvin, in the case of Servetus, with admirable ability; but the translator believes still, as he has ever believed, that when men enjoy so large a measure of light and wisdom as Calvin possessed, they cannot be justified, if guilty of persecution, because they lived in times when wicked and vulgar minds warped against the rights of human conscience. If Calvin had prayed to be set free from the bondage which made him a persecutor, his otherwise spotless reputation would have been unstained by the one blot which disfig-

ures it. Persecution is opposed to the essential principles of Christianity. Nothing can justify it, under any form or pretence whatsoever, as long as the Gospel is acknowledged to be divine." (Translator's Preface, pp. vi., vii.)

It is unnecessary to add a single word to this well-merited censure from the pen of one of Calvin's most ardent admirers; for, while ample justice is done to his general character, and to his efforts in behalf of what he deemed Christian truth, his conduct as a persecutor is placed in its true light, and shown to be utterly inconsistent with the spirit of that religion of which, but for his reckless conduct in this instance, he might have been regarded, by the enemies no less than the friends of his theological system, as one of the brightest ornaments. But all, whose natural feelings are not perverted by sectarian zeal, will join with Gibbon in denouncing the conduct of a man who, under the guise of religion, could violate every principle of honor and humanity; and avail himself of the influence which he derived from his office as a Christian minister, and his high position as a Christian reformer, to devise, if not to perpetrate, one of the foulest murders recorded in the history of persecution:

"I am more deeply scandalized," says the author of *The Decline and Fall of the Roman Empire* (chap. liv.), "at the single execution of Servetus, than at the hecatombs which have blazed in the *Autos da Fés* of Spain and Portugal. 1. The zeal of Calvin seems to have been envenomed by personal malice, and perhaps envy. He accused his adversary before their common enemies, the judges of Vienne, and betrayed, for his destruction, the sacred trust of a private correspondence. 2. The deed of cruelty was not varnished by the pretence of danger to the Church or State. In his passage through Geneva, Servetus was a harmless stranger, who neither preached, nor printed, nor made proselytes. 3. A Catholic inquisitor yields the same obedience which he requires, but Calvin violated the golden rule of doing as he would be done by."

Sandius, in his account of the writings of Servetus, assigns the first place to a *Dialogue* in Spanish, entitled, *Desiderius Peregrinus, The Treasure of the Soul*, or *The Treasure of the Christian Soul*. This pious but mystical little work has been translated from the Spanish into the Italian, French, German, Dutch, and Latin; and published again and again in almost every country of Europe. Its real author was a Spanish monk, of the order of St. Jerome; and it is difficult to imagine any other reason why it should have been fathered upon Servetus, than the circumstance of its having first appeared in Spanish, which was his native language.

Of the genuine writings of Servetus, the following account, it is hoped, will not prove unacceptable to the reader, although it has been anticipated, in some measure, by the former part of the present article:

1. *On the Errors of the Trinity, Seven Books, by* MICHAEL SERVETUS, *alias* REVES, *a Spaniard of Aragon.* 1531, 8vo. The Latin title of this work is as follows: *De Trinitatis Erroribus Libri Septem: per Michaelem Servetu, alias Reves, ab Aragonia Hispanum. Anno* MDXXXI. It was published at Hagenau, in Alsace, as appears from Servetus's own confession. The composition is barbarous and uncouth, being very different in this respect from his treatise on *Syrups*, and his notes on *Ptolemy's Geography*, both of which have been commended for the elegance of their Latinity. When it was known that such a work was in existence, no efforts were spared by the civil and ecclesiastical authorities to prevent it from getting into circulation. According to Peter Adolphus Boysen, many copies were burnt at Frankfort; and others, which found their way to Ratisbon, were carefully collected and destroyed by John Quintana, secretary and confessor to the Emperor Charles V. Grotius had access to a copy at Rotterdam, supposed to have been the one in manuscript seen by Christopher Sandius, and taken from a printed

copy once in the poſſeſſion of Peter Medmannys, and afterward the property of John Peſſer. Paris poſſeſſed only two copies, one of which was mutilated. Melanchthon had ſeen the work, as appears from a letter addreſſed by him to Joächim Camerarius (*Ep.* 140); and it has been ſuppoſed, but without ſufficient authority, that Micrælius had acceſs to it. Schelhorn informs us that there was a copy in the library of Prince Eugene; another in that of the Landgrave of Heſſe Caſſel; and a third in the poſſeſſion of John Wilhelm Peterſen. He adds, that the contributors to the *Berlin Heave-Offerings* had acceſs to one if not two copies. He admits that the confeſſor of Charles V. ſuppreſſed all the copies which he could meet with at Ratiſbon; but ſays that we have the evidence of no author of repute that theſe copies were committed to the flames, and that the miſtake has ariſen from confounding the work *De Trinitatis Erroribus* with the *Chriſtianiſmi Reſtitutio*, which was burnt at Vienne and Frankfort, in compliance with the requeſt of Calvin. Nothing is more certain, however, than that very few perſons have had the good fortune to obtain a ſight of this rare work. Dr. Drummond, in the preface to his ſpirited and excellent little book, entitled, *The Life of Michael Servetus*, ſtates that he has ſeen a manuſcript quarto volume, written in two different hands, and containing the *Seven Books on the Errors of the Trinity*, and the *Two Books of Dialogues* on the ſame ſubject. This volume appears, from a printed inſcription on the inſide of the cover, to have formerly belonged to a phyſician of Frankfort-on-the-Maine. It was preſented to the Rev. John Montgomery (nephew of the Rev. Dr. Montgomery, of Dunmurry), when a ſtudent in Glaſgow; and was by him kindly intruſted for a ſeaſon to the care of Dr. Drummond, from whom this deſcription of it is borrowed. Abſtracts of the contents of the *Seven Books on the Errors of the Trinity* may be ſeen in Van Seelen's *Selecta Litteraria* (pp. 60–65); Trechſel's *Michael Servet und ſeine Vorgänger* (S. 67–98); and Henry's *Life and Times of John Calvin*, tranſlated by Stebbing (vol. ii. pp. 168–170). The chief aim of the work is to ſhow—firſt, that the hiſtorical Chriſt of the New Teſtament is the man Chriſt Jeſus; or that Jeſus of Nazareth, a true man, conceived of the Holy Ghoſt, and born of the Virgin Mary, is the Chriſt of God, or the Meſſiah promiſed to the fathers: ſecondly, that he is the Son of God; by which is meant, that his body has a real participation of the ſubſtance of God, being begotten of the Holy Ghoſt, on which account he is the proper, true, and natural Son of God, whereas we are only ſons of God by adoption: and thirdly, that he is God; not that One and Moſt High, who alone is God the Father, yet ſubſtantially, becauſe in him is the Godhead bodily. Servetus lays down two fundamental principles: firſt, that the divine nature is incapable of diviſion; and ſecondly, that it can become known to us only by its diſpoſitions or manifeſtations. Reaſoning from theſe two principles, he infers that neither the *Logos* nor the Holy Spirit is a perſon really diſtinct from the Father, but only a kind of revelation of the divine nature. Theologians have experienced no ſmall difficulty in their attempts to analyze the opinions of Servetus, and give them ſome definite form. Walchius regarded him as a favorer of Sabellianiſm; and Beza, in the preface to his account of Valentine Gentilis, intimates that in Servetus alone we meet with a union of the opinions of Paul of Samoſata, Arius, and Eutyches, and even of thoſe of Marcion and Apollinaris. It is now becoming the faſhion to charge him with undiſguiſed Pantheiſm, and to repreſent him as the herald or precurſor of Spinoza. But this is to do him a manifeſt injuſtice. The truth is,

that, in attempting to develop his views, he ſtumbled upon dialectical difficulties of which he had not a due appreciation. Imperceptibly to himſelf, his philoſophical ſpeculations led him into inconſiſtencies; but his Chriſtian piety and Chriſtian feeling, which never deſerted him, placed him at an immeaſurable diſtance from Spinoza. He was a Pantheiſt in the ſame ſenſe in which Paul was a Pantheiſt. He believed, with the great Apoſtle of the Gentiles, that "there is One God and Father of all, who is above all, and through all, and in us all" (Eph. iv. 6); and his attempt to give expanſion and development to this ſublime ſentiment of the apoſtle, and to ſhow its incompatibility with the received doctrine of three perſons in the Godhead, was the occaſion of that implacable hoſtility with which Calvin purſued him. A Dutch tranſlation of the work *On the Errors of the Trinity*, by Renier Telle, or Regner Vitellius, was publiſhed in quarto, A. D. 1620. The tranſlator profeſſed himſelf a Calviniſt, but was in reality an Arminian. His verſion is accurate and faithful, and often conveys the meaning more plainly than the original itſelf. When the ſenſe is more than ordinarily obſcure, ſhort explanatory notes are added in the margin.

II. *Two Books of Dialogues concerning the Trinity. On the Juſtification of Chriſt's Kingdom; Four Brief Chapters: by* MICHAEL SERVETUS, *alias* REVES, *a Spaniard of Aragon.* 1532, 8vo. The Latin title, which it may be a ſatisfaction to ſome readers to ſee, is as follows: *Dialogorum de Trinitate Libri Duo. De Juſtitia Regni Chriſti Capitula Quatuor: per Michaël Serveto, alias Reves, ab Aragonia Hiſpanum. Anno* MDXXXII. In theſe Dialogues, Michael and Petrucio are the ſpeakers; and the Four Capitula treat—firſt, On Paul's Doctrine of Juſtification; ſecondly, On the Kingdom of Chriſt; thirdly, On the Law compared with the Goſpel; and fourthly, On Charity. Servetus retracts, in this work, what he had advanced on the ſubject of the Trinity in the former one; but he tells the reader that his reaſon for ſo doing is a conviction that what he had ſaid was imperfect, not that it was falſe. This he attributes in part to his own want of ſkill in compoſition, and in part to the careleſſneſs of his printer. The ſentiments of both treatiſes are identical; but in the *Dialogues*, more is ſaid about the *Logos*, and leſs about the Father, than in the work *On the Errors of the Trinity*. The writer's views on the ſubject of Juſtification are ſaid to hold an intermediate place between thoſe of the Lutherans and thoſe of the Catholics. Trechſel has given an abſtract of the contents of this ſecond work of Servetus, in his *Michael Servet und Seine Vorgänger* (S. 103–109).

III. *Claudius Ptolemæus of Alexandria's Eight Books of Geography, from the Tranſlation of Bilibaldus Pirckheymer, now for the Firſt Time reviſed according to the Ancient Greek Copies, by* MICHAEL VILLANOVANUS, *&c. Lyons, Melchior and Caſpar Trechſel*, 1535, fol. In the preface to this work, Servetus, after giving a brief account of Ptolemy, and aſſerting his ſuperiority as a geographer to Strabo, Pliny, and Pomponius Mela, goes on to ſay that he has ſpared no pains in endeavoring to amend the text of his author; and by the aid of manuſcripts, and a careful peruſal of the works of preceding writers, has ſucceeded in reſtoring the true reading of ſeveral thouſand paſſages. The text of Ptolemy is enriched by explanatory notes, the ſtyle of which is more claſſical than that of Servetus's two preceding works on the Trinity. The volume is alſo illuſtrated by maps and wood-cuts. It was on certain expreſſions occurring in this work, that Calvin grounded his charge againſt Servetus, of repreſenting Moſes as an impoſtor, and as bringing contempt upon the Jewiſh religion.

The offensive passage had been expunged in the second edition, published in 1542; but this availed Servetus nothing on his trial. Allwoerden gives an extended analysis of the work in his *History of Servetus* (pp. 158–166), including the passage above mentioned.

IV. *The whole Nature and Use of Syrups diligently unfolded, after the Example of Galen, &c. Paris, Simon Colinæus*, 1537, 8vo. Allwoerden made frequent inquiries after this book, but was never able to obtain a sight of it. A copy of it is said to be preserved in the Royal Library at Königsberg. Servetus published it under the name of Michael Villanovanus. A second edition appeared at Venice, in 1545; and a third at Lyons, in 1546. The following notice of it, and of the cause which led to its publication, is from the pen of Dr. Henry:

"In the science of medicine, Servetus agreed with the Greek physicians, in opposition to the Arabian. The controversy between these two parties was one of the topics of the day. Champier, a physician, and the friend of Servetus, at Lyons, attributed, in a writing for Leonh. Fuchs, false views to the former, and accused him of inclining rather to the Arabian system. This produced an answer from Servetus, and as whatever he did he did with talent, a very excellent work, on the use of Syrups, with a review of the Galenists and Avertroists, appeared from his pen, at Paris, in 1537. This work, as well as the notes on Ptolemæus, was written in Latin, and so excellently, that Mosheim ventures the conjecture that he intentionally employed a negligent style in his theological writings, it being a principle with him that, in matters of religion, language should always be humble." (*Life and Times of Calvin*, vol. ii. chap. iv. pp. 174, 175.)

V. *The Holy Bible according to the Translation of Sanctes Pagninus, but so revised after the Hebrew, and illustrated with Scholia, as to appear a manifestly New Edition. Lyons, Hugh de la Porte*, 1542, fol. At the end of the volume are the words "*Excudebat Chaspar Trechsel.*" This Bible is extremely rare. Copies of it are sometimes to be met with in France; but they fetch very high prices. Calvin, in his accusation against Servetus, alludes to it, and particularly to the note on Isaiah liii. It is evident, from the preface, that Servetus thought all the prophecies of the Old Testament had a literal and historical sense, and received their fulfilment before the time of the Christian dispensation; and that they could be applied to Christ only in a mystical sense. Servetus has supplied few notes on the Historical Books; but in the Psalms and Books of the Prophets his annotations are numerous. These gave great offence, not only to Calvin, but to the divines of the Catholic Church. Allwoerden has inserted a long and interesting account of this edition of the Bible, with extracts from the Expurgatory Indexes of Sotomaior and Quiroga, in his *Historia M. Serveti*, pp. 167–176. The reader may also consult Masch's edition of Le Long's *Bibliotheca Sacra, Hal.* 1783, 4to, p. ii. vol. iii. cap. iii. sect. i. § xxiv. pp. 477, 478.

VI. *The Restitution of Christianity. A Call to the Christian World to the Primitive Principles of the Apostolic Church; or a Treatise wherein the Knowledge of God, of the Christian Faith, of our Justification, Regeneration, Baptism, of Eating the Lord's Supper, are perfectly restored; to the Deliverance of the Heavenly Kingdom from the Slavery of Impious Babylon, and the utter Destruction of Antichrist with his Followers.* 1553, 8vo. This is the Rev. Dr. Drummond's translation of the title of Servetus's celebrated Latin work: *Christianismi Restitutio, totius Ecclesiæ Apostolicæ ad sua Limina Vocatio, in integrum restituta Cognitione Dei, Fidei Christi, Justificationis nostræ, Regenerationis, Baptismi et Cœnæ Domini Manducationis; restituto denique nobis Regno cœlesti, Babylonis impiæ Captivitate soluta, et Antichristo*

cum suis penitus destructo, ובצח ההיא יצמד מיכאל השר. Καὶ ἐγένετο πόλεμος ἐν τῳ οὐρανῳ. MDLIII. The work extends over 734 pages, and on the last page are the letters M. S. V., and the date 1553. This exceedingly scarce book is the one which led to the martyrdom of its author, and which was bound to his thigh when he suffered at the stake. It issued from the press in the month of January, 1553. Five bales of copies were sent to Lyons, and five to Chatillon. A still larger supply was forwarded to Frankfort, and others were sent to Geneva. Many were burnt at Vienne. A servant-man of Robert Stephens, named Thomas, was dispatched to Frankfort, for the express purpose of seizing, and causing to be destroyed, the copies which had been sent thither; and few if any of the supply which had been forwarded to that city, escaped the flames. Out of the whole impression, consisting of a thousand copies, not more than five or six are supposed to have been rescued from destruction. One of these formerly belonged to the Unitarians of Clausenburg, in Transylvania. It was procured by Daniel Mark Szent-Ivani, during a visit to England, between the years 1660 and 1668: and was the parent of several manuscript copies, of which the following account, by the learned Samuel Crellius, has been made public, in a letter addressed by the Rev. Frederick Adrian Vander Kemp to the Rev. Jedidiah Morse, D. D., January 15th, 1808, and inserted, with several others relating to the history of Servetus, in the fifth volume of the *Monthly Repository*. This account of Crellius's was taken by the author of the above-mentioned letter, as he himself informs us, from a manuscript copy of the one in the Royal Library at Göttingen, made by the Rev. J. J. Stapfer, of Berne, in 1775:

"The noble and Rev. Andrew Lachowski a Moscorow, a Polish knight, and minister of the Polish Unitarian Church at Clausenburg, formerly made this copy of the *Restitutio Christianismi* at Clausenburg, in Transylvania, for my father, Christopher Crellius, then living in that part of Prussia called Brandenburg, from a printed copy of Servetus's book, which D. Mark Szent-Ivani, afterward superintendent of the Unitarian Churches in Transylvania, procured in England, when he was travelling in that country, between the years 1660 and 1670. Returning thence into Transylvania, through the March of Brandenburg, he lent this printed book of Servetus to John Preussius, minister of the Unitarian Church in the March, and afterward my father-in-law; which Preussius partly transcribed himself for his own use, and caused to be transcribed in part by Jeremiah Felbinger, and in part by another person. Before the copy written out by Preussius came into the library of that very learned gentleman, Andrew Erasmus a Seidel, councillor of the King of Prussia, I restored from that copy, by my son's hand, the last octernion but one in this copy of mine, transcribed by Lachowski, which had been lost through the negligence of a friend in Prussia, before the book was bound. But Preussius's copy does not everywhere in the margin exhibit the pages of Servetus's printed book. That printed book might, perhaps, even yet, be found at Clausenburg, in Transylvania, among the Unitarians."

"I wrote this at Königswald, February 19th, 1719."

"After I had written the above, I met with a letter, which Peter Adams, the travelling companion of D. Mark Szent-Ivani, had addressed to John Preussius, on his return to Clausenburg; from which I ascertained that the journey above mentioned took place between the years 1660 and 1668, not 1670.

"The manuscript copy, given by me to Seidelius, is now in the possession of the celebrated Mathurin Veyssiere La Croze, aulic councillor, and librarian to the King of Prussia; not obtained from 'Samuel Crellius,' as a late '*History of Servetus*,' published under the auspices of the illustrious Mosheim, states, but from the library of the deceased Seidelius." [The *History of Servetus* here alluded to, is Allwoerden's; and the passage occurs at page 181.]

"I made this additional memorandum at Amsterdam, July, 1728."

"P. S. I afterward learned, in the year 1735, from the illustrious Stephen Agh, then a student of the Unitarian Church in Transylvania, now a professor in the gymnasium at Clausenburg, that

the printed copy of Servetus's work was not found among the Transylvanian Unitarians: for when, on the occupation of Transylvania by the Emperor Leopold, both their churches at Clausenburg were taken from them by the Roman Catholics, the danger being imminent, they, improvidently secure, neglected to remove their library in time from the greater church, where it was placed, which was therefore taken possession of by the Jesuits. M. V. La Croze had given his manuscript copy to John Christopher Wolf, preacher at Hamburg, from which place he subsequently went to Offenbach; and after his death, when his books were sold by auction at Frankfort-on-the-Maine, P. De Hondt, bookseller at the Hague, obtained this copy, which I saw in his possession, and knew it to be the very one which I had formerly presented to Seidelius."

"I make this additional memorandum at Amsterdam, July, 1745."

"I received a letter, however, from the above-named illustrious Stephen Agh, December 30th, 1745, written at Clausenburg, and containing the following statement: 'When we lost those two churches, we did not, with the churches, lose also the books of the celebrated D. M. Szent-Ivani; for they were not at that time taken to the place adjoining the cathedral, in which many books of our church were preserved, and those works of Servetus, about which I wrote, but more especially the *Restitutio Christianismi*, I have not found in the catalogue of his books. If, however, by any chance, I shall hereafter find them, either in the libraries of our church, or elsewhere,' etc.

"Thus, all hope has not vanished, that a printed copy of the *Restitutio Christianismi* may still be found in Transylvania.

"The manuscript copy, which Peter De Hondt had obtained at Frankfort-on-the-Maine, as we have said above, was sold at the Hague in the very last summer, A. D. 1745, at an auction of his books, for eighty-six Dutch florins. Hartig, a bookseller of Amsterdam, bought it. Peter De Hondt had lent this copy of his to some one to read. A copy of it, made by him, was introduced into a book auction at Amsterdam about two years since, and cost the purchaser more than a hundred Dutch florins."

"I make this additional memorandum January 27th, 1746."

From these detached remarks of Samuel Crellius (which, owing to their having been made at different times, and in two cases after long intervals, are not so clear and connected as might have been wished), and from other information supplied by the writer of the letters to Dr. Jedidiah Morse, the inference may be drawn, that there are presumptively existing at least four manuscript copies of the *Christianismi Restitutio*, which owe their origin, either directly or indirectly, to the printed copy procured by Daniel Mark Szent-Ivani, during his visit to this country:

1. That of Crellius, copied by the Rev. Andrew Lachowski;
2. That copied by the Rev. John Preussius and others, and now in the Royal Library at Göttingen;
3. That clandestinely made from De Hondt's copy; and—
4. That copied from the Göttingen MS. by the Rev. J. J. Stapfer, of Bern.

Bock states that the library of the celebrated Jablonski, professor of divinity in the University of Frankfort-on-the-Oder, once contained an elegant manuscript copy of the *Christianismi Restitutio*, in folio, made at Clausenburg, in Transylvania; but whether this was one of those already mentioned, or some independent copy, does not appear.

A printed copy of this celebrated work is said to have been secreted by Colladon, one of Servetus's judges. After passing through the library of the Landgrave of Hesse Cassel, this copy came into the possession of Dr. Richard Mead, the celebrated physician (Sigmund's *Unnoticed Theories of Servetus*, p. 22), who made a present of it to M. De Boze, secretary to the Academy of Inscriptions and Belles-Lettres at Paris, an office which he held for thirty-seven years. In the *Authentic Memoirs of Richard Mead, M. D.*, which are a translation from the *Eloge* upon him in the *Journal Britannique* of 1754, conducted by the elder Maty, the following passage occurs in reference to this copy:

"His reputation not only as a physician, but as a scholar, was so universally established, that he corresponded with all the principal *literati* in Eu-

rope. Mr. De Boze, whose loss the learned world lament no less than the academy to which he did so much honor, kept up the strictest correspondence with the Doctor. He frequently received from him some valuable piece for the cabinet of the King of France, and never failed of making him a return of the same kind. The scarce and perhaps the only copy of Servetus's last book, passed from the shelves of our English worthy to those of his friend abroad, in exchange for a thousand presents he had received from him." (Pp. 55, 56.)

This copy is now at Paris, and is the one consulted by M. Emile Saisset, in drawing up a series of articles on Servetus, lately published in the *Revue des Deux Mondes*. That writer says:

"Our Royal Library fortunately possesses one of the only two copies of the *Restitution du Christianisme* which it is said have escaped destruction. It is a curious circumstance that this is the identical copy of which Colladon made use when he arranged with Calvin the proceedings against Michael Servetus. It still bears in its margin the damning marks which that penetrating and inflexible theologian inscribed upon it. It was snatched from the flames by some unknown hand, and we can observe in its blackened leaves the marks of fire. It is from the pages of this volume, full of tragical mementoes—by means of these lines, in parts half effaced by the rust of age, in parts obliterated and reduced to ashes by the flames—that we have attempted to extract the buried thoughts of the sacrificed author." (*Christian Reformer*, New Series, vol. iv. p. 271.)

A third printed copy of the *Christianismi Restitutio* once existed at Basle; but Father Simon informs us that this was transferred to Dublin. Gerard à Maestricht mentions a fourth copy, which he had seen and examined, in the public library at Duysburgh; but Theodore Hase says that, in his time, this was no longer to be found. The only copy now known to exist, besides the one in the National Library at Paris, is in the Imperial Library at Vienna; and it is not improbable that this is the one which formerly belonged to Daniel Mark Szent-Ivani, and which disappeared from his library in so mysterious a manner, on the occupation of Transylvania by the Emperor Leopold.

Reprints of this scarce work, purporting to be copies of the original edition, are sometimes to be met with in catalogues; and written copies of it also are occasionally seen in England, as well as on the continent. One of these was made for Dr. More, Bishop of Ely, from the printed copy in the library of the Landgrave of Hesse Cassel; and M. Souverain, author of *Le Platonisme devoilé*, had access to another.

The original manuscript, written by Servetus's own hand, once belonged to Cœlius Horatius Curio. It afterward found its way into the library of M. Du Fay, with the rest of whose books it was sold at Paris, in 1725. The purchaser was the Count De Hoym, Polish ambassador at the French court, who bought it for a hundred and seventy-six livres. It was afterward the property of M. Gaignat, and was sold, with the rest of that gentleman's library, in 1769. What next became of it, and whether it is now in existence, the present writer has not been able to ascertain. It was in a very tattered and mutilated state when in the possession of M. Gaignat.

For an account of the contents of the *Christianismi Restitutio*, the reader may consult Sandius's *Bibliotheca Antitrinitariorum* (pp. 14, 15); the *Monthly Repository* for 1810 (vol. v.), pp. 526–528; and Trechsel's *Michael Servet und seine Vorgänger*, S. 119–144.

Peter Palmer, a London bookseller, projected an edition of the Works of Servetus in quarto, 1723, but was prevented from carrying his design into execution by the interference of the ecclesiastical and civil powers. At the instance of Dr. Gibson, Bishop of London, John Kent, messenger of the press, and William Squire, messenger in ordinary, seized the whole impression, before it was completed; and a very few copies escaped destruction.

VII. For an account of other writings, of which Servetus contemplated the publication, if his life had been spared, the reader may consult Article 42 of the present work.

VIDEND. *Sandii* B. A. pp. 6–15. *Bock*, Hist. Ant. T. II. pp. 321–395. *Trechsel*, Michael Servet und seine Vorgänger, *passim*. *Allwoerden*, Hist. Michaelis Serveti, *passim*. *M. De la Roche*, Biblioth. Anglaise, T. II. P. i. *Art.* vii. *Jac. G. Chaufepie*, Dict. Hist. et Crit. T. IV. pp. 219–245. *D'Artigny*, Nouv. Mémoires de Critique et de Litterature, 1749, T. II. Art. 11. *Calvini* Epp. Hanov. 1597, 12mo, N. 152, 155, 156, 161. *Calvini* Fidelis Expositio Errorum Mich. Serveti [published among Calvin's Tracts], Geneva, 1576, pp. 703–836. *Œcolampadii* et *Zuinglii* Epp. Bas. 1592, 4to, L. i. p. 835 L. iv. p. 801, Epp. 1, 2. *Melanchth.* Epp. Lond. 1642, L. iv. Ep. 140, p. 708. Histoire de l'Hérésie. Paris, 4to, pp. 350, 351. *Grotii* Append. ad Commentat. de Antichristo. Opp. T. III. p. 503. Mon. Rep. Vol. V. (1810), pp. 105, 163, 222, 277, 328, 377, 430, 525; Vol. X. (1815), p. 695. Authentic Memoirs of the Life of Richard Mead, M. D., London, 1755, 8vo, l. c. The Unnoticed Theories of Servetus, A Dissertation addressed to the Medical Society at Stockholm: by *George Sigmund, M. D.*, &c. London, 1826, 8vo. Apology for Dr. Michael Servetus, &c., by *Richard Wright*, Wisbeach, 1806, 8vo. The Life of Michael Servetus, &c., by *William Hamilton Drummond, D. D.* London, 1848, 12mo. The Life and Times of John Calvin, the Great Reformer: translated from the German of *Paul Henry, D. D.*, by *Henry Stebbing, D. D., F. R. S.*, &c. London, 1849, 8vo, Vol. II. Part iii. Chap. iv. v. Christian Reformer, N. S., Vol. III. (1847), pp. 1–21; Vol. IV. (1848), pp. 264–276, 321–333. *Vogt*, Catal. Historico-Crit. Librorum Rariorum, pp. 622–624. *Jo. Henr. a Seelen*, Selecta Litteraria, Ed. ii. Lubecæ, 1726, 12mo, N. ii. pp. 52–76. *Schelhornii*, Amœn. Lit. T. IX. pp. 723, 724, etc.

(From *Antitrinitarian Biography, or Sketches of the Lives and Writings of Distinguished Antitrinitarians; exhibiting a View of the State of the Unitarian Doctrine and Worship in the Principal Nations of Europe, from the Reformation to the Close of the Seventeenth Century: to which is prefixed a History of Unitarianism in England during the Same Period. By* ROBERT WALLACE, F. G. S., *and Member of the Historica-Thelogical Society of Leipzic.* 3 *vols.* London: E. T. Whitfield, 2 Essex Street, Strand. 1850.)

A DISSERTATION UPON PAMPHLETS.

In a Letter to a Nobleman.

[BY WILLIAM OLDYS.]

(*Concluded from No. XVII., p. 111.*)

MY LORD,

THIS particular Notice of our most voluminous *Pamphleteer*, will lead us to a general Review of the numerous Produce of the *Press*, during that turbulent Series aforesaid, wherein he was such a fruitful Instrument, to *impregnate* the same, and promote the licentious *Superfœtation* thereof. For, by the grand *Collection of Pamphlets*, which was made by *Tomlinson* the Bookseller*, from the Latter-end of the Year 1640, to the Beginning of 1660, it appears, there were published, in that Space, near *Thirty Thousand* several Tracts, and that these were not the compleat Issue of that Period, there is good Presumption, and, I believe, Proofs in Being: Notwithstanding, it is enriched with near a Hundred Manuscripts, which no Body then (being written on the Side of the *Royalists*) would venture to put in Print; the Whole, however, for it is yet undispersed, is progressionally and uniformly Bound, in upwards of *Two Thousand Volumes*, of all Sizes. The *Catalogue*, which was taken by *Marmaduke Foster*, the *Auctioneer*, consists of *Twelve Volumes* in *Folio*,† wherein every Piece has such a punctual Register and Reference, that the smallest, even of a single Leaf, may be readily repaired to thereby. They were collected, no doubt, with great Assiduity and Expence, and not preserved, in those troublesome Times, without great Danger and Difficulty;

* *Memoirs for the Curious*, 4to, 1708. Vol. 2. p. 176.

† Id., Ibid.

the Books being often shifted from Place to Place, out of the Army's Reach. And so scarce were many of these Tracts, even at their first Publication, that King *Charles* the First is reported to have given ten Pounds for only reading one of them over, which he could no where else procure, at the Owner's House, in St. *Paul's* Church-Yard.* And yet this *Collection*, will, perhaps, not now produce the Tenth, and, some think, not the Twentieth Part of the *Four Thousand Pounds* which he is said to have refused for it. Whatever is the Reason, that they may seem to be thus depreciated, I presume not to distinguish, perceiving so many Reasons offering themselves to our choice for the same: As, Whether it lies not in the *Way* of the present Possessor, to make the best Use or Advantage of them: Whether abundance of extraneous Volumes, or more extended Treatises, published in that *Interslice*, upon Subjects foreign to a Collection of *Occasional* Pamphlets, Historical and Political, interfere not to make up the Number: Particularly, Whether it is not surcharged with the canting Divinity of *those* Times, which may be thought too crude, lean, and dull for the Edification of *these*: But more particularly, Whether those who would be Purchasers, having, doubtless, some Knowledge of Pamphlets, the Use which has been, and what remains to be made by Historical Writers, of them, do not apprehend, that so many copious Collectors, general and special, who were contemporary with that important Period, have already sufficiently gleaned, and displayed whatever is Material among these more compendious Assistances. For so it is evident, that Mr. *Rushworth*, the most voluminous of them all, did, most plentifully, supply himself from these Fountains, how abundantly soever he represents the Facts therein corrupted with Fiction: How fondly soever he seems to magnify his own Sagacity, in the distinguishment of one from the other; and how suspiciously soever he discountenances all farther Examination into them, than that wherewith he has been pleased to present us; where he expresses himself thus slightingly of these very Authorities, which have yet so liberally contributed to such of the massy *Tomes*, passing under his Name, whereof he was the real Compiler. "*Posterity* (says he) should know, that some durst write the Truth, whilst other Men's Fancies were more busy than their Hands; forging Relations; building, and battering Castles in the Air; publishing Speeches, as spoken in Parliament, which were never spoken there; printing Declarations, which were never passed; relating Battels, which were never fought; and Victories, which were never obtained; dispersing Letters, which were never writ by their Authors; together with many such Contrivances, to abet a Party or Interest. —*Pudet hæc opprobria.* Such Practices, and the Experience I had thereof, and the Impossibility for any Man, in After-Ages, to ground a True History, by relying on the printed *Pamphlets* of our Days, which passed the *Press*, while it was without Controul, obliged me to all the Pains and Charge I have been at, for many Years together, to make a great *Collection*; and, whilst Things were fresh in Memory, to separate *Truth* from *Falshood*: Things *real*, from Things *fictitious*, or *imaginary*; whereof I shall not at all repent, if I may but prove an ordinary Instrument to undeceive those who come after us."*

Otherwise, excepting those more partial, and precipitous Products of this Kind, wherewith that Age was so much glutted, there never was a greater Esteem, or a better Market; never so many eager Searchers after, or extravagant Purchasers of scarce Pamphlets, than in these present Times, as

* *Memoirs for the Curious*, 4to, 1708. Vol. 2. p. 176.

* *Histor. Coll. Voll.* 1. *in Pref.*

might be made evident, either from the Sales of them in general; as that of *Tom Britton*, the celebrated *Small-coal-Man* of *Clarkenwell*, who, besides his *Chymical* and *Musical Collections*, had one of *Choice Pamphlets*, which, as I have heard, he sold to the late Lord *Somers*, for upwards of Five Hundred Pounds. And, more especially, that of Mr. *Anthony Collins*, the last Year, whose Library, consisting chiefly of *Pamphlets*, and those mostly *Controversial*, mostly *Modern*, yet is reported to have been sold, both Parts of it, for above *Eighteen Hundred Pounds*: Incouragement sufficient to make the Catalogues of other like *Auctions* as expressive, and distinct as these are. Or, whether we descend into Particulars, and consider the exorbitant Value set upon, and Profits which have been made out of some single Pieces: As the *Topographical* Pamphlets of *John Norden*, the *Surveyor*; which, before they were reprinted often sold for *Forty Shillings* apiece. And some of *Bale*'s Tracts; as that of *Anne Askew*: More especially, the *Examination* of Sir *John Oldcastle*, which I have known to sell for *Three Guineas*, though gleaned by *Fox* into his *Book of Martyrs*. The *Expedition* of the Duke of *Somerset* into *Scotland*, also, has been sold for *Four Guineas*, though totally inserted in *Hollinshed*. These, and some other personal Narratives, I could Name, are as notorious as the Advancement of *Jordano Bruno's* little Book, called, *Spaccio della Bestia Trionfante*, to near *Thirty Pounds*, at the *Auction* of Mr. *Bernard's* Books, Serjeant-Surgeon to her late Majesty: Or of the uncastrated *Holinshead*, to near *Forty-five Pounds*, some Years after. Though, when the former came to be known in *English*, it would sometimes pass off for so many *Pence*; and the Deficiencies of the Latter, to be supplied out of Auditor *Jett's* Library, it would not always rise to so many *Shillings*, that is to say, above its ordinary Estimation. Plainly demonstrating, *that* unreasonable Value arose not from any rich Mines of Knowledge, which the scarce Part would communicate, from nothing intrinsically Curious, or Instructive in it; nor even any material Use to be made of it; but merely from the empty Property of its Singularity, and being, as the contending Purchasers fondly apprehended, no where else recoverable.

Several other Tracts, besides those before specified, I could mention, which the Retailers of them have prized at their Weight in Gold, and for which, more Pounds have been exacted, than, probably, they ever yielded Pence, at their first Publication. But I refrain being too Particular, lest I should, too inadvertently, give Handles for Extortion on one Side, or too distinctly expose this Dotage of Curiosity on the other; nevertheless, I may hereupon seasonably observe, and the rather, because I have had Your LORDSHIP's Noble Concurrence, that this *Caco-zealous* Curiosity it is, which has, of late, been deemed so obstructive to the Advancement of Knowledge, in a Set of reputed *Literati*, who make no more Use of the Books they are beset with in their Studies, than *Eunuchs*, of the Beauties which environ them in the *Seraglio*; yet can never rest till they have gathered themselves *Libraries* to doze in; like Children, who will not be quiet without *Lights* to *sleep* by. But those, who are thus diseased, would do well to consider, while they monopolize such Collections as would extensively benefit the Republic of Letters, and bury them in the narrow Circuit of their own private, and unconsequentional Possession, only because they have *great* Fortunes which will impower them to do it, how detrimental they may be to industrious and ingenious Scholars, or *small* ones, who really want them for public and important Uses; while the mercenary Salesmen, making no Distinction, but

a general Rule of Valuation, from the Particular Payments of one prodigal Purchaser, is incouraged to part with nothing to any Body else, at the intrinsic, or moderate Value: Whereas, if there were no extravagant *Buyers* of Books, there would be no extortionate *Sellers* of them. And if due Use were allowed to be made of all that are useful, there would be no such shameful Scarcity among them. Such Collectors, would, therefore, do well, I say again, to consider, that *Curmudgeons* among *Books*, are as discoverable as those among *Bags*; and that they may lose more Honour and Credit, than gain Wisdom or Happiness, by the fruitless Amassment and Imprisonment of *either*.

The extraordinary Price of Pamphlets aforesaid, would naturally excite our more deliberate Enquiry into what has been most extraordinary in the Contents of them; but so multifarious are the Subjects they comprehend, that it cannot be expected I should even enumerate the same, in the narrow Limits of this *Epistolary Address*. What do most attract the Attention of Mankind, are those dreaded Scourges of Male-Administration, commonly, tho' perhaps, sometimes too indiscriminately, bearing the contumelious Denomination of *Libels*. It matters little whether it appears to me Reasonable, or not, that such Writings, as duly expose Villany, should themselves be held vile; or that some Persons, who have been unjustly Injurious, by any other Means, may not be justly injured by this: But it is obvious to all, who know the Disproportion of Riches and Power in the World, that there are Crimes not to be blasted, and Criminals not to be branded by any other Means. And, since the Lashes of *Reason*, will reach where those of *Justice* cannot; since *Truth* will project *Defamation* from the Actions of oppressive Rulers, as uncontrouledly as the *Sun* does *Shadows* from *opacous Bodies*, the Redress of the Effect is to be sought for in the Cause: And we should apply the *Salve* to the *Minds* which received the Provocation, not *Emperic*-like, seek to stanch them, by *binding up* the *Weapons* which returned it. Nay, we read that the Emperor *Charles* V. King *Francis* I. of *France*, and even *Solyman*, the Great *Turk*, with *Barbarossa*, the Pyrate, and several other Potentates, all condescended to become Tributaries to the *Satyric Muse* of *Pietro Aretino*; whom, notwithstanding it is not very probable, they had any Way personally exasperated.* Some, also, in our own Story, might be named, who have taken the like Methods to assuage the Effects of their discreditable Conduct: Among whom are not wanting those, who, having penuriously made their *Plaster* too scanty for the *Sore*, have rather multiplied, than substracted from their own Disgrace, and industriously exposed their Folly, by the imperfect Concealment of their Vice. These had not the effectual Tenderness for their own Reputation, it seems, even of the *Turk* and *Barbarian*; not that exquisite Apprehension of this durable Discipline, which may *visit the Sins of the Fathers upon their Children, unto the third and fourth Generation*; as, not the *Love*, so neither the *Fear* of Men of Letters, which is noted in one of the wisest *Roman* Emperors, by the Historian of his Life;† and by one of our own Authors, in these Words:

> *He feared less a Hundred Lances, than*
> *Th' impetuous Charges of a single Pen.*‡

Well knowing, that,

> *Parva necat morsu spatiosum vipera Taurum.*

I shall leave it for others to discuss, whether this Sort of Writing is more inclinable to flourish, and take deeper Root,

* *Naudæana & Patiniana*, 8vo, *à Paris*, 1701. *in Putin.* p. 66.

† *Lampridius in Alexandro Severo*, c. 3

‡ *Alleyn's Hist. of* Hen. 7. p. 85.

by the Ventilations of Resentment, or wither, and dye away in the Shades of Disregard.* But this we may observe, that some Charges are of such a convincing, such a clinging Nature, that they are found not only to strike all Apology, or Contradiction dumb, but to stick longer upon the Names of the Accused, than the Flesh upon their Bones. Thus, *Philip* IId's wicked Employment, treacherous Desertion, and barbarous Persecution of his Secretary *Antonio Perez*, upbraids him, out of that Author's *Librillo*, thro' all *Europe*, to this Day.† *Mary*, Queen of *Scots*, has not yet got clear of *Buchanan's Detection*‡ *Robert*, Earl of *Leicester*, cannot shake off Father *Parsons's Green-coat*.§ *George*, Duke of *Buckingham*, will not speedily out-strip Dr. *Eglisham's Fore-runner of Revenge*.‖ Nor was *Oliver Cromwell* far from *Killing* himself, at the Pamphlet which argued *it* to be *no Murder*,¶ lest it should persuade others to think so, and he perish by ignobler Hands than his own.

In this Manner did some take the Liberty of calling these Personages to Account for their Misdeeds, even while they were living. And, with regard to that most memorable Usurper, last mentioned, thus was a celebrated Writer of ours for immortalizing his Name after his Death. "When we fix any Infamy on deceased Persons, it should not be done out of any Hatred to the Dead, but out of Love and Charity to the Living; that the Curses, which only remain in Mens Thoughts, and dare not come forth against *Tyrants* (because they are Tyrants) while they are so, may, at last, be for ever *settled*, and *engraven* upon their *Memory*, to deter all others from the like Wickedness; which, else, in the Time of their foolish Prosperity, the Flattery of their own Hearts, and of other Mens Tongues, would not suffer them to perceive.——— The *Mischief* of Tyranny is too great, even in the shortest Time that it can continue: It is endless, and insupportable, if the *Example* be to Reign too.——— If it were possible, to cut *Tyrants* out of all *History*, and to extinguish their very Names, I am of Opinion, that it ought to be done; but, since they have left behind them, too *deep Wounds* to be ever closed up without a *Scar*, at least, let us set such a *Mark upon their Memory*, that Men of the same Wicked Inclinations, may be no less affrighted with their *lasting* Ignominy, than inticed by their *momentary* Glories."* How little soever these Sentiments may be thought to need any Corroboration, I flatter myself the following Reply of our late excellent Queen *Mary*, ought not here to be forgotten. When some of her Courtiers would have incensed her against Monsieur *Jurieu*, who, in his Answer to Father *Maimburg*, that he might the better justify the *Reformation* in *Scotland*, made a very black Representation of their Queen *Mary*: *Is it not a Shame*, said one of the Company, *that this Man, without any Consideration for your Royal Person, should dare to throw such infamous Calumnies upon a Queen from whom your Royal Highness is descended?* *Not at all*, replied this ingenuous Princess, *for, is it not enough that, by fulsom Praises, Kings be lulled asleep*

* *Vi.* Drummond's *Apol. Let. to a Nobleman, in* Hist. Scotl. 8*vo.* 1682. p. 358.

† *See the fatal Effects of Arb. Power, and dangerous Condition of Court-Favourites, being a Translation of* Perez *his own Relation*, 8vo, 1715. *Also, Dr.* Mich. Geddes's *Tracts; The* Spanish *Historians*, &c.

‡ 12o. 1572, *&c.*

§ Leicester's *Com. Wealth, in* French; *also in* English, *re-printed in* 4*to*, *&* 12*o*, 1641. *& in* 8*vo*, 1706.

‖ *In* Latin 4*to*, 1625. *and* English, *about the same Time*; *re-printed*, 1642.

¶ *Killing no Murder, by* Will. Allen (alias *Col.* Titus) 4*to*, 1657, *&c.*

* Cowley's *Visions concern. his late pretended Highness*, Cromwell *the Wicked*, &c. 12*o*, 1661. p. 20, 21. *Re-printed in his Works.*

*all their Lives, but must Flattery accompany them to their Graves? How shall then Princes fear the Judgment of Posterity, if Historians were not allowed to speak Truth after their Death?**

Thus much for the Topics and Arguments arising from those Examples and Authorities, which have occurred, as most observable, upon this sudden Recollection, to illustrate my *present Subject*. What remains to be said of *Pamphlets*, will more especially regard the *present Undertaking*, to make a select Revival of them. The Approbation whereof may be grounded on these Considerations.

First; The Regard we owe to the Preservation of Good Writings in general, and to their Separation from the Bad: But more in particular to these. For, if the Re-printing of good old *Books* is commendable, much more is that of good old *Pamphlets*; they being, not to mention the greater Ease of the Expence, really more in Want of such Justice, to remove that mean Opinion which some, unread therein, have more indistinctly entertained of them *all*, because *many* indeed are but meanly written; tho' the Proportion is not greater than in Books: And for those Pamphlets which really are *well* written (as abundance sufficient for any such Undertaking have been, by the ablest Pens, upon the most emergent Points, however they daily perish in the common Wreck, for Want of a helping Hand) they cannot be denied a just Claim to this Care.

Secondly; Because they stand in greater Need of such Care, than Writings better secured by their Bulk and Bindings do. Many good old Family-Books are descended to us, whose Backs and Sides our careful Grand-sires Buff'd, and Boss'd, and Boarded against the Teeth of Time, or more devouring Ignorance, and whose Leaves they guarded with *Brass*, nay, *Silver* Clasps, against the Assaults of Worm and Weather: But these defenseless Conduits of Advertisement are so much more obnoxious, by reason of their Nakedness and Debility, to all destructive Casualties, that it is more rare and difficult, for Want of a proper *Asylum*, to meet with some *Tracts* which have not been Printed Ten Years, than with many *Books* which are more than ten Times their Age.

Thirdly; As being the liveliest Pictures of their Times. *Pamphlets* having this considerable Advantage, that springing usually from some immediate Occasion, they are copied more directly from the Life; so likelier to bear a Resemblance, than any more extended Draughts taken by a remoter Light. But being therefore a Kind of Reading *à la Mode*, and the Events, their Sources, so suddenly giving Way to every fresh Current of Affairs, it is no Wonder if these little Maps of them are, in like Manner, over-borne, and become as transient as they: And yet whenever the Political Wheel rouls into any of its former Tracks, or present Occurrences tally with those of past Times, doubtless what was *then* advanced for the Public Good, might *now* be conducive thereto: Whereas the Disorders of former Times revive, and the Remedies which were prescribed against them are to seek; many, as well pleasant as profitable, being lost merely for Want of Revival.

Fourthly; The truest Images of their Authors. For, Pamphlets running so often upon new, particular, and unprecedented Subjects, the Writers have less Opportunity to *commit*, and their Writings are less liable to *admit* such foul and frequent Practises of *Plagiary*, as Books of Matter more Various, and Bulk more Voluminous, too often exhibit. Besides, the Author being more vigorously prompted to Application, by the Expediency of bringing forth his Work opportunely "is urged (as has been

* Cox *his Hist. of* Ireland.

elſewhere ſaid upon another Occaſion*) to ſtrike out the Images of his Mind at a Heat, in the moſt natural Form and Symmetry, in the moſt ſignificant Circumſtances at once; ſeldom allowing Leiſure for the Writer to doat upon, or dream over his Work: neither to diſguiſe it with the Conceptions of other Men, nor to deform it with Chimeras of his own." Hence are they preferred by many Critics, to diſcover the genuine Abilities of an Author, before his more dilatory and accumulated Productions.

Theſe, beſides many other Arguments which might be deduced from the commodious Brevity, the vaſt Choice, or Variety of well-written *Pamphlets*, more particularly their regretted Diſperſion, Conſumption and Obſcurity; but, above all, the many ſurpriſing ſcenes to be unfolded, and brought in View, by ſelect and public Collections, from the rich but diſregarded Store, are, in my Opinion, ſufficient Recommendations to the Encouragement of ſuch a Revival. What few Attempts have hitherto been made, ſeem either of a ſhort-ſighted Nature, or of one too unbounded. Thus *Edward Huſband*, circumſcribes himſelf to the Speeches and Ordinances of Parliament, in a few Years of K. *Charles* I. As the Collections in K. *Charles* II. and K. *William*'s Reigns, contain only ſome *State-Tracts* of thoſe Times. And, for *John Dunton*'s Collection, it might have ſucceeded better, had he not been for rambling into foreign, or heavy and unaffecting Subjects. But the Undertaking moſt likely to ſucceed, is one wholly unconfined, as to Time, and only confined to Matter domeſtically applicable; provided the Undertaker chuſes judiciouſly his Materials. And, certainly, the Public might ſoon be obliged with a very valuable Collection, if in thoſe Particulars whereof the Collector's own Store ſhould be deficient, he were ſupplied by ſuch Poſſeſſors of theſe Curioſities, as have a Reliſh for the Project: Which may be farther rendered a convenient Receptacle for the Reſtoration of what is not only rare and remarkable, but pertinent and ſeaſonable.

And ſuch, among others, are the Advantages promiſed us by the preſent *PHOENIX*; which, if it ever grows into a Volume, and is accommodated with a compleat *Index*, I cannot help fancying, we ſhall imagine ourſelves led into new and untrodden Paths; into Regions of neglected but notable Intelligence, which, having lain long dormant, and widely remote from ordinary Obſervation, will look like a ſudden Reſurrection of Characters and Deſcriptions, Schemes and Diſcoveries; or rather a Kind of Re-Creation of them in the Land of *Literature*: So that it may yield the beſt Comment upon paſt Times, and become the grand Expoſitor of many Incidents, which General Hiſtorians are either wholly ignorant of, or very ſuperficially mention.

Thus, my LORD, you have the free, but undigeſted *Thoughts* of one totally diſintereſted in the Undertaking aforeſaid, and no otherwiſe concerned for the ſame, than as a Well-wiſher to what I cannot but think may be of public Utility: And the juſter Title they may have to your favourable Cenſure, as being the immediate Conſequence of your Commands. I might, indeed, have farther inlarged on a Theme ſo fruitful; but in handling the Subject of *Pamphlets*, it may not be diſcommendable to conform my ſelf to their Size: For,

Inter Pygmæos non pudet eſſe brevem.

More eſpecially when I conſider, that I may have already treſpaſſed farther upon your Lordſhip's Patience, than will admit of an Apology from

Your LORDSHIP's, *&c.*

W. O.

[WILLIAM OLDYS.]

* *Eſſay on Epiſtolary Writings*, &c. 8vo, M.S.

Glosses and Scholia.

I.

THE LOTUS AND THE SUN.

One of the most brilliant imaginings of Grecian polytheism, so finely imitated by the Latin poets, was that which represents the Sun (Φοῖβος Ἀπόλλων) extinguishing his fires every evening in the vast Ocean, father of all springs and rivers; and then, in the morning, appearing upon a radiant chariot, from the humid depths of his bed, to distribute light over the world—

. . . . . "lux immensi publica mundi;"

"while," continues Ovid, "the swift coursers of the Sun, Pyroëis, Eous, Æthon, and the fourth Phlegon, fill the air with their flaming neighing, and reject with their hoofs all bounds:"

"Interea volucres Pyroëis, et Eous et Æthon,
Solis equi, quartusque Phlegon, hinnitibus auras
Flammiferis implent, pedibusque repagula pulsant."*

The ancient Egyptians, who had a horror of the sea, allegorized the brightness and the setting of the Sun by a no less charming image:

"The lotus," says Pliny, after having described the tree of this name which grows in the environs of Carthage, in the quicksands of Africa, "is also a plant which has its origin in Egypt, and belongs to the water-plants.† Tradition tells wonderful things of it. The leaves bend and close at the setting of the Sun, and open when he appears upon the horizon, until, having arrived at maturity, the flower, which is white, falls." ("Est autem eodem nomine et herba, et in Ægypto caulis in palustrium genere. . . . . mirum est quod præter hæc traditur: Sole occidente papavera ea comprimi et integi foliis: ad ortum autem aperiri, donec maturescant, flosque, qui est candidus decidat.")*

The Egyptians, who were attentive and religious observers of all the phenomena peculiar to their country, thought they could not do better, in remarking the singular habits of this plant, whose leaves float with such mysterious grace upon the surface of the ponds and brooks, than to symbolize by the changes of its flower the periodic departure and return of the Sun. The Christian Gnostics adopted, later, the heliac emblem of the Egyptians, in extending it also to some other divinities, who, by their attributes, might serve equally to characterize the Sun. Montfauçon has preserved for us the picture of an *abraxas*, in which Harpocrates, the god of Silence, is seen in profile, sitting upon the lotus-flower, holding a finger of his right hand upon his mouth, and having in his left hand a whip. The stem of the lotus rests upon the back of a lion. Behind Harpocrates, upon the right, is a crescent. The head of the lion is surmounted with a star, and under his stomach is a sort of trident fixed upon a small cross.†

II.

THE BASKET OF MINERVA.

The women who, in our day, pass some leisure hours at the fireside or in the open air in embroidering, and who, instead of throwing their skeins of worsted into the drawer of a work-table, arrange them according to shades of color in one of those little fancy baskets of straw, with many compartments, are probably ignorant that this pretty and useful article—somewhat different, it is true, in form and color—was in

* Metamorph., lib. ii. 35, et 153–155.

† The pond-lily, so common in North America, belongs to the same family, and very nearly resembles the lotus.

* Hist. Nat., lib. xiii. 17.

† L'Antiquité devoilée, lib. ii. 2d part, plate cxlix. fig. 9.

antiquity called the *basket of Minerva*: κάλαθος by the Greeks, a term which was also applied to the capital of a column, and to a vase in which water and wine were placed to cool; *qualus* or *qualum* among the Latins, who, borrowing the name from the Greeks, made of it *calathus*, a basket or hamper used in the vintage, and also the basket in which cheese is drained.

Facciolati, in his *Lexicon*, tells us that "the *calathus*, made of willow, or more generally of any flexible twigs, was round in form, narrow at the bottom, widening by degrees, and ending in a larger opening, like the *fleur-de-lis*, which Pliny," he adds, "compares to the *calathus*."

Such, in fact, is the description which Pliny gives of the *fleur-de-lis*, "whose leaves," he says, "narrow at their commencement, and, striated on the outside, enlarge little by little, in the form of a cup, which bends over upon itself"—

"*effigie Calathi resupinis.*"*

The text, as we see, has *calathus*; but, as the word signifies at once *cup* and *basket* or *hamper*, we cannot affirm that Pliny meant by this comparison to designate the *basket of Minerva*.

However that may be, the shape of the καλαθος was evidently taken from that of the *fleur-de-lis*, or from the leaves of the *acanthus*, which make the capital of the Corinthian column.

The *basket of Minerva* was made of twigs, and perhaps also of straw; at least we know of no passage of the classics which authorizes us to think the opposite. It was in such that the daughters and daughters-in-law of old Priam, and the matrons of Greece and Rome, following the example of the wise goddess, placed their spools, needles, canvas, and worsted.

"Never had Camilla, of the Volscian nation, accustomed her womanly hands to the use of the distaff, or the basket of Minerva"—

"Non illâ colo, calathisve Minervæ
Femineas assueta manus"—

"but she was hardened to the fatigues of war, and her rapid feet defied the winds in fleetness."*

"Ah, Neobule," cries, in Horace, a young girl of this name, complaining to herself of her troubles, in long and short Ionic verses, "the winged child of Venus takes the spindle from your fingers; the brightness of the image of Hebrus of Liparæus has disgusted you with the laborious duties of Minerva"—

"tibi qualum Cytheræ
Puer ales, tibi telas, operosæque Minervæ
Studium aufert, Neobule, Liparæi nitor Hebri."†

The writer who, in the *Encyclopædia* of Diderot, has given a few lines—too few, it seems—to the *panier de Minerve*, concludes with this ungracious Laconism: "There is no lack of Neobules." And yet are there not many who, from being preoccupied with some Hebrus, are thus stimulated to "the laborious tasks of Minerva?" The enchanting image hovers over the embroiderers, without causing a single false stitch in the work commenced and pursued under such happy auspices. And is it not to her that we owe so often that exquisite taste in detail, and that delicate and marvellous finish, which characterize a task performed, we may say, *con amore?*

III.

THE ADAGES OF ERASMUS.

The celebrity of Erasmus reposes principally upon his *Praise of Folly*. This satire is still consulted or quoted, but only

* Lib. xxi. 5.

* Ænead, book vii. 803–807.

† Horat., book iii. car. xii.

as a very curious historical document, without which it would be almost impossible to arrive at an exact and perfect conception of the first years of the sixteenth century: it is read only as an historical monument of some value. The work, in fact, by mere lapse of time, has lost a great deal of its merit; and this masterpiece, illustrated by Holbein, so full of wit and spirit, is no longer any thing but a somewhat ordinary lucubration, which the most determined philologists confess, when they speak in good faith, is almost insipid.

This is not because Erasmus has not "infinite wit."—"Either you are Erasmus or you are the devil," said Thomas More to him one day, when Erasmus had called upon him *incognito*. But the temperament of his nature was moderation. *Non amo veritatem seditiosam*, he often said. This paints him better than the saying which escaped from him upon the marriage of Œcolampadius, and which nearly cost him his life: "The Lutheran tragedies always end in a marriage." Affable and generous before every thing else, he loved to rail without bitterness. Thus his irony is generally wanting in the pitiless edge which wounds incurably. *The Praise of Folly* is, however, still spoken of, because the name of Erasmus is connected with it, by an immense succession of controversy, surprise, and scandal, the tumult of which drowned the much more legitimate noise of his other works, so full of vast and solid learning, and into which only scholars now deign to sometimes cast a glance.

Let us mention here only the collection of *Apophthegms*, and that of *Adages*. Who has read them through? Who takes the trouble to run through them, unless such a chance as is always happening in the life of a literary man, or the desire or need of deciding an etymology, of verifying a reading, or mounting to the source of a proverbial expression which is not thoroughly understood, invites to such a task? The *Apophthegms* and the *Adages*, although they are in reality but a patient and ingenious compilation, such as could be conceived and executed only by such princes of erudition as antiquity possessed, still offer, in their variety, their connection, their explanation and application, an attraction, a novelty, a charm, and an originality, which gain upon the reader, but which can hardly be expressed. The two books, though stuffed full of Latin tinctured with Greek, please as much by their manner as their matter. The interest is graduated with the art which results from method. Having once commenced, we boldly continue to turn the leaves. The first steps may be hard, but as we advance the prospect enlarges, and we become more accustomed to the difficulties of the road. When once we have seen, through the tangled wood, the end of the avenue which leads to the Palace of Knowledge, it is seldom that we do not wish to press on to the end.

The *Apophthegms* is a gallery upon whose walls Erasmus has engraved with religious care all the memorable sayings he has collected from the ancients. The gallery is long—it has eight halls.* As for the *Adages*, they are composed of four Chiliads, each one containing ten centuries; then follows a fifth incomplete Chiliad, consisting of two centuries—the first complete, the second ending at the fifty-ninth number.

To attempt, by such meagre quotation as your space would allow, to show the spirit and value of these works, would be useless. They are storehouses of learning to which all scholars return, but whose wealth is never diminished. If our century should see such a revival of learning as Erasmus himself was so instrumental in pro-

* An excellent bibliographical notice of these works will be found in the *Bibliographie Paremiologique*, by M. Duplessis. (Paris, 1847, 8vo.)

ducing, one of the firſt books to be reprinted and made univerſal would be the *Chiliads.* Such a recognition of his labors would be the moſt grateful one poſſible to the memory of Eraſmus; and if America ſhould take the initiative by ſuch a ſtep, it would be but a juſt tribute by the new civilization of the New World to the wiſdom and learning of the Old.

IV.

THE BIRDS OF PSAPHON.

THE puff direct, or indirect, is not ſo new as is ſuppoſed. The ancient hiſtorians tell of a certain PSAPHON, a Grecian of Libya (probably of Cyrenaica), who, having taught the birds to ſay, as with human voices, that he was a god, and a very great god, let them fly in the woods, where, thus inſtructed, they taught the other birds to ſay the ſame thing: *Qui . . . quum plurimas aves cœpit vocales, et humani ſermonis dociles, quas docuit ſonare hæc verba;* Megas Theos Pſaphon; *atque ita edoctas emiſit in montes: at illæ quæ didicerant canebant, ac reliquas item aves ſonare docebant.*

Finally, the Libyans, adds the hiſtory, being ignorant of the trick, and believing that the thing came to paſs by the will of Heaven, reſolved to render divine honors to Pſaphon, and placed him among the gods. Whence the proverb, "The birds of Pſaphon" (*Pſaphonis aves*). A fine hiſtory might be made with this title: THE BIRDS OF PSAPHON. It would be that of many reputations.

C. R.

PORSON'S SKULL.—To aſcertain the cauſe of Profeſſor Porſon's death, his head was opened; when, to the confuſion of all craniologiſts, and the conſolation of all *block*-heads, he was found to have the thickeſt ſkull of any profeſſor in Europe!

THE

BIBLIOMANIA,

An Epiſtle,

TO

RICHARD HEBER, ESQ.

BY

JOHN FERRIAR, M. D.

Hic, inquis, Veto quiſquam faxit Oletum.
Pinge duos Angues:——

PERS. *Sat.* 1, *l.* 108.

WHAT wild deſires, what reſtleſs torments ſeize
The hapleſs man, who feels the book-diſeaſe,
If niggard Fortune cramp his gen'rous mind,
And Prudence quench the Spark by heaven aſſign'd!
With wiſtful glance his aching eyes behold
The Princeps-copy, clad in blue and gold,
Where the tall Book-caſe, with partition thin,
Diſplays, yet guards the tempting charms within:
So great Facardin view'd, as ſages* tell,
Fair Cryſtalline immur'd in lucid cell.
Not thus the few, by happier fortune grac'd,
And bleſt, like you, with talents, wealth and taſte,
Who gather nobly, with judicious hand,
The Muſe's treaſures from each letter'd ſtrand.
For you the Monk illum'd his pictur'd page,
For you the preſs defies the Spoils of age;
FAUSTUS for you infernal tortures bore,
For you ERASMUS† ſtarv'd on Adria's ſhore.
The FOLIO-ALDUS loads your happy Shelves,
And dapper ELZEVIRS, like fairy elves, [Twelves:
Shew their light forms amidſt the well-gilt
In ſlender type the GIOLITOS ſhine,
And bold BODONI ſtamps his Roman line.
For you the LOUVRE opes its regal doors,
And either DIDOT lends his brilliant ſtores:
With faultleſs types, and coſtly ſculptures bright,
IBARRA'S Quixote charms your raviſh'd ſight:
LABORDE in ſplendid tablets ſhall explain
Thy beauties, glorious, tho' unhappy SPAIN!
O, hallowed name, the theme of future years,
Embalm'd in Patriot-blood, and England's tears,

* *Sages.* Count Hamilton, in the *Quatre Facardins*, and Mr. M. Lewis, in his *Tales of Romance.*

† See the *Opulentia Sordida*, in his *Colloquies*, where he complains ſo feelingly of the ſpare Venetian diet.

Be thine fresh honours from the tuneful tongue,
By Isis' streams which mourning Zion sung!
But devious oft' from ev'ry classic Muse,
The keen Collector meaner paths will choose:
And first the Margin's breadth his soul employs,
Pure, snowy, broad, the type of nobler joys.
In vain might HOMER roll the tide of song,
Or HORACE smile, or TULLY charm the throng;
If croft by Pallas' ire, the trenchant blade
Or too oblique, or near, the edge invade,
The Bibliomane exclaims, with haggard eye,
"No Margin!" turns in haste, and scorns to buy.
He turns where PYBUS rears his Atlas-head,
Or MADOC's mass conceals its veins of lead.
The glossy lines in polish'd order stand,
While the vast margin spreads on either hand,
Like Russian wastes, that edge the frozen deep,
Chill with pale glare, and lull to mortal sleep.*
Or English books, neglected and forgot,
Excite his wish in many a dusty lot:
Whatever trash *Midwinter* gave to day,
Or *Harper*'s rhiming sons, in paper grey.
At ev'ry auction, bent on fresh supplies,
He cons his Catalogue with anxious eyes:
Where'er the slim Italics mark the page,
Curious and rare his ardent mind engage.
Unlike the Swans, in Tuscan Song display'd,
He hovers eager o'er Oblivion's Shade,
To snatch obscurest names from endless night,
And give COKAIN or FLETCHER† back to light.
In red morocco dreft he loves to boast
The bloody murder, or the yelling ghost;
Or dismal ballads, sung to crouds of old, [gold.
Now cheaply bought for thrice their weight in
Yet to th' unhonour'd dead be Satire just; [dust."
Some flow'rs‡ "smell sweet, and blossom in their

* It may be said that Quintilian recommends margins; but it is with a view to their being occasionally occupied: Debet vacare etiam locus, in quo notentur quæ scribentibus solent extra ordinem, id est ex aliis quam qui sunt in manibus loci, occurrere. Irrumpunt enim optimi nonnunquam Sensus, quos neque inserere oportet, neque differre tutum est.—(*Instit.*, lib. x. c. 3.) He was therefore no *Margin-man*, in the modern Sense.

† *Fletcher.* A translator of Martial. A very bad Poet, but *exceedingly scarce.*

‡ Only the actions of the just
Smell sweet, and blossom in the dust.
SHIRLEY.

Perhaps Shirley had in view this passage of Persius:

Nunc non é tumulo, fortunataque favilla
Nascentur Violæ?—*Sat.* 1. l. 37.

'Tis thus ev'n SHIRLEY boasts a golden line,
And LOVELACE strikes, by fits, a note divine.
Th' unequal gleams like midnight-lightnings play,
And deepen'd gloom succeeds, in place of day.
"But human bliss still meets some envious storm;
He droops to view his PAYNTER's mangled form:
Presumptuous grief, while pensive Taste repines
O'er the frail relics of her Attic Shrines!
O for that power, for which magicians vye,
To look through earth, and secret hoards descry!
I'd spurn such gems as Marinel* beheld,
And all the wealth Aladdin's cavern held,
Might I divine in what mysterious gloom
The rolls of sacred bards have found their tomb:
Beneath what mould'ring tower, or waste champain,
Is hid MENANDER, sweetest of the train;
Where rests ANTIMACHUS' forgotten lyre,
Where gentle SAPPHO's still seductive fire;
Or he,† whom chief the laughing Muses own,
Yet skill'd with softest accents to bemoan
Sweet Philomel,‡ in strains so like her own.§
The menial train has prov'd the Scourge of wit,
Ev'n OMRA burnt less Science than the spit.
Earthquakes and wars remit their deadly rage,
But ev'ry feast demands some fated page.
Ye Towers of Julius,‖ ye alone remain
Of all the piles that saw our nation's stain,
When HARRY's sway oppreft the groaning realm,
And Lust and Rapine seiz'd the wav'ring helm.
Then ruffian-hands defaced the sacred fanes,
Their saintly statues, and their storied panes;
Then from the chest, with ancient art emboss,
The Penman's pious scrolls were rudely toss;
Then richest manuscripts, profusely spread,
The brawny Churl's devouring Oven fed:
And thence Collectors date the heavenly ire,
That wrapt Augusta's domes in sheets of fire.¶
Taste, tho' misled, may yet some purpose gain,
But Fashion guides a ** book-compelling train.
Once, far apart from Learning's moping crew,
The travell'd beau display'd his red-heel'd shoe,

* Faërie Queene.

† Aristophanes.

‡ See his exquisite hymn to the Nightingale, in his Ορνιθες.

§ Brunck supposes these charming verses to have been intended, as a parody on a passage in the *Helena* of Euripides.

‖ Gray.

¶ The fire of London.

** Cloud-compelling Jove.
Pope's Iliad.

Till ORFORD rose, and told of rhiming Peers,
Repeating *noble* words to polish'd ears;*
Taught the gay croud to prize a flutt'ring name,
In trifling toil'd, nor "blush'd to find it fame."
The letter'd fop now takes a larger scope,
With classic furniture, design'd by HOPE.
Now warm'd by ORFORD, and by GRANGER school'd,
In Paper books, superbly gilt and tool'd,
He pastes, from injured volumes snipt away,
His *English Heads*, in chronicled array.
Torn from their destin'd page, (unworthy meed
Of knightly counsel, and heroic deed)
Not FAITHORNE's stroke, nor FIELD's own types can save
† The gallant VERES, and one-eyed OGLE brave.
Indignant readers seek the image fled,
And curse the busy fool, who *wants a head.*
Proudly he shews, with many a smile elate,
The scrambling subjects of the *private plate;*
While Time their actions and their names bereaves,
They grin for ever in the guarded leaves.
Like Poets, born, in vain Collectors strive
To cross their Fate, and learn the art to thrive.
Like Cacus, bent to tame their struggling will,
The tyrant-passion drags them backward still:
Ev'n I, debarr'd of ease, and studious hours,
Confess, mid' anxious toil, its lurking pow'rs.
How pure the joy, when first my hands unfold
The small, rare volume, black with tarnish'd gold!
The Eye skims restless, like the roving bee,
O'er flowers of wit, or song, or repartee,
While sweet as Springs, new-bubbling from the stone,
Glides through the breast some pleasing theme unknown.
Now dipt in ‡ ROSSI's terse and classic style,
His harmless tales awake a transient smile.
Now BOUCHET's motley stores my thoughts arrest,
With wond'rous reading, and with learned jest.
Bouchet § whose tomes a grateful line demand,
The valued gift of STANLEY's lib'ral hand.

* ——— gaudent prænomine molles
Auriculæ. JUVENAL.

† *The gallant Veres, and one-eyed Ogle.* Three fine heads, for the sake of which, the beautiful and interesting Commentaries of Sir Francis Vere have been mutilated by Collectors of English portraits.

‡ Generally known by the name of Janus Nicius Erythræus. The allusion is to his Pinacotheca.

§ Les Serées de Guillaume Bouchet, a book of uncommon rarity. I possess a handsome copy, by the kindness of Colonel Stanley.

Now sadly pleased, through faded Rome I stray,
And mix regrets with gentle DU BELLAY;*
Or turn, with keen delight, the curious page,
Where hardy †Pasquin braves the Pontiff's rage.
As in the fragrant garden blooms the rose,
So my ‡rich manuscript in crimson glows.
"Sweet," cries the Sage,§ "to view the infant-dress,
"The first rude efforts of the dawning press!"
But sweeter far to me these bright designs,
Ere CAXTON's blocks impress their clumsy lines.
"But oh! my Muse,"‖ what madness would engage
To sing the miniatures, and vellum-page?
Steal from some happy bard a spark of fire,
Whose never-check'd descriptions never tire!

"Pictures a score this curious work adorn,
"Of men esteem'd in learning's early morn.
"On vellum stands inscrib'd each sage's name,
"Their portraits rich with gold and minium flame;
"Some walk in gardens trim, or books peruse,
"Or white-rob'd bards address a Gothic muse,
"No brisk, deep-bosom'd, Attic maiden she,
"But starch and prim, and scarcely fair to see.
"Square beards, and long-ear'd caps, and furs abound,
"And decent robes depending sweep the ground;
"Nay, strange extreme of fashion's sov'reign rule,
"Some hold what belles have term'd a *Ridicule.*
"(The lovely triflers think not, as they trip,
"Their bag was fashion'd from the Cynic's scrip.)
"Then happy seats appear in beauteous dyes,
"The softest verdure, and the clearest skies;
"Stately and fair the porch and airy hall,
"And costly tapestry clothes the naked wall.

* *Les Regrets*, by Joachim du Bellay, contain a most amusing and instructive Account of Rome, in the 16th Century.

† Pasquillorum Tomi duo.

‡ Les dicts Moraux des Philosophes, an illuminated manuscript; dated 1473. See Dibdin's Typographical Antiquities, for an account of this work.

§ Res sane delectationis plena est, jucundo hoc aspectu pascere oculos, et prima illa aureæ artis contemplari experimenta. Ipsa typorum ruditas, ipsa illa atra crassaque literarum facies, belle tangit sensus, nobisque vivis veluti coloribus gradus istos delineat, per quos paulatim a teneris unguiculis, et ipsis crepundiis in masculam illam, quá nunc floret, ætatem ars excusoria crevit.

Schelhorn, Amœnitates Literariæ. T. i. p. 5.

‖ Addison.

"St. Gregory hard at ſtudy there I ſpy,
"His glory and tiara ſtrike the eye;
"His books well-bound, with many a gilded ſpot,
"A clever reading-deſk has Gregory got!
"Had the tenth Leo thus his leiſure ſpent,
"We yet had pray'd in Latin, and kept Lent.
"But greater bliſs the charming picture fills,
"When golden ſun-beams ſmile on verdant hills,
"Or ſoft retreats in flow'ry vales are made,
"Where the young foreſt rears its tender ſhade.
"Then at ſafe diſtance pinnacles are ſeen,
"And glitt'ring towers ſurmount the ſwelling green;
"Gay belts of war! the city's ſpecious pride,
"Which ſullen cares, and quiv'ring anguiſh hide.
"For near the lofty fane or op'ning ſquare,
"The ſad blind alley teems with hopeleſs care.
"Dire, in thoſe ancient times, the wretch's plight,
"Ere the dim pane tranſmitted ſcanty light:
"When ill-join'd ſhutters barr'd the longing view,
"And where light flow'd, the winter enter'd too,
"As ſhiv'ring hands the wooden leaf withdrew.
"Their's was the ſhapeleſs bolt, the dunghill-floor,
"And blacken'd thatch the humble eaves peep'd o'er:
"Without, the putrid kennel choak'd the way,
"And all was filth, diſguſt, and deep diſmay.
"No ballads then bedeck'd the lab'rer's cot,
"Nor Francis Moore foreboded cold or hot:
"Whoſe cuts groteſque, and artleſs rhymes ſupply,
"(What ev'n the poor require) the poor man's library.
"More ſolid good the myſtic church with-held;
"Their eyes the ſacred volume ne'er beheld,
"Save when at church the reader turn'd with care,
"The glitt'ring leaves, and ſpoke the foreign prayer:
"With doubtful hope the pauper's boſom beat,
"He left, unedified, his gloomy ſeat.
"Or when the Freer, on ſome high feſtal day
"Would relics rare, and miracles diſplay;
"And prate, as tell the fly Italian drolls,
"Of Gabriel's feather, or St. Lawrence' coals.
"In ſin the wretch might live, in ſin might die;
"Give money—money, was the preacher's cry.
"Then light aroſe—the darkling cot was bleſt,
"When TINDAL's volume came, a hoarded gueſt.
"Fierce, whiſker'd guards that volume ſought in vain,
"Enjoy'd by ſtealth, and hid with anxious pain,
"While all around was penury and gloom,
"It ſhew'd the boundleſs bliſs beyond the tomb;
"Freed from the venal prieſt, the feudal rod,
"It led the ſuff'rer's weary ſteps to God;
"And when his painful courſe on earth was run,
"This, his ſole wealth, deſcended to his ſon.
"Now, when no tyrant-ſtatutes cramp belief,
"When Smithfield's only martyrs are its beef,
"Amidſt the crouds whom rarer books entice,
"Still Tindal's Bible is a gem of price.
"True, the bleſt owner now no longer fears
"The biſhop's ſummons thund'ring in his ears,
"No more he turns the leaves with trembling hope,
"Or dreads leſt Satan come, in guiſe of Pope;
"On that ſtout ſhelf, where ev'n Polemics ſleep,
"He ſhews its boards, incloſed in laſting ſheep.
"There long untouch'd may Tindal's labours ly,
"For book collectors read not what they buy."

(*To be continued.*)

☞ MESSRS. PHILES & CO. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of The Paradiſe of Dayntie Devises. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expreſſly for this edition, uſing Brydges as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of the art, upon India paper, and is limited to 500 copies, as follows:

400 on ſmall paper, at $2.00 each;
100 on large paper, at $4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies.

Meſſrs. PHILES & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of OLD ENGLISH POETRY. The next volume in the ſeries will be "England's Helicon."

The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero, demde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 Nassau Street, New York.
MDCCCLXIII.

Contents of Number XIX.

PAGE

I. Notice of some of the Most Important Book-Sales in Europe during the Past Year 145

II. A Brief Notice of Mr. Thomas Taylor, the Celebrated Platonist, with a Complete List of his Published Works . . . 151

III. Macaronic Poem 159

IV. Curious Modes of Expression 160

V. The Bibliomania, etc., by John Ferriar, M. D. (*Concluded.*) . . 162

VI. Miscellaneous Items: 163

Iſmā'īl Ibn Makrī—The 'Unwān-alſharaf.—Curious Old Ballad, containing the Plot of "The Tempeſt."

VII. Catalogue.

C. A. ALVORD, PRINTER.

NOTICE OF

SOME OF THE MOST IMPORTANT

Book-Sales in Europe

DURING THE PAST YEAR.

Despite the general ſtagnation of buſineſs during the paſt year, ſome of the moſt important ſales of books which have taken place for years, have excited the bibliographical world. A brief notice of the moſt important articles will prove of intereſt to the readers of **The Philobiblion.** We will mention no article which ſold for leſs than two hundred dollars, and will give the prices in American currency.

The firſt ſale was the remainder of M. Libri's wonderful collection. This univerſal bibliophile, whoſe ſucceſs is equalled only by his learning, parted in this ſale with the choiceſt books which he had reſerved from his previous ſales. The auction took place in London, the 25th of July, 1862. The catalogue was printed in both French and Engliſh; and, as it was iſſued in haſte, all of the copies were marked "*Proof.*" The catalogue contains 713 numbers, and produced $57,800.

No. 3. *Roman d'Agolant*, an important manuſcript in French, of the thirteenth century, and one of the moſt ancient romances of chivalry of the times of Charlemagne; unpubliſhed. $775

The two following romances of chivalry were alſo in the ſale:

No. 541. *Triſtan de Leonois*, a manuſcript of the fourteenth century, upon vellum, with miniatures. $775

No. 543. *Roman de Troyes*, a manuſcript of the thirteenth or fourteenth century, upon vellum, with miniatures. $529

No. 76. A Bible in Latin, of the tenth or eleventh century, in uncial letters, and of great importance for the text. $325

No. 73. A Bible in French verſe, of the twelfth century. $500

The collection contained three volumes from the library of Leo X., who is ſo celebrated as an encourager of the arts, and who is known to have formed a remarkable collection, compoſed principally of ſplendid manuſcripts, executed to his order by the moſt famous calligraphers and miniature-painters of his time. In the famous portrait of this pope, by Raphael, he is repreſented examining with a glaſs the miniatures of a manuſcript.

This collection, like the equally famous one made by Mathias Corvin, King of Hungary, was deſtroyed. It has been generally ſuppoſed that the few volumes which eſcaped from the ſack of Rome in 1527 were all in the Vatican; but M. Libri, who has ſhown a genius in finding impoſſible books, had three manuſcripts from this collection, the only ones which ever appeared in a private collection. Theſe three were—

No. 79. *Flavius Blondus, Roma Triumphans*, which ſold for $300

No. 119. *Cassiodorus.* $205

No. 303. *Flavius Josephus*, a splendid copy, concerning which the catalogue said: "To describe the richness and beauty of the miniatures which adorn the first two pages of this manuscript would be impossible. The numerous figures, the medallions in gold, the flowers, the precious stones which are scattered through it with profusion, are of a fineness of design, a richness of coloring, and a splendor of preservation, which are incomparable. The writing also is perfectly beautiful; all the capitals are of an inimitable elegance." This book sold for $1,000

The difficulty there is at this late day in finding a perfect Caxton, is well known to every one interested in such pursuits. Yet M. Libri had one. In his catalogue it was

No. 137. *The Fayt of Armes and of Chyualrye*, translated by Caxton himself from the French of Christine de Pisan, and printed by him in 1489. A copy of this work sold in the Duke of Roxburghe's sale for $1,983; this copy brought only $1,277

No. 140. *Chroniques de Saint-Denis*, a manuscript of the thirteenth or fourteenth century, which came from the Montmerqué collection; sold for $405

No. 141. *De Officiis*, a fine copy, printed in 1465, at Mayence, by Fust. $725

No. 173. *Cuspinianus de Imperatoribus Romanis*, folio, 1540. A beautiful specimen of binding, from the collection of Demetrio Canevari, the physician of Pope Urban VII., in brown morocco, with compartments of different colors, and a medallion in the centre of each cover. $255

No. 177. *Divina Commedia*, a beautiful manuscript of the end of the fourteenth century, with miniatures. $525

No. 201. *Ten Original Designs of Leonardo da Vinci.* $550

No. 202. *Designs for Architecture, by Rubens.* $525

No. 203. *Fifty-two Designs by Guerchino.* $365

No. 204. About *two hundred Designs by the Great Masters*, such as Raphael, Michael Angelo, Titian, Julio Romano, Correggio, Carrache, and others. $650

No. 216. *Adagia* of Erasmus, a splendid sample of rich French binding of the sixteenth century, in compartments of different colors; the copy of Henry de Croy, with his arms and monogram, and mottoes in French and Italian frequently repeated upon the covers in gold, silver, and different colors. $435

No. 285. *Horace*, a manuscript of the ninth century, with variations and an unpublished commentary. $1,250

No. 305. *Juvenal*, a manuscript of the same period. $1,250

No. 297. *Adoration de Jesus naissant*, a small manuscript by Javry, the famous calligrapher. $250

No. 295. *Iambilicus*, Aldus. Grolier's copy. $215

No. 429. *Les Epistres d'Ovide, trad. en vers par Octavien de Saint-Gelais*, a manuscript of the fifteenth century, adorned with exquisite miniatures, and executed probably for Anne de Bretagne, whose delicacy of taste in such matters has remained famous. $2,650

No. 428. *Ovidius, De Arte Amandi et de Remedio Amoris*, a superb manuscript of the fifteenth century, with miniatures, from the library of Henry III. $625

No. 278. *Homiliæ et Sermones, cum lectionario veterum Patrum*, a fine manuscript of the seventh or eighth century, written in Merovingian characters. $805

Nos. 443 and 445. Two manuscripts of *Petrarch*, with miniatures—those of the second by Attavante. $200 and $500

No. 446. *Il Petrarca*, Venetia, Aldo, 1501, a copy on vellum, with a fine binding of the time, in Maioli ſtyle. $625

No. 456. *Navigationis de Pigafetta*, a very fine and important manuſcript in French, upon vellum, unpubliſhed, dated 1519, with twenty-three geographical charts in gold and colors. $675

No. 458. *Platonis Opera*, folio, mor. brown, with compartments of various colors; an Italian binding of the ſixteenth century, with the arms and device of Chriſtophe Madruccio, Biſhop of Trente. $200

No. 459. *Plinii Hiſtoria Mundi*, folio, a French binding of the ſixteenth century, in compartments of various colors, with the arms of Louis de Saincte-Maure, Marquis de Neſles. $580

No. 470. *Book of Hours*, of Lorenzo de Medici, a manuſcript of the fifteenth century, with nine miniatures—a maſterpiece of the Florentine ſchool. $800

No. 477. *Book of Hours*, of King Louis XI., with twenty-one miniatures of exquiſite finiſh. $725

No. 500. *Works of Saadi*, in Perſian, a magnificent manuſcript of the ſixteenth century, ornamented with rich miniatures in gold and colors. $500

No. 501. *Salluſtius*, a ſuperb manuſcript of the fifteenth century, on vellum, with miniatures by Attavante, in the original binding with claſps, and the arms of Antonio Altieri. $500

No. 515. *Statius*, a valuable manuſcript of the ninth century, on vellum, written in Lombardic miniſcules. $775

No. 527. *Tewzdanck*, Nuremburg, 1517, a copy on vellum. $625

No. 550. *Valturius, De Re Militari*, a fine manuſcript of the fifteenth century, with miniatures. $300

No. 602. *Horæ in laudem beatiſſime Virginis Marie*, 1541, Geofroy Tory; a rich binding of the ſixteenth century, in compartments. $320

No. 650. *Le Parangon des Chanſons*, Lyon, Jacques Moderne, 1538–'41; 9 tomes in 1 vol. 4to, oblong; rare. $400

Among the moſt curious articles in this laſt ſale of M. Libri, was a remarkable collection of ancient Byzantine bindings in ſculptured metals, ornamented with precious ſtones, enamels, carved ivories, ancient cameos, etc. Theſe maſterpieces of gold-working of the middle ages were carefully preſerved among the treaſures of the abbeys and cathedrals. It is well known that theſe treaſures were ſtolen during the frequent wars of the eleventh and twelfth centuries. Moſt of the ſoldiers who were active in theſe robberies ſelected ſuch rich articles on account of their portability. It is, therefore, extremely difficult to meet with ſuch ſpecimens. There are a few in the *Bibliothèque Impériale de Paris*, and in the Britiſh Muſeum. The *Bibliothèque Royale* of Berlin poſſeſſes a few; and in this ſale of M. Libri were preſented more ſpecimens than any other private collection can boaſt.

No. 88. *A Manuſcript of Saint Bonaventura*, in binding of the middle ages, metal gilt, with a border ſet with precious ſtones, rubies, topazes, emeralds, etc. $710

No. 226. Some valuable fragments of the Goſpels, from the ſixth century, in uncial letters of great beauty, in an enamel binding of the tenth century, ornamented with ſculptures. $825

No. 227. Another, of the tenth century, with miniatures; a binding of metal gilt, ornamented with enamels like thoſe of Limoges, and with figures in relief. $800

Nos. 228 and 229. Two others, of the eleventh and twelfth centuries, equally valuable: the firſt with a binding of copper

gilt, richly enamelled with heads in relief; the ſecond in enamel of the twelfth century, with figures, pearls, and precious ſtones. $625 and $700

The work on the binding of this laſt manuſcript was admirable; it contained in relief a figure of Chriſt, about a foot high. In the other, at the commencement of Saint John, was a miniature, repreſenting a group of women, in the Byzantine coſtume of the time, attending divine ſervice.

No. 279. *Homiliæ rariæ et vitæ ſanctorum*, a manuſcript of the twelfth century, placed in a binding of the tenth century, of metal gilt and enamelled, with precious ſtones and cameos. $575

No. 317. *Lectionarium*, a manuſcript of the eleventh or twelfth century, upon vellum, in folio, with long lines, written in red and black, with a binding, forming a diptych, of carved ivory, ornamented with gilt and ſilver, figures in relief, and enamel. The catalogue thus explains the binding of this volume:

"The border of the two covers is formed of thirty-two large medallions in ivory, ſixteen on each ſide, repreſenting ſaints and prophets, with their ſymbols, and ſome inſcriptions in uncial letters, the whole ſurrounded with a border of leaves in Grecian ſtyle.

"In all probability the medallions date from the ſixth century, while the enamels and figures in metal are perhaps a little leſs ancient. The richneſs of the work, the gilding laviſhed upon certain parts of the ivory, a thing very rare and ancient, and the fact that the book has both covers equally gilt . . . . the coſtumes of the principal figures, which remind us of thoſe in certain moſaics in Ravenna, all ſhow that this wonderful binding muſt have made one of the precious gifts which the Emperors of the Eaſt, Juſtinian among others, ſent from time to time to the churches of Rome and Ravenna. It would require a volume to fully deſcribe this monument, which we have nowhere found indicated, and which can be compared to the analogous but much leſs beautiful ones deſcribed in the works of Gori Mabillon, Du Sommerard, and others." This volume ſold for $1,800

No. 356. *Menologium Sanctorum*, a manuſcript of the eleventh century, on vellum, 4to, with colored deſigns; bound in a rich cover of ſilver gilt, ornamented with enamel, precious ſtones, cameos, etc., of the eleventh and twelfth centuries. $495

No. 559. *Vitæ Sanctorum*, a manuſcript on vellum, of the eleventh century, with a binding of the time in metal gilt, ornamented with pieces of rock-cryſtal and ancient enamels. $600

Count H. de la Bedoyere's Sale.

One of the moſt important ſales of the paſt year, for choice copies of books of value, was that of Count H. de la Bédoyère. Begun at the commencement of this century, it was enriched with the ſpoils ſecured from ſuch diſtinguiſhed ſales as thoſe of Caillard, Didot, Nodier, Pixericourt, De Bure, and others. The Count was alſo a traveller, and miſſed no opportunity, on his voyages, of increaſing his collection. Each volume, before being placed upon his ſhelves, was ſubjected to a minute examination, and often five or ſix copies were uſed to make his perfect one.

Once before, in 1837, the Count ſold his collection, but ſoon repented, and has ſince bought back all the volumes he could find which had belonged to him. Beſides this *cabinet* for a bibliophile, the Count was the proprietor of the collection concerning the French Revolution, a notice of the catalogue of which has already appeared in theſe pages. This collection has finally been bought by the *Bibliothèque Impériale* of Paris, for 90,000 francs.

Among the gems of his cabinet were the following:

No. 5. *Nouveau Teſtament*, Paris, Didot, 1793–'95: 5 vols. 4to, large paper, green morocco, by Bozerian; one of twelve copies in this form, with an addreſs *à l'Aſſemblée Nationale*. It has three ſets of plates, before and after the letter and the *eaux fortes*, together with the one hundred and twelve original deſigns by Moreau. $380

No. 23. *Breviarium*, a magnificent manuſcript of the fifteenth century, on vellum, with forty-one miniatures; ſmall folio, with a ſplendid binding in compartments, by Derome. This volume has been in the Vallière, Gaignet, and Camus de Limare collections. $800

No. 189. *Hiſtoire Naturelle de Buffon*, 56 vols. 4to; a magnificent copy, with ſeveral ſets of the figures colored with the greateſt care. $259

No. 254. A ſet of twenty-five original deſigns in ſepia, by Moreau, for La Fontaine. $324

No. 256. Twelve original deſigns in ſepia, by Tony Johannot, for La Fontaine. $200

No. 249. Three hundred original deſigns by Marillier, for the Bible. $799

No. 297. Seventy-ſeven original deſigns by Marillier, for the works of the Abbé Prevoſt. $221

No. 776. *Metamorphoſes d'Ovide*, tranſlated by the Abbé Banier; 5 volumes 4to, bound by Derome, with plates before the letter, *eaux fortes*, a double ſet before the *Nudités*, and the ſet of Zocchi before the letter. $230

No. 1023. *Adonis*, by La Fontaine; a valuable manuſcript on vellum by Jarry, executed in 1658, for the ſuperintendent Fouquet. The original edition having appeared in 1669, this manuſcript preſents notable differences in the text. This manuſcript is charmingly bound by Gaſcon: it was ſold in 1825, at the ſale of Galitzin, for 2,900 francs; withdrawn at the firſt ſale of Bédoyère, in 1837, at 1,550 francs; and ſold now, $1,805

No. 1293. *Œuvres de Regnard*, 6 vols. 8vo, moroc., vellum paper; a unique copy, with many ſets of the plates, and the original deſigns. $260

No. 1355. *Les Amours Paſtorales de Daphnis et Chloë*. The Regent's edition, ſplendidly bound by Padeloup. $245

No. 1624. *Les Mille et Une Nuits*, 6 vols. 8vo; a ſplendid copy, with many ſets of plates. $240

No. 1923. The collection of French claſſics by Lefèvre; large paper, 73 vols. $396

No. 2273. *Collection des Mémoires relatifs à l'Hiſtoire de France*, publiſhed by Petitot and Montmerqué, 13 vols.; bound by Bauzonnet. $220

No. 6280. *Dictionnaire de Bayle*, 4 vols. folio; bound in morocco by Derome, large paper. $205

The ſale of an amateur of Lyons—M. Cailhava—in December, 1862, offers ſome extracts:

No. 105. *Bonifacii Liber Decretalium*, Moguntiæ, P. Schoyffer, 1470; a copy on vellum. $252

No. 245. *De Triſtibus Franciæ*, a unique copy on vellum. The edition was publiſhed by M. Cailhava himſelf; bound by Bauzonnet. $236

No. 289. *Œuvres de Louiſe Labé*, Paris, 1853. One of two copies on vellum. $240

No. 448. *L'Homme Pécheur, par Perſonnages, joué en la Ville de Tours*. Paris, P. Le Dru, 1508. An exceedingly rare

myſtery. Splendidly bound by Bauzonnet. $950

No. 788. *Chroniques de Saint-Denis*, Paris, Guill. Euſtace, 1514. $259

No. 793. *Chroniques de Loys de Valoys*, Lyon, about 1488. Bauzonnet. $309

No. 196. *Roy Modus*. Firſt edition. Chambéry, Ant. Myret, 1486; withdrawn from ſale at $800

The next noticeable ſale is that of the collection of M. Double, which took place this ſpring, at Paris. If we make two hundred dollars our limit in quoting from this ſale, we will be forced to reprint almoſt the entire catalogue; we ſhall, therefore, limit ourſelves to five hundred dollars:

No. 72. *Roman de la Roſe*, Lyon, Guill. Le Roy, about 1485; the firſt edition, ſplendidly bound by Trautz-Bauzonnet. $590

No. 108. *Saint Gelais*, Lyon, P. de Thonnes, 1547; a fine copy, the only one known. $501

No. 182. *L'Hyſtoire de Sainct Greaal*, Paris, 1516; 2 tomes in 1 vol. folio; Bauzonnet. $1,000

No. 184. *Lancelot du Lac*, Vérard; 3 vols. folio; Duru. $780

No. 185. *Valentin et Orſon*, Lyon, Martin Havard, 1505, folio; Trautz-Bauzonnet. $620

No. 186. *Olivier de Caſtille*, Geneva, about 1490; Trautz-Bauzonnet. $870

No. 189. *Meluſine, de Jean d'Arras*, Paris, *Maiſtre Thomas du Guernier pour Jehan Petit*, about 1500, folio; Trautz-Bauzonnet. $700

No. 190. *Perceval Le Galloys, Chevalier de la Table Ronde*, Paris, 1530. $890

No. 212. *Cent Nouvelles Nouvelles*, Vérard, 1486, folio; Bauzonnet. $1,600

No. 250. *Chroniques de France*, Paris, Vérard, 1493; 3 vols. folio, Duru. Talleyrand's copy. $860

No. 254. *Chronique de Froiſſard*, Vérard. $900

No. 278. *L'Antiquité expliquée, et les Monuments de la Monarchie*, by Montfaucon; 20 vols. folio, Niedrée. $600

No. 300. *Breviarium Romanum*, Jenſon, 1478, on vellum; binding in compartments, of the ſixteenth century. $1,044

No. 319. *Contes de Lafontaine*, a unique copy, with various ſets of original deſigns, among which were thoſe for the edition of the Fermiers Généraux. $704

No. 321. The original deſigns by Cochin, eighty-two of which are unpubliſhed. $782

No. 326. *Voltaire*, the edition of Kehl, 70 vols. 8vo, with the original deſigns by Moreau; the copy intended by Beaumarchais for Catherine of Ruſſia. $1,805

No. 327. *Coſtumier du Poitou*, Poitiers, Marneb, 1516. From the library of Francis I. $500

No. 330. *Saint Baſil*, in Greek, from the collection of Henry II. and Diana of Poitiers; ſplendid ſpecimen of binding in the ſixteenth century. $630

No. 331. *Saint Epiphanius*, from the ſame collection. $545

Nos. 389, 390, 391. Three manuſcript volumes of *Chanſons et Motets*, from the ſame collection, $1,050, $920, and $795. In the laſt ſale of M. Libri, theſe three volumes were ſold together for $107.60.

No. 338. *Jodelle*, 4to, large paper, richly bound with the arms of Marguerite de Valois. $665

There were five Groliers in this collection.

No. 344. *Heliodorus*. $701

No. 345. *Virgil*, Aldus; Renouard's copy. $570

No. 346. *Sannazarius.* $410

No. 347. *Machiavel,* Aldus. $730

No. 348. *Juvenal and Perſius,* Aldus. $360

No. 379. A ſet of the *Goſpels,* from the ninth century, with miniatures, and a rich binding of ſilver gilt, with enamels and figures in relief. $990

No. 381. A book of *Hours,* executed for Lorenzo de Medicis the Magnificent. $720

No. 383. The ſame volume we have noticed in the Libri ſale, under No. 88. $840

No. 386. A manuſcript of *Homilies,* with a binding in gold-work, with enamels, of the tenth century. $520

No. 387. *Diverſe Petits Ouvrages, en Proſe et en Vers, pour la Bibliothèque de Verſailles,* by Charles Perrault, a manuſcript, which belonged to Louis XIV., and has his arms; with thirty unpubliſhed deſigns by Seb. Leclerc. This volume was ſold in La Bédoyère's ſale for $317; in this ſale it brought $620.

No. 392. *Petrarca,* a manuſcript executed for the Medicis, with miniatures by Attavante. $500

The whole ſale produced $54,588. It may be intereſting to ſtate that M. Double is ſon-in-law of M. Libri.

——o——

A BRIEF NOTICE

OF

Mr. Thomas Taylor,

The celebrated Platonist,

WITH A COMPLETE LIST OF HIS PUBLISHED WORKS.

This extraordinary man—diſtinguiſhed for whatever can adorn the ſcholar, the gentleman, and the philoſopher—was born in London, on the 15th of May, 1758 [and died November 1, 1835]. At a very early age he was ſent to St. Paul's ſchool, and, after remaining there about three years, he was placed under the care of a relation, who held a ſituation in the dockyard at Sheerneſs, where he reſided ſeveral years, and aſſiduouſly applied himſelf to the ſtudy of mathematics. He ſubſequently became the pupil of the Rev. Mr. ———, a diſſenting miniſter, poſſeſſing conſiderable claſſical acquirements, with an intention of completing his ſtudies at Aberdeen; but a premature marriage and pecuniary difficulties compelled him to relinquiſh his plan, and obliged him to accept a ſituation in an eminent banking-houſe. While in this employment, he commenced his ſtudy of Ariſtotle and Plato; and every hour that could be ſnatched from the duties of his avocation, was zealouſly devoted to the acquirement of a thorough knowledge of the abſtruſe and recondite doctrines of theſe two great philoſophic luminaries, as developed by Proclus, Simplicius, Olympiodorus, and the other Greek commentators. By the generous and laudable exertions of a few friends, he was enabled to quit his clerkſhip, and became a private teacher of languages and mathematics. He alſo filled, for many years, the office of aſſiſtant ſecretary to the Society for the Encouragement of Arts, Manufactures, and Commerce, in which ſituation he obtained the notice and patronage of the late Duke of Norfolk, and at whoſe expenſe Mr. Taylor's invaluable tranſlation of Plato was printed. His latter years have been paſſed in philoſophic retirement; and, although ſeventy years of age, he ſtill [1831] proceeds, with unextinguiſhable vigor and ardor, in the eminently great and valuable career to which his life has been dedicated; and I truſt that he will yet communicate to the world, for the benefit of the uncorrupted and judicious few, many volumes of true ſcience and genuine philoſophy. His unexampled efforts in the diſſemination of the ancient philoſophy, and

the ſingular felicity with which he has unfolded the recondite doctrines of Plato and Ariſtotle, entitle him to the grateful thanks of every admirer of the genius and wiſdom of antiquity. The tribute of applauſe which has been ſo generally paid to his aſtoniſhing labors by the diſcerning *literati* in foreign countries, forms a ſtriking and cheering contraſt to the acrimonious ſcurrility and abuſive malevolence with which he has been aſſailed by the ignorant, the envious, and the bigoted, among his own countrymen.

Mr. Taylor has nothing remarkable in his exterior. He is of the middle ſize, well proportioned, and firmly put together; his countenance is regular, open, and benevolent. There is a dignified ſimplicity and unaffected franknes of manner about him which are ſure to win the affections of all who have the pleaſure of ſeeing him. In his dreſs he is ſimple and unpretending; in his conduct irreproachable. Among friends, he is unreſerved and ſincere; a determined foe to falſehood; and always ready to make ſacrifices, when the end to be obtained is worthy of a noble mind. I verily believe that no man had ever a more paſſionate love of virtue, a loftier aſpiration after truth, or a more vehement zeal for its diffuſion. His manners, as already hinted, are peculiarly ſoft and graceful, alike deſtitute of pride, haughtineſs, or vanity, which, together with his venerable appearance, never fail to inſpire both love and reverence. Being gifted with a very extraordinary memory, he is not only enabled to retain the immenſe ſtores of knowledge which, in the courſe of a long life, aſſiduouſly devoted to ſtudy, he has amaſſed, but to bring them into complete action at his will. Such is the comprehenſion and vigor of his mind, that it can embrace the moſt extenſive and difficult ſubjects—ſuch the clearneſs of his conception, that it enables him to contemplate a long and intricate ſeries of argument with diſtinctneſs, and to expreſs it with preciſion. An acute obſerver of men and manners, he poſſeſſes an inexhauſtible fund of anecdote; ſo that the flow of his familiar chat, the cheerfulneſs of his diſpoſition, and his eaſy communicativeneſs, are as attractive as his mental faculties are commanding. Very rarely has an underſtanding of ſuch ſtrength and comprehenſion been found united with a heart ſo pure and ingenuous. "*Nihil unquam produxit rerum natura, aut pudentius, aut prudentius, aut candidius, aut benignius.*"—(Erasmus, *Epiſt.* 14, lib. 4, p. 286.) I have the honor to know him moſt intimately, and can truly ſay that his whole conduct is in perfect harmony with the principles of his ſublime philoſophy; that his every thought is in accordance with the whole tenor of his blameleſs life; and that his intentions are wholly unſullied by views of perſonal intereſt. I could adduce many ſplendid inſtances of his great diſintereſtedneſs and ſingularly amiable diſpoſition; but "*on ne cherche point à prouver la lumière.*" His very profound and extenſive mathematical acquirements, his fine poetical taſte, and ready powers of harmonious verſification, would have raiſed other men to diſtinction, but which in him are only the accompaniments of ſtill higher gifts. I regret that my limits compel me to bring my few curſory remarks to an abrupt concluſion; but I do not think that I can more truly and conciſely ſum up the character of this great and good man than by applying to him what Shakeſpeare's Mark Antony ſays of Brutus:

> "His life is gentle; and the elements
> So mixed in him, that Nature may ſtand up
> And ſay to all the world, This is a man."

The following is, I believe, a complete liſt of Mr. Taylor's publiſhed works:

I. *The Hymns of Orpheus.* 12mo. 1787. *Sec. ed., conſiderably augmented.* 1824.

In the Introduction and Notes there is much important information reſpecting the

theology and mythology of the Greeks, derived from ancient ſources, and which was here for the firſt time publiſhed in Engliſh. In the ſecond edition, which is dedicated to the moſt learned and enlightened prince in Europe, Mr. Taylor thinks he has incontrovertibly proved that theſe Hymns were uſed in the Eleuſinian myſteries. Mr. Taylor has performed the very difficult taſk of tranſlating them in a manner that reflects the greateſt credit on his abilities, taſte, and judgment. His ear for metrical harmony is exceedingly good; and there is a rich yet varied melody in his verſification, which often reminds me of the happieſt efforts of Pope. If the reader refers to pages 24–26, of the maſterly Introduction to the ſecond edition, he will find a truly beautiful paſſage deſcriptive of the ſublime and ſcientific theology promulgated by Orpheus, Pythagoras, and Plato; and which has been copied nearly *verbatim* by the author of *The Rev. C. Judkin's Oriental Miſſion*, but without giving the ſlighteſt hint of the ſource from whence he obtained it. I am ſorry to add, that this is not the only inſtance I have met with of writers freely availing themſelves, without acknowledgment, of the ineſtimable labors of my erudite and philoſophic friend.

II. *Plotinus on the Beautiful.* 1787.

An excellent and ſpirited paraphraſed tranſlation of one of the moſt beautiful books of the profound Plotinus; and who, from the exalted nature of his genius, was called Intellect, by his learned contemporaries. This little work has never ſince been reprinted, and is now very ſcarce and highly valued.

III. *Proclus on Euclid.* 2 vols. 1792.

Nothing can be conceived more perfectly vigorous, and at the ſame time more elegant, than the whole of this ineſtimable commentary. I need ſcarcely add, that the concluſions are invariably obtained in ſtrict accordance with the pureſt rules of ancient geometry. I beg to recommend this profound and deeply intereſting commentary to the ſerious peruſal of every lover of true ſcience, as one of the moſt beautiful and ingenious pieces of mathematical reſearch that antiquity has beſtowed on us, and as being replete with all the information which the moſt perſevering and inquiring ſtudent could demand. The luminous and powerful reaſoning of the learned and philoſophic tranſlator on the True End of Geometry, cannot fail of affording the liberal and judicious reader much ſatisfaction and ſtill more inſtruction. The printed Greek text of this invaluable work is extremely imperfect; but this deficiency is in a great degree ſupplied in the Latin verſion by Barocius, of which Mr. Taylor has avowedly availed himſelf in his tranſlation.

IV. *The Phædrus of Plato.* 4to. 1792.

There is a conſiderable difference between the Introduction to this dialogue, and the ſecond edition of it in Mr. Taylor's tranſlation of the whole of Plato's works.

V. *Four Dialogues of Plato;* viz. *The Cratylus, Phædo, Parmenides, and Timæus.* 8vo. 1793.

There are alſo ſeveral things in the Introduction and Notes to theſe Dialogues, which are not to be found in the ſecond edition of them.

VI. *Salluſt on the Gods and the World.* 8vo. 1793.

After the treatiſe of Salluſt, follow ſome excellent Pythagorean ſentences of Demophilus, which are ſucceeded by five Hymns of Proclus, in the original Greek, with an Engliſh verſion by Mr. Taylor; and the fifth, which is addreſſed to Minerva, was firſt diſcovered by the tranſlator among the

Harleian MSS. in the Britiſh Muſeum; to which are added five original Hymns by the tranſlator.

VII. *Two Orations of the Emperor Julian: one to the Sovereign Sun; and the other to the Mother of the Gods.* 8vo. 1793.

Much novel and valuable information relative to theſe divinities, and which is derived from ancient ſources, is to be found in the Introduction and Notes to this tranſlation; to which is ſubjoined an original Hymn to Apollo and the Sun.

VIII. *Five Books of Plotinus;* viz. 1. *On Felicity.* 2. *On the Nature and Origin of Evil.* 3. *On Providence.* 4. *On Nature, Contemplation, and the One.* 5. *On the Deſcent of the Soul.* 8vo. 1794.

The Introduction is replete with important additional information on the firſt, ſecond, third, and fifth of theſe books. At the end there is an elegant Hymn to Apollo by the tranſlator.

IX. *Pauſanias's Deſcription of Greece.* 3 vols. 8vo. 1794. *Second edition, enlarged,* 1824.

The Notes to this delightful work contain a treaſury of mythological information, which is nowhere elſe to be found collected; and in the ſecond edition there are ſeveral additional notes of very great value. Among them there are two deſerving particular mention: 1. A very full and highly intereſting account of the perpetual lamps of the ancients; and, 2. A curious hiſtory of human bones of prodigious magnitude which have at various times been diſcovered. In claiming the indulgence of the liberal reader, Mr. Taylor ſtates that he was compelled to tranſlate the whole of this exceedingly difficult work in the ſhort ſpace of ten months.

X. *Ariſtotle's Metaphyſics.* 4to. 1801.

The Introduction to this firſt edition is more copious than the one prefixed to the ſecond; the ſubſequent tranſlation of the whole of Ariſtotle's works by Mr. Taylor having rendered it unneceſſary to repeat in the latter what is contained in the former edition. There are thirty-five pages of additional Notes in illuſtration of the Platonic doctrine of Ideas; to which is ſubjoined an elaborate and ſcientific Diſſertation on Nullities and Diverging Series.

XI. *The Diſſertations of Maximus Tyrius.* 2 vols. 12mo. 1804.

In the additional Notes to this excellent work there is much novel and important information concerning Prayer, derived from rare and ancient ſources; and alſo an account of the feſtivals of the ancients, from Libanius, which had never before been tranſlated into Engliſh.

XII. *An Anſwer to Dr. Gillies.* 8vo. 1804.

Mr. Taylor, in his profound and luminous Introduction to the firſt edition of his tranſlation of the Metaphyſics of Ariſtotle, had indiſputably ſhown that Dr. Gillies's novel arrangement of theſe books diſplays no leſs preſumption than ignorance; that his tranſlation has neither the manner, nor frequently the matter, of Ariſtotle; that his ſtyle, inſtead of conveying to the reader an idea of the unadorned purity and wonderful compreſſion of that of the "mighty Stagyrite," is pompous and diffuſe; and that he frequently ventures to introduce entire ſentences of his own, which are wholly unauthorized by the text. This ſevere, but juſt accuſation, called forth a violent and ſcurrilous attack from Dr. Gillies, to which Mr. Taylor replied in the above maſterly and irrefragable pamphlet, in which he convicts the Doctor of taking the moſt extraordinary and unwarrantable liberties with his original, and of ignorantly

and basely calumniating some of Aristotle's best and most faithful interpreters.

XIII. *The Works of Plato.* 5 vols. 4to. 1804.

In the Notes to this great and inestimable work, Mr. Taylor has given the substance of the Commentaries of Proclus on the Parmenides and First Alcibiades; of Olympiodorus on the Phædo, Gorgias, and Philebus, which, at the time of the publication of his Plato, were only in MS., but most of which have been since published. The originals of these Commentaries were copied by him from MSS. in the British Museum and the Bodleian Library of Oxford. He has likewise given copious extracts from the treatise of Damascius περὶ ἀρχῶν, which were also copied by him from the magnificent MS. of this admirable work in the Bodleian Library. To which may be added, that Mr. Taylor, in the additional Notes to this splendid work, has given a translation of nearly the whole of the Scholia of Proclus on the Cratylus, which Scholia were at that time only extant in MS., but have been since published by Boissonnade, the celebrated professor of Greek at Paris, and who, in page 23 of his edition, calls Mr. Taylor *vir in Platonicorum philosophia versatissimus.*

XIV. *The Works of Aristotle.* 9 vols. 4to. 1812.

This voluminous and elaborate work is a strong and indubitable proof of the translator's extraordinary industry and very great abilities. He persevered in executing it in opposition to a numerous train of unexampled difficulties, and which would have entirely subdued a less resolute spirit. The philosophic reader is indebted for the publication of this magnificent work to the more than princely munificence of William Meredith, Esq., of Harley Place, an ardent admirer of the philosophy of Plato and Aristotle, and who has patronized the labors of Mr. Taylor with a liberality unparalleled since the days of the Medici. I cannot, however, avoid expressing my deep regret at the very limited number (*fifty*) of copies printed of this *magnæ mentis opus*, as it is in consequence rendered so exorbitantly dear as to be only within the reach *hominum beatorum.*

In the *Organon*, or Logical Treatises (a volume of 844 pages), Mr. Taylor has given copious extracts from the Commentary of Ammonius Hermeas on the treatise entitled *De Interpretatione*, and also from Simplicius on the Categories. His elucidations from the Commentary of Simplicius on the Physics are still more copious, and contain, in addition to much other valuable matter, extracts from the lost writings of Parmenides, Melissus, Empedocles, Democritus, Anaxagoras, etc., which Simplicius says were very rare even in his time. In the books, *On the Heavens* and *On the Soul*, the reader will find the substance of the Commentaries of Simplicius on these treatises. In the treatises likewise *On Meteors*, and *On Sense and Phantasy*, he will find the Scholia of Olympiodorus on the former, and Priscianus on the latter, both of which are replete with peculiarly important information. The Notes to the Metaphysics contain nearly the whole of the Commentaries of Syrianus that are extant, and are a most able and satisfactory defence of the Platonic doctrine of Ideas, against the *apparent* opposition of Aristotle.

XV. *The Six Books of Proclus on the Theology of Plato.* 2 vols. 4to. 1816.

Never have I read a work more replete with wisdom, or more likely to afford sound instruction on the most important subjects. Every sentence is the result of profound and active thought, and cannot fail of producing a powerful and convincing effect upon all liberal and candid minds. In the

ſeventh book, which Mr. Taylor has added from his own knowledge of the ſubject, in order to ſupply the deficiency of another book, which was written by Proclus, but ſince loſt, he appears to have collected all the information he could find relative to the further development of the theology of Plato. The original of Proclus's *Elements of Theology*, a tranſlation of which is annexed to the above work, has been republiſhed by the very learned Frid. Creuzer, profeſſor of Greek at Heidelberg, who, in the additional Notes to his edition, continually quotes Mr. Taylor's verſion of theſe Elements, and adopts nearly all his numerous emendations of the text.

XVI. *Select Works of Plotinus.* 8vo. 1817.

The above-mentioned celebrated Profeſſor Creuzer is at preſent engaged in republiſhing all the works of Plotinus; and in one of his letters he ſays that he frequently uſes Mr. Taylor's tranſlations, in which he has taught Plotinus to ſpeak in Engliſh; and that his own annotations make frequent mention of his opinion of Mr. Taylor's lucubrations in a way which he thinks will not diſpleaſe him. In a ſubſequent letter he ſays that ſcarcely a day paſſes in which he does not inſert Mr. Taylor's name in his Annotations.

The Introduction contains the ſubſtance of Porphyry's *Life of Plotinus;* and annexed to the treatiſes of Plotinus are copious extracts from Syneſius *On Providence*, to which are added forty pages of additional Notes by Mr. Taylor.

XVII. *Iamblichus's Life of Pythogoras.* 8vo. No date.

At the foot of the title-page is an engraved head of Iamblichus, the original of which is to be found at the end of an 18mo volume, publiſhed at Geneva, 1607, conſiſting of Latin tranſlations of Iamblichus, *De Myſteriis*, Proclus on the *Firſt Alcibiades*, etc., etc. What authority there may be for this engraving, I have no means of knowing; but, at all events, it is ornamental. I take this opportunity of informing my learned friend and the reader, that there is a fine buſt of Pythagoras in the Vatican, and that a correct repreſentation of it may be ſeen in tome vi., plate 26, *Statue del Muſeo Pio Clementino.*

XVIII. *Iamblichus on the Myſteries of the Egyptians, Chaldeans, and Aſſyrians.* 8vo. 1821.

In tranſlating this work, Mr. Taylor has given in his Notes many emendations of the text; and, in his Introduction, ſays of Gale, the editor, that "for the moſt part, where philoſophy is concerned, he ſhows himſelf to be an inaccurate, impertinent, and garrulous ſmatterer."

XIX. *The Commentaries of Proclus on the Timæus of Plato.* 2 vols. 4to. 1820.

In tranſlating this work, which Fabricius juſtly calls *opus admirabile*, Mr. Taylor ſays that he has been obliged to make upwards of twelve hundred emendations of the text; and which, he adds, are not *conjectural*, but *neceſſary*, and will be acknowledged to be ſo by every one who is an adept in the philoſophy of Plato. Theſe Commentaries contain ſome exceedingly intereſting information: ſuch as that the Atlantic, beyond the Straits of Gibraltar, was marſhy and full of breakers, in the time of Plato, owing to the ſubſidency of the Atlantic Iſland; that the fixed ſtars have periodic revolutions on their axes, unknown to the moderns; that every planet has a multitude of ſatellites, etc., etc.

XX. *Political Pythagoric Fragments, and Ethical Fragments of Hierocles.* 8vo. 1822.

The tranſlator moſt juſtly remarks, in his Introduction, that theſe *Fragments* "muſt

be considered by every one as highly valuable, if their antiquity only is regarded; but by the lover of genuine wisdom they will be deemed inestimable, as proceeding from the school of the father of philosophy."

XXI. *Select Works of Porphyry.* 8vo. 1823.

The contents of this volume are: *On Abstinence from Animal Food; On the Homeric Cave of the Nymphs; Auxiliaries to the Perception of Intelligible Natures;* and at the end, Mr. Taylor has given a development of the Wanderings of Ulysses, showing that Homer's narration is allegorical; and, in so doing, he has availed himself of the authority of the ancients.

XXII. *All the Fragments that remain of the Lost Writings of Proclus.* 8vo. 1825.

Among these *Fragments*, there are five very remarkable instances of persons who have returned to life after they had been for a considerable time buried; see page 109. The narration is derived from the MS. Commentary of Proclus of the tenth book of Plato's *Republic.*

XXIII. *Cupid and Psyche, from Apuleius.* 8vo. 1795.

XXIV. *The Metamorphosis, and Philosophical Works of Apuleius.* 8vo. 1822.

In addition to that most entertaining and instructive of romances, *The Golden Ass*, this volume also contains two admirable treatises of Apuleius: 1. *On the God of Socrates;* 2. *On the Philosophy of Plato* —to each of which the learned translator has given copious Notes, replete with the most interesting and valuable information. I beg to call the particular attention of the reader to Mr. Taylor's beautiful and satisfactory explanation of the tale of *Cupid and Psyche*, the most elegant and philosophical of fables. See page 88.

XXV. *A Dissertation on the Eleusinian and Bacchic Mysteries.* 8vo.

A second edition of this work is printed in Nos. 15 and 16 of *The Pamphleteer.* By the aid of this little volume, the philosophic reader will be enabled to form a more correct idea of the true end and design of those celebrated mysteries than he could possibly hope to derive from any other source. Mr. Taylor's interpretation is supported and corroborated by very copious extracts from rare and valuable Platonic manuscripts. Dr. Parr, in a note respecting this work (see his *Catalogue*, page 388), calls Mr. Taylor "the learned Mystic," and says that he has been most unjustly derided by Porson and his tribe.

XXVI. *Hederic's Greek Lexicon.* 4to. 1803.

In this edition many words are inserted not found in other modern Lexicons, and an explanation is given of some words agreeably to the Platonic philosophy.

XXVII. *The Elements of the True Arithmetic of Infinities.* 4to.

In this scientific dissertation, the mathematician will find that all the propositions in the *Arithmetic of Infinities*, invented by the celebrated Dr. Wallis, relative to the summation of Infinite Series, as also the principles of the doctrine of Fluxions, are demonstrated to be false.

XXVIII. *Miscellanies in Prose and Verse.* 12mo. 1805. *Second edition*, 1806.

The principal article in this collection is a beautiful Essay on the *Triumph of the Wise Man over Fortune*, according to the doctrine of the Stoics and Platonists.

XXIX. *A Dissertation on the Philosophy of Aristotle.* 4to. 1812.

Mr. Taylor's complete and accurate knowledge of the ancient philosophy is amply and unequivocally displayed in this truly admirable volume, in which the physical and metaphysical dogmas of Aristotle are luminously unfolded. I sincerely confess that this elaborate work has greatly increased my esteem for the Aristotelian philosophy, and at the same time confirmed me in the very high opinion I always entertained of the profound knowledge and eminent talents of its learned and excellent author.

XXX. *Theoretic Arithmetic.* 8vo. 1806.

In this exceedingly curious volume will be found all that has been written on this subject by Theo of Smyrna, Nicomachus, Iamblichus, and Boetius, with some remarkable particulars respecting perfect, amicable, and other numbers; as also a specimen of the manner in which the Pythagoreans philosophized about numbers, and a development of their mystical and theological Arithmetic.

XXXI. *The Elements of a New Arithmetical Notation.* 8vo. 1823.

Although I have not studied this profound treatise with that persevering and long-sustained attention which is absolutely necessary to justify a decided opinion, yet in the cursory examination I have bestowed on it I have seen quite sufficient to warrant my recommending it to my scientific readers as a work of considerable elegance, subtlety, and ingenuity.

Le Croix, the celebrated French mathematician, has been commissioned, by the Academy, to make a report on it.

XXXII. *Collectanea.* 8vo.

This volume of *Collections* was privately printed, for the purpose of distributing among the author's friends.

To Mr. Taylor we are also indebted for the most complete and valuable collection of the *Chaldean Oracles* ever published, the result of many years passed in patient and laborious research, in which he has not only added more than fifty oracles which had not been noticed by any preceding editor, but has also accurately arranged them conformably to their proper subjects. And this he has done, not from conjecture, but from the authority of those ancient philosophers by whom these oracles are cited, and who had in their possession the entire work, of which fragments only at present remain. In addition to these extensive and elaborate works, Mr. Taylor has communicated many curious and important articles to the *Classical Journal* and other periodical publications. After surveying such extraordinary labors, I cannot conclude more appropriately than by quoting the words of Milton to Manso:

"Ergo ego te Cliûs et magni nomine Phœbi
Manse pater, jubeo longum salvere per ævum!"

[J. J. Wellsh.]

See *Public Characters of* 1798, 1799. Fourth edition, 8vo, vol. i. pp. 121, 143.

Public Characters of All Nations, etc., vol. iii. pp. 480–483. Lond., 1823. 12mo.

[Upcott and Shoberl's] *Biographical Dictionary of the Living Authors of Great Britain and Ireland*, etc. Lond., 1816. 8vo, pp. 341, 342.

Knight's *Penny Cyclopædia*, Art. Taylor.

Catalogue of the Singularly Curious Library of the Late Thomas Taylor, Esq., the celebrated Platonist. Sold by auction by Mr. Sotheby & Son, Wellington Street, Strand, on Tuesday, February 2, 1836.

A Knowledge of Books.—A great scholar, who prided himself on his ignorance of men and vast knowledge of books, once received from a plain, unlettered man, this humiliating rebuke: "The Lord double your learning, and then you will be twice the fool you are at present!"

Macaronic Poem.

VIRI HUMANI, SALSI ET FACETI,

GULIELMI SUTHERLANDI,

MULTARUM ARTIUM ET SCIENTIARUM DOCTORIS DOCTISSIMI,

DIPLOMA.*

Ubique gentium et terrarum,
From Sutherland to Padanarum,
From those who have six months of day,
Ad Caput usquæ Bonæ Spei,
And farther yet, si forte tendat,
Ne ignorantiam quis prætendat,—
We Doctors of the Merry Meeting,
To all and sundry do send greeting,
Ut omnes habeant compertum,
Per hanc præsentem nostram chartam,
Gulielmum Sutherlandum Scotum,
At home per nomen Bogsie notum,
Who studied stoutly at our College,
And gave good specimens of knowledge,
In multis artibus versatum,
Nunc factum esse doctoratum.
Quoth Preses, Strictum post examen,
Nunc esto Doctor; we said, Amen.
So to you all hunc commendamus,
Ut juvenem quem nos amamus,
Qui multas habet qualitates,
To please all humours and ætates.
He vies, if sober, with Duns Scotus,
Sed multo magis si sit potus.
In disputendo just as keen as
Calvin, John Knox, or Tom Aquinas.
In every question of theology,
Versatus multum in trickology;
Et in catalogis librorum
Frazer could never stand before him;
For he, by page and leaf, can quote
More books than Solomon ere wrote.
A lover of the Mathematicks
He is, but hates the hydrostatics,
Because he thinks it a cold study,
To deal in water clear or muddy.

Doctissimus est medicinæ,
Almost as Boerhaave or Bellini.
He thinks the diet of Cornaro,
In meat and drink too scrimp and narrow,
And that the rules of Leonard Lessius,
Are good for nothing but to stress us.
By solid arguments and keen
He has confuted Doctor Cheyne,
And clearly prov'd by demonstration,
That claret is a good collation,
Sanis et ægris, always better
Than coffee, tea, or milk and water;
That cheerful company, cum risu,
Cum vino forti, suavi visu,
Gustatu dulci, still has been
A cure for hyppo and the spleen;
That hen and capon, vervecina,
Beef, duck and pasties, cum ferinâ,
Are good stomachics, and the best
Of cordials, probatum est.
He knows the symptoms of the phthisis,
Et per salivam sees diseases,
And can discover in urinâ,
Quando sit opus medicina.
A good French nightcap still has been,
He says, a proper anodyne,
Better than laudanum or poppy,
Ut dormiamus like a toppy.
Affirmat lusum alearum,
Medicamentum esse clarum,
Or else a touch at three-hand ombre
When toil or care our spirits cumber,
Which graft wings on our hours of leisure,
And make them fly with ease and pleasure.
Aucupium et venationem,
Post longam nimis potationem,
He has discover'd to be good
Both for the stomach and the blood,
As frequent exercise and travel
Are good against the gout and gravel.
He clearly proves the cause of death
Is nothing but the want of breath,
And that indeed is a disaster,
When 'tis occasioned by a plaster
Of hemp and pitch, laid closely on
Somewhat above the collar bone.
Well does he know the proper doses
Which will prevent the fall of noses,
E'en keep them qui privantur illis,
Ægrè utuntur conspicillis.
To this, and ten times more, his skill
Extends when he could cure or kill.
Immensam cognitionem legum
Ne prorsus hic silentio tegam,
Cum sociis artis, grease his fist
Torquebat illas as you list.

* This Diploma was written by William Meston, A. M., who was Professor of Philosophy in the Marischal College, Aberdeen, about the beginning of the last century. It has been published in different editions of his poetical works, which are now, however, very rarely to be met with in the shops of the booksellers, and, to use their language, are at present out of print.

If laws for bribes are made, 'tis plain,
They may be bought and ſold again;
Spectando aurum, now we find
That Madam Juſtice is ſtone blind,
So deaf and dull in both her ears,
The clink of gold ſhe only hears;
Nought elſe but a loud party ſhout
Will make her ſtart or look about.
His other talents to rehearſe,
Breviſſimè in proſe or verſe,
To tell how gracefully he dances,
And artfully contrives romances;
How well he arches, and ſhoots flying,
(Let no man think that we mean lying),
How well he fences, rides and ſings,
And does ten thouſand other things;
Allow a line, nay, but a comma,
To each, turgeret hoc diploma;
Quare; ut tandem concludamus,
Qui brevitatem approbamus,
(For brevity is always good,
Providing we be underſtood).
In rerum omnium naturis,
Non minus quam ſcientia juris
Et medicinæ, Doctoratum
Bogſæum novimus verſatum;
Nor ſhall we here ſay more about him,
But you may packer if you doubt him.
Addamus tamen hoc tantillum,
Duntaxat noſtrum hoc ſigillum,
Huic teſtimonio appenſum,
Ad confirmandum ejus ſenſum,
Junctis chirographis cunctorum,
Blyth, honeſt, hearty ſociorum.
Dabamus at a large punch-bowl,
Within our proper common ſchool,
The twenty-ſixth day of November,
Ten years, the date we may remember,
After the race of Sheriffmuir,
(Scotſmen will count from a black hour).
Ab omni probo nunc ſignetur,
Qui denegabit extrudetur.

FORMULA GRADUS DANDI.

Eadem nos auctoritate,
Reges memoriæ beatæ,
Pontifices et papæ læti,
Nam alii ſunt à nobis ſpreti,
Quam quondam nobis indulſerunt,
Quæ privilegia ſemper erunt,
Collegio noſtro ſafe and ſound,
As long's the earth and cups go round.
Te Bogſæum hic creamus,
Statuimus et proclamamus,
Artium Magiſtrum et Doctorem,
Si libet etiam Profeſſorem;
Tibique damus poteſtatem
Potandi ad hilaritatem,
Ludendi porro et jocandi,
Et mœſtos vino medicandi,
Ad riſum etiam fabulandi;
In promiſſionis tuæ ſignum
Caput, honore tanto dignum
Hoc cyatho condecoramus,*
Ut tibi felix ſit oramus;
Præterea in manum damus
Hunc calicem, ex quo potamus,
Spumantem generoſo vino,
Ut bibas more Palatino.
Sir, pull it off and on your thumb
Cernamus ſupernaculum,
Ut ſpecimen ingenii
Poſt ſtudia decennii.

(While he is drinking, the chorus ſings)

En calicem ſpumantem,
Falerni epotantem;
En calicem ſpumantem,
Io, io, io.

(After he has drunk, and turned the glaſs on his thumb, they embrace him, and ſing again.)

Laudamus hunc Doctorem,
Et fidum compotorem;
Laudamus hunc Doctorem,
Io, io, io.

Curious Modes of Expreſſion.

Dr. Donne, ſpeaking of the Bible, quaintly ſays: "Sentences in Scripture, like *hairs in horſes' tails*, concur in one root of beauty and ſtrength; but, being plucked out one by one, ſerve only for ſpringes and ſnares."

Calvin's mode of expreſſion was *ſometimes* rather uncourtly. Luther had, in one of his writings, called him a declaimer; and Calvin, to juſtify himſelf from ſuch a title, exclaims in reply: "Your whole ſchool is nothing but a ſtinking ſtye of pigs. Dog! do you underſtand me? Do you un-

* Here he was crowned with the punch-bowl.

derſtand me, madman? Do you underſtand me, you great beaſt?"

Sir Thomas Browne, ſpeaking of thoſe bright omens called *letters*, in the candle, tells us: "They only indicate a moiſt and *pluvious* air, which hinders the *avolation* of the light and *favillous* particles, whereupon they ſettle upon *the ſnaſt*." No explanation could be clearer.

Tom Brown has a curious figure of ſpeech. Satirizing ſome perſon, he ſays, "He is as dull as a lawfully-begotten citizen's eldeſt ſon."

A Dutch ambaſſador's wife, at Paris, being aſked by the Queen of France how many children ſhe had, replied, "*Qu'elle avoit fait deux par devant, et deux par derriere*"—meaning that ſhe had two by her firſt huſband, and two by her laſt.

Dryden, in his play, *The Conqueſt of Grenada*, makes Almanzor ſay to Boabdelin, King of Grenada—

> "Obey'd as ſovereign by thy ſubjects be;
> But know, that *I* alone am king of me."

In the *Gentleman's Magazine* (vol. 86, p. 596) is the following extraordinary piece of information: "By the Jewiſh law, as to adultery, the woman was put to death as well as the man, *ſo that the parties could neither of them marry again*."

Dr. Smollett, who felt his heart ſoftened at the ſight of the famous ſtatue of the Venus de Medicis, ſays, "Her limbs and proportions are elegantly formed, and the back parts, eſpecially, are executed ſo happily, as to excite the admiration of the moſt indifferent ſpectator." He exclaims, with Lucian, "*Ut exuberantes lumbi amplexantes manus implent*," etc.—(*Works*, vol. v. p. 446.)

Jeremy Taylor, in his *Holy Living and Dying* (p. 73), ſays, "Virgins muſt *contend* for a ſingular modeſty; whoſe firſt part muſt be, an ignorance in the diſtinction of ſexes."

A Spaniſh preacher, diſcourſing on the temptation, exclaimed, "Happily for mankind, the lofty Pyrenees hid this delightful country of Spain from the eyes of the Redeemer, elſe the temptation had been too ſtrong for the bleſſed Lord."

Cardinal Du Perron complains of a ſpiritual orator, of his time, for ſaying, "*Seigneur! nettoyez-moi le bec, de la ſerviette de ton amour*." Lord, cleanſe thou my lips with the napkin of thy love!

Matthew Henry, in his *Expoſition*, has this odd way of expounding part of the ninth chapter of Judges: "We are here told by what acts Abimelech *got into the ſaddle*—none would have dreamed of making ſuch a *fellow* as he king—ſee how he *wheedled* them into the choice—he hired into his ſervice the *ſcum* and *ſcoundrels* of the country. . . . . Jotham was really *a fine gentleman*. The Shechemites, that ſet Abimelech *up*, were the firſt to *kick him off*. The Shechemites ſaid all the ill they could of him in their *table-talk*; they drank healths to his *confuſion*:—Well—Gaal's intereſt in Shechem is ſoon at an end—exit Gaal."

The learned Dr. Geddes, in his verſion of the Bible, tranſlates Judges v. 30 ("to every man a damſel or two"), "*a girl, or a couple of girls, to each brave man*."

"It is very hard, my lord," ſaid a convicted felon at the bar, to Judge Burnet, "to hang a poor man for ſtealing a horſe."—"You are not to be hanged, ſir," anſwered the judge, "for ſtealing a horſe, but you are to be hanged *that horſes may not be ſtolen*."—(Fielding's *Voyage to Liſbon*.)

The Reverend John Boraſton, condoling with Sir N. Herbert on the loſs of his father, ſays, "The bleſſedneſs of our deare deceaſed relation *is handkerchief enough*

to dry our eyes."—(WARNER's *Epistolary Curiosities.*)

SIR WILLIAM HAMILTON, conversing with an Italian lady at Naples, who was rather proud of her knowledge of English, asked her how many children she had. "*I have done seven,*" said the lady.

URBAN CHEVREAU, a French historian, tells us: "When I was young, I remember attending a sermon preached by a prelate who was celebrated at court for the greatness of his talent. It was on the feast of Mary Magdalen. The bishop, having enlarged much on the repentance of Mary, observed, that her tears had opened to her the way to heaven; and that *she had travelled by water* to a place where few other persons had gone *by land.*"

COUNT RUMFORD gives us, in the following extract (*Philosophical Essays*, vol. i. p. 251), the useful hint of eating hot "hasty-pudding" by gradual advances, circumventing the outwork, and storming the parapet. These are his words: "THE HASTY-PUDDING being spread out equally on a plate while hot, an *excavation* is made in the middle of it with a *spoon*, into which *excavation* a piece of butter, as large as a nutmeg, is put, and upon it a spoonful of brown sugar, &c.; the butter, being soon heated by the heat of the pudding, mixes with the sugar, and forms a sauce, which, being *confined in the excavation*, occupies *the middle of the plate*"! Thus far for the array; now for the battle: "Dip each *spoonful* in the *same, before it is carried* to THE MOUTH, *care* being had, *in taking it up, to begin on the outside*, and near the *brim of the plate*, and to *approach the centre by gradual advances*, in order not to *demolish* too soon the *excavation*, which forms the *reservoir* of the sauce"!

The Reverend Zachary Boyd, who lived about a century and a half ago, was (says Mr. Pennant) a worthy, *learned*, and pious divine of Glasgow; when he died, he bequeathed his fortune and *manuscripts* to the college—a rare and munificent bequest, if we may judge by the following extract from his poem *Jonah*. The extract forms part of the soliloquy of Jonah in the whale's belly:

"What house is this?—here's neither coal nor candle;
Where I nothing but guts of fishes handle;
I and my table are both here within,
Where day ne'er dawn'd, where sun did never shine.
The like of this on earth man never saw;
A living man within a monster's maw!
Buried under mountains, which are high and steep!
Plunged under waters hundred fathoms deep!
Not so was Noah in his house of tree,
For through a window he the light did see;
He sailed above the highest waves, a wonder,
I and my boat are all the waters under!
He and his ark might go and also come;
But I sit still in such a straighten'd room
As is most uncouth; head and feet together,
Among such grease as would a thousand smother."

THE

BIBLIOMANIA,

An Epistle,

TO

RICHARD HEBER, ESQ.

BY

JOHN FERRIAR, M. D.

(*Concluded from No. XVIII., p.* 139.)

CAN I forget my Cassas?* fav'rite theme!
Where truth exceeds Romances boldest dream.
In those rude wilds, by wand'rers scarcely trod,
Before the pencil, Fancy drops her rod;
O'eraw'd, she sees transcendant nature reign,
And trembling copies what she dar'd not feign.
But scarcer books had kept their station here,
Had warning Cynthius touch'd my infant-ear,
And shew'd the grave collector's toil employ'd,
To gain the works my childish sport destroy'd.

* *Voyage Pittoresque de l'Istrie et de la Dalmatie.*

Parismus* then had shone in decent pride,
And bold St. George, with Sabra at his side:†
And Reynard's wiles,‡ by learned clerks pourtray'd,
Dame Partlet wrong'd, and Isgrim sore bewray'd:
And eke that code,§ of wit the peerless store,
Where peruk'd beaux their hooded dames adore.
These once were mine, till, reckless of their scope,
I left their Charms for MILTON and for POPE.
And who can say, what books, matur'd by age,
May tempt, in future days, the reader's rage?
How, flush'd with joy, the Bibliomane may shew
His Carrs *uncut* and Cottles, fair in row; [throngs
May point, with conscious pride, to env'ying
His Holcroft's dramas, and his Dimond's songs?
So winter-apples, by the prudent Dame
Are hoarded late, and wither into fame.
So Antiquarians pierce the Barrow's soil,
And loads of crockery pay their learned toil;
The wond'rous fragments rich museums grace,
And ev'ry Pipkin rises up a Vase.
With deep concern, the curious bid me tell,
Why no Black-Letter dignifies my cell;
No Caxton? Pynson? in defence I plead
One simple fact; I only buy to read.
I leave to those whom headstrong fashion rules,
Dame *Julian Berners*, and the *Ship of Fools*;
The cheapest page of wit, or genuine sense
Outweighs the uncut copy's wild expence.
What coxcomb would avow th' absurd excess,
To choose his friends, not for their parts, but dress?
Yet the choice Bard becomes some ancient stains;
I love, in Gothic type, my CHAUCER's strains;
And SPENCER's dulcet song as deeply charms,
When his light folio boasts Eliza's arms.
Nay doubly fair the Aldine pages seem,
Where, broadly gilt, illumin'd letters gleam.
For stupid prose my fancy never throbs,
In spite of vellum-leaves, or silver knobs.
But D——n's strains should tell the sad reverse,
When Business calls, invet'rate foe to verse!
Tell how "the Demon claps his iron hands,"
"Waves his lank locks, and scours along the lands."
Through wintry blasts, or summer's fire I go,
To scenes of danger, and to sights of woe.
Ev'n when to Margate ev'ry cockney roves,
And brainsick poets long for shelt'ring groves,
Whose lofty shades exclude the noontide glow,
While Zephyrs breathe, and waters trill below,*
Me rigid Fate averts, by tasks like these,
From heav'nly musings, and from letter'd ease.
Such wholesome checks the better Genius sends,
From dire rehearsals to protect our friends:
Else when the social rites our joys renew,
The stuff'd Portfolio would alarm your view,
Whence volleying rhimes your patience would o'ercome,
And, spite of kindness, drive you early home.
So when the traveller's hasty footsteps glide
Near smoaking lava, on Vesuvio's side, [ceed,
Hoarse-mutt'ring thunders from the depths pro-
And spouting fires incite his eager speed.
Appall'd he flies, while rattling show'rs invade,
Invoking ev'ry Saint for instant aid:
Breathless, amaz'd, he seeks the distant shore,
And vows to tempt the dang'rous gulph no more.

* *History of Parismus and Parismenos*, once a child's book, now exceedingly scarce and dear.

† *History of the Seven Champions.*

‡ *History of Reynard the Fox*, very scarce and dear.

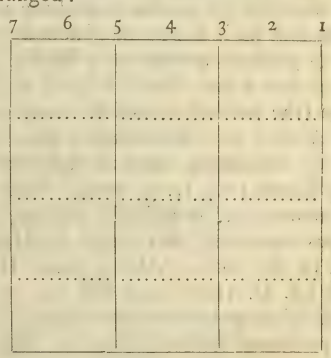
§ *Academy of Compliments*, very curious and scarce.

* Errare per lucos, amœnæ,
Quos et aquæ subeunt et auræ.—HORAT.

Miscellaneous Items.

Isma'il Ibn Makri, the 'Unwan-alsharaf.

IT is very difficult to give an adequate idea of this extraordinary Arabic work, in comparison with which the most complicated system of acrostics would appear as child's-play. To try and explain something of the contents, we subjoin a diagram, showing how each page of the manuscript is arranged:



Now, the whole page being, as all the Arabic works are, written horizontally from

right to left, in those lines marked 8 in the above figure, the words (or letters) written on the perpendicular lines 1, 3, 5, 7, are in *red*; while all the other words or letters contained in the columns 2, 4, 6, are written in *black*. The distances and dimensions of each column are the same throughout the various pages of the whole work. Now if, without paying any attention to the various colors and columns, we read the whole page, and each consecutive page of the work, as every Arabic work is to be read, in the horizontal lines 8, from right to left, we find a treatise upon *theology*; but if we read the whole of the words or letters only contained in column 1, *perpendicularly*—continuing, from one page to the following, to read only what is contained in the said first column of each page—we find that these columns contain a treatise upon *prosody*. Similarly, by reading only what is contained in column 3, as well as in the columns 3 of the following pages, we have a work on *chemistry*; while in the columns 5 we find a work on *astronomy*. Read in the same way, the contents of each of the columns 2, 4, 6, form a distinct work; and this extraordinary system of different works, existing together, is carried regularly through the whole manuscript. It is therefore no wonder to find the author stating that he is so certain of nobody being able to produce a work of a similar kind, that in case a man should succeed in doing so, he (the author) *would be ready to deliver to that man his beloved wife.*

This astonishing work is described by Hājī Khalfa (vol. iv. p. 272). The present manuscript, beautifully written, with curious ornaments, was copied by Mohammed, in the mosque Akasā, Anno Hejiræ 1108 (A. D. 1695), and was left for the benefit of the public by Hājī Ahmed Pāshā, and presented to the College of Nūr Ahmed.

From the catalogue of M. Libri's manuscripts, sold in 1859, in London, by Sotheby & Wilkinson, this MS. (No. 529) sold for £2 14s.

Curious Old Ballad containing the Plot of "The Tempest."

Some years ago, Mr. John Payne Collier obtained possession of an old MS. volume, which appears to have been the album of some ballad-fancier of the time of the Commonwealth. Several of the ballads in the book the public are familiarly acquainted with; but there are others which are not known to exist out of this collection. Among the latter is one which contains all the main particulars of the plot of *The Tempest*. As the ballad is in itself a very pleasing poem; as it is curious from its coincidence with one of Shakespeare's most beautiful productions; and as only *sixty copies* of it have been printed by Mr. Collier, we consider ourselves as doing a service to the collectors of Shakespeariana by reprinting it entire:

The Enchanted Island.

I.

IN Arragon there livde a king
Who had a daughter sweete as spring,
A little playfull childe.
He lovde his studie and his booke;
The toyles of state he could not brooke,
Of temper still and milde.

II.

He left them to his brother's care,
Who soone usurp'd the throne unware,
And turn'd his brother forth.
The studious king Geraldo hight,
His daughter Ida, deare as sight
To him who knew her worth.

III.

The brother, who usurp'd the throne,
Was by the name Benormo knowne,
Of cruell hart and bolde:
He turn'd his niece and brother forth
To wander east, west, south, and north,
All in the winter colde.

IV.

Long time he journey'd up and downe,
The head all bare that wore a crowne,
And Ida in his hand,
Till that they reach'd the broad ſea-ſide,
Where marchant ſhips at anchor ride,
From many a diſtant land.

V.

Imbarking, then, in one of theſe,
They were, by force of windes and ſeas,
Driven wide for many a mile;
Till at the laſt they ſhelter found,
The maiſter and his men all drown'd,
In the inchanted Iſle.

VI.

Geraldo and his daughter faire,
The onelie two that landed there,
Were ſavde by myracle;
And, ſooth to ſay, in dangerous houre,
He had ſome more than human powre,
As ſeemeth by what befell.

VII.

He brought with him a magicke booke,
Whereon his eye did oft times looke,
That wrought him wonders great.
A magicke ſtaffe he had alſoe,
That angrie fiendes compell'd to goe
To doe his bidding ſtraight.

VIII.

The ſpirites of the earth and aire,
Unſeene, yet fleeting every where,
To croſs him could not chuſe.
All this by ſtudie he had gain'd
While he in Arragon remain'd
But never thought to uſe.

IX.

When landed on th' inchanted Iſle
His little Ida's morning ſmile
Made him forget his woe:
And thus within a caverne dreare
They livde for many a yeare ifere,
For heaven had will'd it ſoe.

X.

His black lockes turn'd all ſilver gray,
But ever time he wore away,
To teach his childe intent;
And as ſhe into beautie grew,
In knowledge ſhe advanced to
As wiſe as innocent.

XI.

Moſt lovelie was ſhe to beholde;
Her hair was like to ſunn litt golde,
And blue as heaven her eye.
When ſhe was in her fifteenth yeere
Her daintie form was like the deere,
Sportfull with majeſtie.

XII.

The demons who the land had held,
By might of magicke he expell'd
Save ſuch as he did neede;
And ſervaunts of the ayre he kept
To watch o'er Ida when ſhe ſlept,
Or on ſwift meſſage ſpeede.

XIII.

And all this while in Arragon
Benormo reignde, who had a ſon
Now growne to man's eſtate:
His ſire in all things moſt unlike,
Of courage tried, but ſlow to ſtrike,
Not turning love to hate.

XIV.

Alfonſo was the prince's name.
It chanc'd, poſt haſte, a meſſage came
Juſt then to Arragon,
From Sicilie, to ſon and ſire,
Which did their preſence ſoon deſire
To ſee Sicilia's ſon

XV.

Faſt tyed in the nuptiale band
To Naples daughter's lovelie hand,
And they to goe conſent.
So in a galley on a day
To Sicilie they tooke their way,
Thither to ſaile intent.

XVI.

Geraldo by his magicke art
Knew even the hour of their depart
For diſtant Sicilie:
He knew alſo that they muſt paſſe
Neare to the iſle whereon he was,
And that revenge was nie.

XVII.

He callde his ſpirites of the aire,
Commanding them a ſtorme prepare
To caſt them on that ſhore.
The gallant barke came ſailing on
With ſilken ſailes from Arragon,
And many a gilded ore.

XVIII.

But gilded ore and ſilken ſaile
Might not againſt the ſtorme prevaile:
The windes blew hie and loude,
The ſailes were rent, the ores were broke,
The ſhip was ſplit by lightning ſtroke
That burſt from angrie cloude.

XIX.

But ſuch Geraldo's powre that day,
That though the ſhip was caſt away,
Of all the crue not one,
Not even the ſhip-boy, then was drownd,
And old Benormo on drie ground
Imbracde his deareſt ſon.

XX.

About the iſle they wandered long,
For ſtill ſome ſpirite led them wrong,
Till they were wearie growne;
Then came to old Geraldo's cell,
Where he and lovelie Ida dwell;
Though ſeene, they were not knowne.

XXI.

Much marvell'd they in ſuch a place
To ſee an Eremit's wringled face;
More at the maid they ſtart:
And ſoone as did Alfonſo ſee
Ida ſo beautifull, but hee
Felt love within his hart.

XXII.

Benormo heard with grief and ſhame
Geraldo call him by his name,
His brother's voyce well knowne.
Upon his aged knees he fell,
And wept that ere he did rebell
Againſt his brother's throne.

XXIII.

Brother, he cried, forgive my crime!
I sweare, ſince that u(n)happie time,
I have not taſted peace.
Returne and take againe your crowne,
Which at your feete I will lay down,
And ſoe our jarres ſurceaſe.

XXIV.

"Never," Geraldo ſaid, "will I
Aſcend that ſeat of ſoverainty;
But I all wrongs forgett.
I have a daughter, you a ſon,
And they ſhall raigne o'er Arragon,
And on my throne be ſett.

XXV.

My head is all to old to beare
The weight of crownes, and kingdome's care;
Peace in my books I find.
Gold crownes beſeeme not ſilver lockes,
Like ſunbeams upon whitend rockes,
They mocke the tranquill minde."

XXVI.

Benormo, worne with cares of ſtate,
Which worldlie ſorrows aye create,
Sawe the advice was good.
The tide of love betwixt the paire,
Alfonſo young and Ida faire,
Had ſuddaine reacht the flood.

XXVII.

A galley, too, that was ſent out
From Sicilie, in fear and doubt,
As having heard the wracke,
Arrived at the inchanted Iſle,
And took them all in little while
Unto Maſſina backe.

XXVIII.

But ere his leave Geraldo tooke
Of the ſtrange iſle, he burnt his booke,
And broke his magicke wand.
His arte forbid, he aye forſwore
Never to deal in magicke more
The while the earth ſhould ſtand.

XXIX.

From that daie forth the iſle has beene
By wandering ſailors never ſeene,
Some ſay 'tis buryed deepe
Beneath the ſea, which breakes and rores
Above its ſavage rockie ſhores,
Nor ere is knowne to ſleepe.

XXX.

In Sicilie the paire was wed,
To Arragon there after ſped,
With fathers who them bleſſed.
Alfonſo rulde for many a yeare;
His people lovde him farre and neare,
But Ida lovde him beſt.

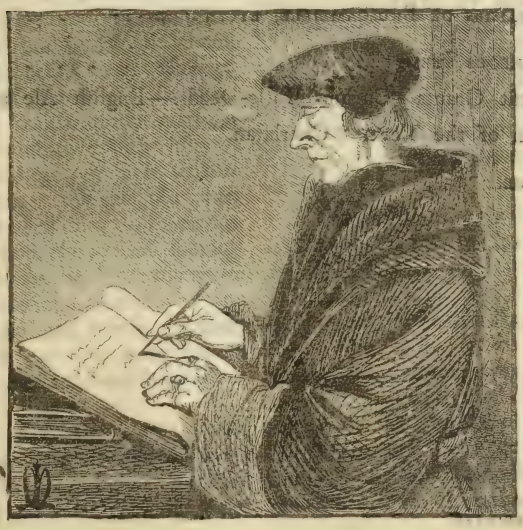
The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Græcos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., 64 Nassau Street, New York.
MDCCCLXIII.

Contents of Number XX.

PAGE

I. Notice of the Works of Christopher Sandius, Jr., Author of the "Bibliotheca Antitrinitariorum," etc. 169

II. Alcilia—Philoparthens louing Folly, etc. 173

III. Grave and Gay Postscripts to Ancient Manuscripts 179

IV. Anne Bradstreet's Poems 182

V. Les Fantaisies de Bruscambille, etc. 185

VI. Miscellaneous Items: 190

Ancient Grants—Curious Title-Deeds.—Englifh Ale and Beer.—Origin of the Term "Charlatan."

VII. Catalogue.

C. A. Alvord, Printer.

NOTICE OF THE WORKS OF CHRISTOPHER SANDIUS, JR., AUTHOR OF THE "Bibliotheca Antitrinitariorum," etc.

CHRISTOPHER, the son of Christopher SANDIUS (*Germ.* SAND), was born October 12, 1644, at Königsberg. He received instruction in Greek and history from his father, from whom he also imbibed Arian opinions. He became a student in the University of Königsberg in 1658, during the rectorship of Thilo. In 1664, his father sent him to Oxford, to improve himself by reading and study. While there, he lodged in a house near Queen's College, and devoted himself almost exclusively to the perusal of such Antitrinitarian works as he could procure from the public library, and the different colleges, or meet with in the booksellers' shops. When the elder Sandius was deprived of his two secretaryships, in the year 1668, the son left Königsberg, and settled at Amsterdam, where he procured a livelihood as a corrector of the press, and an author; and where he died, November 30, 1680, at the early age of thirty-six. His father survived him about six years.

The author of *A Brief History of the Unitarians, called also Socinians*, styles him "a gentleman of prodigious industry and reading, and no less ingenious than learned," who "in all his books refuses *in words* to be called either *Arian* or *Socinian*; but has written an Ecclesiastical History in Quarto, with *Addenda* to it, *Coloniæ*, 1678, on purpose to prove that all antiquity was Arian; and that the Unitarian doctrine has been reduced so low by the persecutions of Rome, and the puissant arms of Charles the Great, and other kings of France, for which services they have been requited by the Roman Pontiff, with the titles of *Most Christian Kings*, and *Eldest Sons* of the Church."

Most of the works of the younger Sandius are extremely rare. A list of them, originally prepared by Benedict Wissowatius, Jr., and inserted by him in Sandius's *Bibliotheca Antitrinitariorum*, which was a posthumous work, was enlarged and illustrated with copious notes by Bock. The following account of them is abridged from the *Historia Antitrinitariorum* of the latter writer:

I. *Christopher the Son of Christopher Sandius's Nucleus of Ecclesiastical History; to which is prefixed a Treatise on Ancient Ecclesiastical Writers.* Cosmopolis (another name for *Amsterdam*), 1669, 8vo. This work is divided into three Books: the first extending from the time of Christ to the Council of Nice; the second, from the Council of Nice to that of Constantinople; and the third, from the Council of Constantinople to the seventeenth century. An enlarged edition, with

a Preface by the author's father, appeared in 4to and 8vo, A. D. 1676, purporting to have been printed at Cologne, by John Nicolai; and an Appendix, containing further additions, was published in 4to a few years later. The real printer's name was Christopher Pezold, of Amsterdam. Bayle calls this work, not improperly, a history of Arianism. The author sent a copy of each part of the first edition, as it issued from the press at Amsterdam, where he then lived, to Königsberg, with a request that it might be deposited in the library of the Elector of Brandenburg; and this copy, with the writer's autograph, is said to be still preserved in the Royal Library. Andrew Wissowatius wrote *Animadversions upon Sandius's "Nucleus H. E.,"* but they have never yet seen the light. To the Appendix are subjoined three Letters. The first is an apologetical one by Sandius himself, addressed to Samuel Gardiner; the second is addressed by Gardiner to Sandius, and was written in defence of the Ante-Nicene Fathers; and the third contains Sandius's reply, in which he advocates the cause of Arianism. This correspondence arose out of a work which Gardiner had published in opposition to Sandius, and which bore the following title: *Hypotyposis Catholicæ circa Trinitatem Fidei ex Scriptis Patrum Ante-Nicenorum.* Londini, 1677, 8vo. To Sandius's second Letter Gardiner replied; but his answer was not published till the year after Sandius's death. Among others who attacked the *Nucleus H. E.* of Sandius, were Mich. Walther, Bishop Bull, John Wil. Baier, Christopher Nisanius, Calovius, and John Gottlieb Möller.

II. *A Century of Epigrams.* Amsterdam, 1669, 8vo.

III. *Christopher the Son of Christopher Sandius's Peculiar Interpretations of the Four Gospels; to which is subjoined a Dissertation concerning the Word; with an Appendix.* Cosmopolis (Amsterdam), 1669, 8vo; 1670, 8vo. In this work the author, who was the elder Sandius, has entered upon a vindication of the Arian doctrine. To both editions are subjoined the *Dissertation* and *Appendix* above mentioned. The former was entitled—

IV. *Dissertatio* Περὶ τοῦ Λόγου, *i. e. De Verbo.* Upon this Dissertation Andrew Wissowatius wrote an attack, entitled, *Objections to the Opinion that the Son of God was created before the World;* to which he added, *A Defence of "Objections," &c.* Sandius wrote a reply to each of these, but did not publish it. (*Vide* Nos. XXIV. and XXVII.)

V. *Appendix* to the *Peculiar Interpretations.* This Appendix was not published in a separate form.

VI. *Christopher the Son of Christopher Sandius's Treatise concerning the Origin of the Soul.* Cosmopolis (Amsterdam), 1671, 8vo. The opinion which the author defends in this Treatise is, that souls pre-existed in a happy state, before the bodies which they have since inhabited. Andrew Wissowatius drew up a reply to Sandius's arguments, but his answer was not published. Other replies were written by Daniel Zwicker, James Thomasius, and Balthazar Bebelius.

VII. *Philosophical Transactions of the Royal Society of England from the Year 1665 to 1669,* written by Henry Oldenburg, Secretary to the Royal Society, and translated from English into Latin by C. S. Amsterdam, 1674, 12mo; Leipzig, 1675, 4to. The first edition contains a Preface by the translator, which is omitted in the second edition.

VIII. *Notes and Animadversions upon Gerhard John Vossius's Three Books concerning the Latin Historians.* Amsterdam, 1677, 12mo. These *Notes and Animadversions* are described by John Albert Fabricius as rare, learned, and accurate; and

as throwing a clear light upon an infinite number of passages in Vossius. In his Supplements to Vossius's work, Fabricius republished them, together with the *Gleanings* of Mallinkrott, Nogarola, and Hallervord.

IX. *Continuation of the Notes and Animadversions upon Vossius's Books concerning the Latin Historians.* This was a fragment, and remained in manuscript.

X. *A Confession of Faith concerning God the Father, the Son, and the Holy Spirit, according to Scripture.* (Latin.) A French version of this piece was published, under the title, *Confession du Foy de Dieu le Père, du Fils, et du S. Esprit, conformément à l'Ecriture: traduit du Latin: à Leyde, chez Jean Le François,* 1678, 12mo. Sandius's name is not prefixed to this *Confession;* but as it was found, after his death, among his own books, written out in Latin by his own hand, there is scarcely a doubt but it proceeded originally from his pen.

XI. *Scripture the Revealer of the Sacred Trinity, by Hermann Cingallus.* Gouda (Amsterdam), 1678, 12mo. The object of this work is the same as that of No. I.; but here Sandius defends himself chiefly against the arguments of Gardiner. He endeavors to prove that all the Fathers of the first three centuries after Christ held and taught the same opinions as Arius, and therefore that the coessentiality, coeternity, and coequality of the three persons of the Trinity cannot be proved from apostolic tradition. Calovius replied to the arguments of Sandius, in a work published at Wittenberg, A. D. 1680.

XII. *C. C. S.'s Singular Problem respecting the Holy Spirit, Whether or not may be understood by it a Kind of Holy Angels? together with a Refutation of the Opinion of the Socinians, who deny the Personality of the Holy Spirit.* Cologne (Rotterdam), 1678, 8vo. The view taken of the Holy Spirit in this curious work must not be confounded with that of John Biddle, who thought that the Holy Spirit was God's chief ministering Angel; for Sandius argues that, by "the Holy Spirit," is meant, not one angelic being, but many, and that the term embraces a whole class of spiritual existences. Subjoined to this work of Sandius are additions by F. C. (Florian Crusius?), containing a refutation of Sandius's arguments. Other replies were published by Christopher Wittichius, Justus Christopher Schomer, Buddeus, John Frederick Mayer, and Grapius.

XIII. *A Letter by a Friend of the Author of a "Singular Problem" to Mr. Christopher Gittichius* (or rather Wittichius), &c., *thanking him for his most learned Animadversions on the "Problem respecting the Holy Spirit," by which the said Author has been compelled to renounce his Errors.* Cologne (Rotterdam), 8vo. No date.

XIV. *An Appendix to the "Nucleus Hist. Eccles.," containing Additions, Confirmations, and Emendations.* These are added to the correspondence between the author and Samuel Gardiner. (*Vide* No. I.)

XV. *Catalogues of the Patriarchs and Bishops of Jerusalem, Antioch, Alexandria, Ephesus, Smyrna, Sardis, Syria, Cæsarea in Palestine, Tyre, Byzantium, and Constantinople.* These were added to Andrew Wengierscius's *Hist. Eccles. Slavon.* Amsterdam, 1679, 4to.

XVI. *Two Papers,* which he and his father presented to the Divines of Königsberg.

XVII. *A Book on the Restoration of Religion, or concerning the Monarchy of God, by Christian Sophodrus Vinerius.* John Will. Baier replied to this Book in a Disputation *Concerning the Ancient and Modern Antitrinitarian Monarchians.*—Halle, 1695, 4to.

XVIII. *Certain Theological Questions and Problems.* MS.

XIX. *Expositions upon Various Passages both of the Old and New Testament.* MS.

XX. *A Letter to Mr. John Ad. Scherzer.* This Letter was inserted in the Preface to Scherzer's *Collegium Anti-Socinianum.*

XXI. *Some Mathematical Problems.*

XXII. *Arguments on the Existence and Attributes of God.* MS.

XXIII. *A Compendium of Logic.* Belg. MS.

XXIV. *Against the Objections of Andrew Wissowatius concerning the Son of God created before the World, and afterwards incarnate.* 1673. MS. (*Vide* No. IV.)

XXV. *On Matter, whether it is without Beginning, and coeval with God, or actually formed by Him? A Disputation with N. N.* MS. There seems to be a reference to this paper in one of the Anonymous Writings mentioned in Sandius's *Bibl. Ant.* (p. 179), under the title, *Demonstratio, quod materia mundi non sit initii expers, Deoque coæterna; sed ab eo creata vel producta.* MS. Bock suspects the author of this manuscript to have been either Andrew Wissowatius or Daniel Zwicker.

XXVI. *Substance of a Conversation, held in 1677 with Daniel Zwicker, concerning the Pre-existence of the Lord Jesus Christ before his Birth of the Virgin.* MS. Belg. In this Conversation Zwicker maintained the negative and Sandius the affirmative side of the question.

XXVII. *Notes upon Andrew Wissowatius's Objections concerning the Son of God created before the World, and afterwards incarnate.* 1678. MS. (*Vide* Nos. IV. and XXIV.)

XXVIII. *Differences among Christians, from the Times of the Apostles, respecting God the Father, the Son of God, and the Holy Spirit.* MS. Belg.

XXIX. *On putting Restraints upon Conscience.* MS. Belg. This was written in 1680, when a suitable occasion presented itself for some remarks upon this subject. Sandius's object is to show that no man ought to be punished on account of his religion.

XXX. A Dutch translation of Andrew Wissowatius's *Stimuli Virtutum, Frena Peccatorum,* which Sandius began, but was prevented by death from completing. MS.

XXXI. *A Dialogue, the Speakers in which are Christopher, a Papist; Martin, a Lutheran; John, a Calvinist; George, a Calixtine; Abraham, a Fanatic; and Israël, a Jew.* MS. An imperfect work.

XXXII. *On the Opinions of Simon Magus, and the Advocates of them.* MS. A work only just begun.

XXXIII. *Letters to Different Persons.* MSS.

XXXIV. Bibliotheca Antitrinitariorum, *or A Catalogue of Writers, and a succinct Account of the Life of those Authors, who, in the past and present Century, have either impugned the commonly-received Doctrine concerning three Persons every way equal in One God, or have taught that the Father of our Lord Jesus Christ is the only True, or Most High God: a Posthumous Work of Christopher the Son of Christopher Sandius.* Some other writings are added, the order of which is given in the page following the Preface: and all united exhibit a *Compendium of the Ecclesiastical History of the Unitarians, commonly called* Socinians. Freistadt (Amsterdam), sold by John Aconius. 1684, 8vo. Sandius composed this valuable little work about the year 1670. It was edited by Benedict Wissowatius, Jr., who wrote the Preface to it; and supplied the names, as he himself says, of seventy writers, who had been omitted by Sandius, besides contribu-

ting in other ways to the enlargement and completion of the work. The titles of the tracts forming the *Appendix* are as follow: I. John Stoinius's Epitome of the History of the Rise of the Unitarians in Poland (pp. 181–188). II. George Schomann's Last Will and Testament, containing a brief History of his Life, and various Ecclesiastical Acts (pp. 189–198). III. On the Printing Establishments of the Unitarians in Poland and Lithuania (pp. 199–202). IV. A Brief Narrative of the Martyrdom of John Tyscovicius (pp. 203–206). V. Andrew Wissowatius's Compendious Narrative of the Separation of the Unitarian Christians from the Trinitarians of the Reformed Church in Poland; with an Appendix, setting forth the History of Spiritus, the Dutchman (pp. 207–217). VI. The Letter of an Anonymous Writer, exhibiting a Brief History of the Life and Death of Andrew Wissowatius, and also of the Unitarian Churches in his Time (pp. 219–263). VII. The Unitarians' Claim to Religious Liberty in Poland: written by a Polish Knight (pp. 265–296).

In the *Bibliotheca Antitrinitariorum*, Sandius follows the order of time, and does not, like Bock, arrange the names of the authors in alphabetical order. The work exhibits marks of uncommon care and diligence, but is not altogether free from errors. The biographical notices are generally short; but the author appears to have bestowed great pains upon the bibliographical part of his undertaking. Pfaff deems the *Bibliotheca* of Sandius an indispensable aid to the study of theological literature, in almost all its departments; and Reimannus says that it is worthy of a careful reading, and nourishes within its bosom many literary, ecclesiastical, and other secrets. Vogt says that the very learned Peter Adolphus Boysen contemplated a republication of this *Bibliotheca*, with supplementary notes, emendations, and additions of various kinds; and Bock has made it the basis of the first volume of his *Historia Antitrinitariorum*.

XXXV. Fabricius says of Sandius, "He found John Gottlieb Möller also an adversary against the edition of the Greek New Testament;" but no vestige of this appears in the *Bibl. Ant.*

VIDEND.—*Sandii* B. A. (pp. 169–172). Moreri, *Dict. Hist.*, Art. SANDE. Bock, *Hist. Ant.* T. I. (pp. 744–760). Wood's *Fasti Oxon.*, 1664. *Athen. Oxon.*, ii. 834. *Monthly Repository*, vol. xiii. pp. 254, 255. *A Brief History of the Unitarians, called also* SOCINIANS, 1687 (pp. 35, 36). Vogt, *Catal. Rar. Libr.* (pp. 200, 601). *Walchii Bibl. Theol. Sel. passim.*

ROBERT WALLACE.

—o—

ALCILIA.

Philoparthens loving Folly.

Whereunto is added PIGMALIONS IMAGE. With the Loue of AMOS AND LAURA. And also EPIGRAMMES by Sir I. H. and others. Neuer before imprinted.

LONDON:

Printed for Richard Hawkins, dwelling in Chancery-lane, neare Sarjeants-Inne. 1613.

[4to. pp. 96.]

NEITHER Watt nor Lowndes knew of any edition of *Alcilia* earlier than that of 1619, 8vo; nor was Mr. Payne Collier aware of the impression of 1613 when he noticed this work in his *Poet. Decameron*, and in his *Bridgewater Catalogue*. Of this first edition, the present is the only known copy, and is unfortunately imperfect, wanting two leaves, Sig. M 2 and 3, containing the end of *Amos and Laura*, and the commencement of the *Epigrams* by Sir John Harington. The poem of *Alcilia* is preceded by *A Letter, written by a Gentleman, to the Author his friend*, in prose,

ſigned "Philaretes," and ſome verſes in Latin, *Author ipſe Philopartheos ad Libellum ſuum.* Then follow ſome ſix-line ſtanzas, entitled, *Amoris Prœludium: vel, Epiſtola ad Amicam*, and five others as a ſort of preface or introduction, headed, *Sic incipit ſtultorum Tragicomedia.* The poems are ſtyled ſonnets, though they are for the moſt part only ſtanzas of ſix lines each. "Theſe Sonnets following were written by the Author, (who giveth himſelfe this fained name of Philoparthen, as his accidentall attribute,) at diuers times and vpon diuers occaſions, and therefore in the forme and matter they differ, and ſometimes are quite contrary one to another, conſidering the nature and qualitie of Loue, which is a Paſſion full of varieties, and contrarietie in itſelfe."

The firſt portion contains ſixty-three ſtanzas, at the end of which are ſome lines, *Loues Accuſation at the Iudgement-ſeate of Reaſon, wherein the Author's whole ſucceſſe in his loue is couertly deſcribed; The Author's Euidence againſt Loue;* and *Loues Reply to the Author.* After this occur ten ſtanzas of ten lines each, called *Loue decyphered*, and ſome couplets, *Loues laſt Will and Teſtament.* Theſe cloſe what may be termed the firſt portion of *Alcilia.*

The ſecond part is thus introduced to the reader: "The Sonnets following were written by the Author, after he beganne to decline from his paſſionate affection, and in them he ſeemeth to pleaſe himſelfe, with deſcribing the vanitie of *Loue*, the frailtie of Beautie, and the ſower fruits of Repentance." This part contains forty ſtanzas, and completes the poem of *Alcilia*, at the end of which are the initials J. C. We believe there is little doubt, both from theſe initials and from internal evidence, that the poem of *Alcilia* was written by John Chalkhill; and we are alſo ſtrongly tempted to believe that the introductory "Letter written by a Gentleman to the Author his friend," was the production of Iſaac Walton under the aſſumed name of Philaretes. Walton at this time was juſt twenty years of age; and if Chalkhill be, as we ſuppoſe, the ſame perſon with the Fellow of Wincheſter College, whoſe character as given on his monument in the ſouth cloiſter of Wincheſter Cathedral ſo well accords with that given of him by Walton, he would be nearly about the ſame age with Walton; and having been unſucceſsful in his "louing-folly," remained ſingle the reſt of his life, "*ſolitudine et ſilentio*," and died a Fellow of his College, a poſition he had held for ſix-and-forty years.

Mr. Bright, to whom this copy formerly belonged, who was particularly happy in ſome of his diſcoveries, and was the firſt to diſcern the true perſon to whom the ſonnets of Shakeſpeare were addreſſed, is "inclined to think that the initials J. C. annexed to this edition ſtand for John Chalkhill, the friend of Iſaac Walton."—"I am led to ſuſpect too," ſays he, "that *Il Candido*, which has never yet been appropriated, was a ſignature of John Chalkhill. See Ritſon's *Bibl. Poet.*, Il Candido. This appellation coincides well with Chalkhill, and the initials are the ſame J. C." But if this were ſo, the writer of the ſonnets prefixed to Florio's *Worlde of Wordes*, fol., 1598, and the friend of Spenſer, could hardly be the Fellow of Wincheſter College who died in 1679. Mr. Bright has farther obſerved that "*Thealma and Clearchus* has in its ſtyle many points of ſimilarity with *Alcilia.* And an acquaintance with Italian literature ſhewn by Il Candido is obvious both in *Thealma* and *Alcilia.*" Mr. Collier alſo remarks, that "although perhaps no particular reſemblance can be pointed out, yet in *Thealma and Clearchus* we obſerve the ſame flow of the verſe, and ſo great a ſimilarity of pauſe and rhythm, as, combined with other circumſtances, to

make it probable that both that work and *Alcilia* were from one pen."

If Walton was the means of inducing Chalkhill to publiſh theſe his "paſſionate ſonnets," as we infer from the "Letter to the Author his friend" prefixed, we are indebted to him for a very pleaſing and elegant production, which diſplays no little poetical talent, combined with much delicacy of expreſſion and ſmooth and harmonious verſification. To exemplify this opinion, the following paſſages may be adduced. Deſcribing the pangs of love, the author ſays:

What ſodaine chance hath chang'd my wonted chear
Which makes me other than I ſeeme to be?
My dayes of ioy, that once were bright and cleare,
Are turn'd to night, my mirth to miſerie:
Ah, well I weene that ſomewhat is amiſſe,
But ſooth to ſay, I know not what it is.

What, am I dead? Then could I feele no ſmart:
But ſtill in me the ſenſe of griefe retiueth.
Am I alive?—Ah no, I haue no heart;
For ſhe that hath it, me of life depriueth.
Oh! that ſhe would reſtore my heart againe,
Or giue mee hers to counteruayle my paine.

If it be *Loue*, to waſte longe houres in griefe;
If it be *Love*, to wiſh, and not obtaine;
If it be Love, to pine without reliefe;
If it be Love, to hope, and never gaine:
Then may you thinke that he hath truely lou'd;
Who for your ſake, all this and more haue prou'd.

If ought that in mine Eyes haue done amiſſe
Let them receiue deſerued puniſhment:
For ſo the perfect rule of Iuſtice is,
Each for his owne deedes ſhould be praiſed or ſhent.
Then doubtleſſe it is both 'gainſt Law and ſenſe
My Heart ſhould ſuffer for mine Eyes offence.

I am not ſicke, and yet I am not ſound,
I eate and ſleepe, and yet me thinkes I thriue not:
I ſport and laugh, and yet my griefes abound;
I am not dead, and yet me thinkes I liue not.
What vncouth cauſe hath theſe ſtrange paſſions bred
To make at once, ſicke, ſound, aliue, and dead.

Some thing I want, but what I cannot ſay;
O now I know, it is myſelfe I want:
My Loue with her hath taine my Heart away,
Yea, Heart and all;—and left me very ſcant,
Such power hath Love, and nought but Love alone;
To make diuided creatures liue in one.

The following ſtanzas contain a pleaſing and graceful deſcription of the charms of his miſtreſs Alcilia:

Faire is my Loue, whoſe parts ſo well are framed
By Natures ſpeciall order and direction:
That ſhee herſelfe is more than halfe aſhamed
In hauing made a worke of ſuch perfection.
And well may Nature bluſh at ſuch a feature
Seeing herſelfe excelled in her creature.

Her bodie is ſtraight, ſlender and vpright,
Her viſage comely, and her lookes demure,
Mixt with a chearfull grace that yeelds delight;
Her eyes like ſtarres, bright ſhining, cleare and pure,
Which I deſcribing, *Loue* bids ſtay my pen,
And ſayes it's not a worke for mortall men.

The auncient Poets write of Graces three,
Which meeting altogether in one Creature,
In all points perfect make the ſame to bee,
For inward vertues, and for outward feature.
But ſmile *Alcilia*, and the world ſhall ſee
That in thine eyes an hundred graces bee.

We now ſubjoin a ſhort extract from that portion of the work which is in rhyming couplets, and may perhaps better exhibit the general reſemblance which exiſts between the ſtyle of this poem and that of *Thealma and Clearchus*. It is taken from "Loues Reply to the Author."

Fond youth, thou know'ſt what I for thee effected,
(Though now I finde it little be reſpected)
I purg'd thy wit which was before but groſſe,
The metall pure I ſeuered from the droſſe:
And did inſpire thee with my ſweeteſt fire
That kindled in thee courage and deſire.
Not like unto thoſe ſeruile paſſions
Which cumber mens imaginations
With auarice, ambition, or vaine-glory,
Deſire of things fleeting and tranſitorie.
No baſe conceit, but ſuch as Powers aboue
Haue knowne and felt, I meane *th' inſtinct of Loue*;
Which making men all earthly things deſpiſe,
Tranſports them to a heavenly Paradiſe
Where thou complain'ſt of ſorrowes in thy heart,
Who liues on earth but therein hath his part?
Are theſe thy fruits? Are theſe the beſt rewards
For all the pleaſing glances, ſlye regards,

The ſweet ſtolne kiſſes, amorous conceits,
So many ſmiles, ſo many faire intreats,
Such kindneſſe as Alcilia did beſtow
All for my ſake, as well thy ſelfe doſt know?
That *Loue* ſhould thus be uſed, it is hatefull,
But all is loſt that's done for one vngratefull.
Where he alledgeth that hee was abuſ'd,
In that he truely louing was refuſ'd:
That's moſt vntrue, and plainely may be tri'de;
Who neuer aſk'd, could neuer be deni'de.
But he affected rather ſingle life,
Then yoke in marriage, matching with a wife.
And moſt men now make loue to none but heyres;
Poore loue (God wot) that pouertie impaires:
Worldly reſpects *Loue* little doth regard;
Who loues, hath onely loue for his reward.
He meriteth a Louers name indeede
That caſts no doubts, which vaine ſuſpicion breede,
But deſperately at hazard throwes the Dice,
Neglecting due regard of friends aduice;
That wreſtles with his Fortune and his Fate,
Which had ordain'd to better his eſtate;
That hath no care of wealth, no feare of lacke,
But venters forward, though he ſee his wracke;
That with *Hopes* wings, like *Icarus*, doth flye,
Though for his raſhneſſe he like fortune trye;
That to his fame the world of him may tell,
How, while he ſoar'd aloft, adowne he fell.
And ſo true Loue awarded him this doome,
In ſcaling heauen, to haue the Sea his Tombe.

A ſtanza or two from the ſucceeding portion of *Alcilia*, called "Loue decyphered," will ſerve to ſhow the author's verſatility of talent, and eaſy and flexible manner of writing. Having been rejected by his miſtreſs, he now rejoices in his freedom, and inveighs ſeverely againſt the blind and fatal paſſion:

Love, and I, are now diuided,
Conceit by error was miſguided:
Alcilia hath my loue deſpiſed,
No man loues that is aduiſed.
Time at length hath Truth directed,
Love hath miſſ'd what hee expected:
Yet miſſing that which long he ſought,
I haue found that I little thought.
Errors in time may be redreſt;
The ſhorteſt follies are the beſt.

Loue and *Youth* are now aſunder,
Reaſons glory, Natures wonder.
My thoughts long bound are now inlarg'd,
My follies penance is diſcharg'd.

Thus *Time* hath altered my ſtate,
Repentance neuer comes too late.
Ah well I finde that Loue is nought
But folly, and an idle thought:
The difference is twixt *Loue* and mee,
That *Loue* is blinde, and I can ſee.

Loue is honie mixt with gall;
A thraldome free, a freedome thrall;
A bitter ſweet, a pleaſant ſowre,
Got in a yeare, loſt in an howre;
A peacefull warre, a warlike peace,
Whoſe wealth brings want, whoſe want increaſe;
Full long purſuite, and little gaine;
Vncertaine pleaſure, certaine paine;
Regard of neyther right nor wrong;
For ſhort delights, repentance long.

Loue is a ſickneſſe of the thought,
Conceit of pleaſure dearely bought;
A reſtleſſe paſſion of the minde;
A Labyrinth of errors blinde;
A ſugred poyſon, faire deceit;
A baite for fooles, a furious heate;
A chilling cold; a wondrous paſſion
Exceeding mans imagination:
Which none can tell in whole nor part,
But onely he that feeles the ſmart.

Two more brief quotations ſhall conclude our extracts from this pleaſing and deſervedly popular production. They are taken from the ſecond part of *Alcilia*, in which, having been diſmiſſed by her, the author records his paſt folly, the vanity of love, and the bitter fruits of repentance. The firſt ſtanzas are taken from the opening of this part, and the others from its cloſe; and both, we think, will receive the cordial approval of the reader for their ſmooth and flowing ſtyle, and poetical diction:

Now haue I ſpun the web of my owne woes,
And labour'd long to purchaſe my owne loſſe:
Too late I ſee, I was beguil'd with ſhowes,
And that which once ſeem'd gold, now proues but droſſe.
Thus am I both of help and hope bereaved,
He neuer tryed, that neuer was deceiued.

Once did I loue, but more than once repent,
When vintage came, my grapes were ſower, or rotten,
Long time in griefe and penſiue thoughts I ſpent,
And all for that which *Time* hath made forgotten.

O ſtrange effects of *Time*, which once being loſt,
Makes men ſecure of that they loued moſt.

Thus haue I long in th' ayre of error houer'd,
And runne my ſhip vpon Repentance ſhelfe:
Truth hath the vale of Ignorance vncouer'd
And made me ſee, and ſeeing, know myſelfe.
Of former follies now I muſt repent,
And count this worke part of my time ill ſpent.

What thing is *Loue?* A Tyrant of the minde,
Begot by heate of youth, brought forth by ſloth;
Nurſt with vain thoughts, and changing as the wind,
A deepe diſſembler, voy'd of faith and troth:
Fraught with fond errors, doubts, deſpite, diſdaine,
And all the plagues that earth and hell containe.

Like to a man that wanders all the day
Through waies vnknown, to ſeeke a thing of worth,
And at the night ſees he hath gone aſtray:
As neare his end as when he firſt ſet forth,
Such is my caſe, whoſe hope vntimely croſt,
After long errors, proves my labour loſt.

———

Now *Loue* ſits all alone in black attyre.
His broken Bow and Arrowes lying by him;
His fire extinct, that whilome fed deſire,
Himſelfe the ſcorne of Louers that paſſe by him:
Who this day freely may diſport and play,
For it is *Philoparthens* Holy-day.

Nay, thinke not *Loue*, with all thy cunning ſlight,
To catch me once again: thou com'ſt too late:
Sterne Induſtry puts Idleneſſe to flight,
And *Time* hath changed both my name and ſtate:
Then ſeeke elſewhere for mates that may befriend thee,
For I am buſie, and cannot attend thee.

Though thou be faire, thinke Beauty is a blaſt,
A mornings dewe, a ſhadow quickly gone,
A painted flower, whoſe colour will not laſt;
Time ſteales away when leaſt we thinke thereon;
Moſt precious Time, too waſtfully expended,
Of which alone the ſparing is commended.

Thy large ſmooth forehead wrinckled ſhall appeare
Vermillion hue, to pale and wan ſhall turne;
Time ſhall deface what Youth hath held moſt deare;
Yea, thoſe clear eyes which once my hart did burne,
Shall in their hollow circles lodge the night,
And yeeld more cauſe of terror then delight.

Loe here the record of my follies paſt,
The fruits of wit vnſtaid, and houres miſpent:
Full wiſe is hee that perils can fore-caſt,
And ſo by others harmes his own preuent:
All worldly pleaſure that delights the ſenſe,
Is but a ſhort ſleepe, and time's vaine expence.

The Sunne hath twice his annuall courſe per-
Since firſt vnhappy I beganne to loue: [form'd
Whoſe errors now by Reaſons rule reform'd,
Conceits of Loue but ſmoake and errors proue.
Who of his folly ſeekes more praiſe to winne,
Where I haue made an end, let him beginne.

J. C.

The Metamorphoſis of Pigmalions Image has a ſeparate title-page, with the ſame date of 1613. It was firſt publiſhed by Marſton, in 1598 (12mo), fifteen years earlier, along with *Certaine Satyres*, and is taken from the tenth book of Ovid's *Metamorphoſes*. Pygmalion, the ſculptor of Cyprus, who had previouſly reſolved never to marry, falls in love with a beautiful ſtatue which he had made, and, at his earneſt prayer and requeſt to Venus, the ivory ſtatue was changed into a woman, whom the artiſt married, and by whom he had a ſon called Paphos, the founder of the city of that name in Cyprus. The ſatires are omitted in this edition, which contains only the firſt poem, written profeſſedly to ridicule certain free and licentious poems then faſhionable, ſuch as Shakeſpeare's *Venus and Adonis* and Marlowe's *Hero and Leander*, but falling into the ſame error and liable to the ſame condemnation.

Pigmalion contains thirty-nine ſtanzas, in the ſame meaſure with Shakeſpeare's poem, and is preceded by "The Argument of the Poeme," and ſome lines addreſſed "To his Miſtreſſe," in which he acknowledges that his "wanton Muſe laſciviouſly doth ſing of ſportive love." This is the ſecond edition of Marſton's poem, the one in 1619 being the third. As it has been ſo recently reprinted in the third volume of Marſton's collected works, any extract would be ſuperfluous.

The ſhort poem entitled, *The Love of Amos and Laura*, is in this edition without any ſeparate title, but commences at once without any prefix. The ſecond edition of this poem, publiſhed in 1619, 18mo, of which there is a copy in the Britiſh Muſeum, contains a dedication in verſe to Iſaac Walton in theſe complimentary terms, which are not in the preſent:

To my approved and much reſpected friend Iz. Wa.

To thee, thou more than thrice beloued friend,
I too unworthy of ſo great a bliſs;
Theſe harſh-tun'd lines I here to thee commend.
Thou being cauſe it is now as it is:
For hadſt thou held thy tongue, by ſilence might
Theſe haue been buried in obliuions night.

If they were pleaſing, I would call them thine,
And diſavow my title to the verſe;
But being bad, I needs muſt call them mine,
No ill thing can be clothed in thy verſe.
Accept them then, and where I haue offended,
Raſe thou it out, and let it be amended.

S. P.

Mr. Payne Collier, and Sir Harris Nicolas after him in his beautiful edition of Walton's *Complete Angler* (8vo, p. iv.), are both inclined to attribute theſe initials to Samuel Purchas, the author of *The Pilgrimage;* but they ſeem to have overlooked another perſon who is much more likely to have written theſe lines, and to whom we are more ſtrongly diſpoſed to aſſign the authorſhip of this poem, than to Purchas, viz.: Samuel Page, who was the ſon of a clergyman, a native of Bedfordſhire, born about 1574, and admitted a ſcholar of Chriſt-Church College, Oxford, June 10, 1587; took his degree of B. A. February 5, 1590; admitted Fellow of his College, April 16 in the ſame year; B. D. March 12, 1603; and D. D. June 6, 1611. With reference to our particular object, Wood records of him, that in his juvenile years he was counted one of the chiefeſt among our Engliſh poets to bewail and bemoan the perplexities of love in his poetical and romantic writings. And Meres, in his *Palladis Tamia*, the ſecond part of *Wit's Commonwealth*, 1598 (12mo), from whom theſe words are borrowed by Wood, has expreſſly coupled him in this reſpect with many of our moſt celebrated poets. He became afterward Vicar of Deptford, in Kent, and, leaving his former poetical purſuits, applied his talents to the ſtudy of divinity, and publiſhed ſeveral ſermons and other religious works. Wood ſays he was "in much eſteem by the clergy of the neighbourhood where he lived, and reverenced by the laity for his orthodox principles, and continued and unwearied labours in his function. He died at Deptford and was buried in the church there on the 8 Auguſt, 1630." It is probable that, from a ſimilarity of taſtes, he was a friend of Chalkhill, and that thus alſo he was made known to Walton, for whom he had evidently great eſteem.

The poem of *Amos and Laura*, which is in couplets, contains alluſions to *Venus and Adonis*, *Tarquin and Lucrece*, and *Hero and Leander*, the poems on which by Shakeſpeare and Marlowe had already previouſly appeared, but is not remarkable for any great or ſtriking merit; a ſhort paſſage from it, therefore, will be ſufficient, in which the lover is pleading his paſſion:

If in my ſuite I erre, as by miſchance,
Blame not my Love but count it ignorance.
The tongue is but an inſtrument of nought,
And cannot ſpeake the largeneſſe of the thought;
For when the minde abounds, and almoſt breaketh,
Then through abundance of the heart it ſpeaketh:
No man can ſpeake but what he hath in minde,
Then what I ſpeake I thinke; be not vnkinde
Vnto your ſeruant, who obedience proffers,
And makes firme loue the obiect of his offers.
I will not boaſt of Parentage, or Lyne,
For all are baſe, reſpecting thee diuine:
Nor will I boaſt of wealth, or riches ſtore,
For in thy face conſiſts all wealth, and more
Pure are my thoughts as ſkin betweene thy browes,
And eke as chaſte my ſpeech, my oathes, and vowes.

Speake ſweeteſt fayre, but one kinde worde to me,
How can, alas, that be offence in thee?

The *Epigrams* at the end, by Sir John Harington and others, occupy only three leaves, and are a mere ſelection, not demanding from us any particular notice, the beſt of them being perhaps the following:

Of Fauſtus, a ſtealer of Verſes.

I heare that *Fauſtus* oftentimes rehearſes
To his chaſte miſtreſſe certaine of my Verſes:
In which, by vſe, ſo perfit he is growne,
That ſhee, poore ſoule, doth thinke they are his owne.
I would eſteeme it (truſt me) grace, not ſhame,
If *Danyel*, or if *Davies* did the ſame.
Nor would I ſtorme, or would I quarrels picke,
I when I liſt, to them could doe the like.
But who can wiſh a man a fouler ſpight,
Then haue a blinde man take away his ſight?
A begging theeſe is dangerous to my purſe,
A beggage Poet to my Verſe is worſe.

An Epitaph by a man of his Father.

God workes wonders now and than,
Here lyes a Lawyer was an honeſt man.

We have already alluded to the extreme rarity of this firſt edition of *Alcilia*, the preſent being the only copy known. It was reprinted in 1619, 18mo, and again for the third time in 1628, 4to. The preſent copy was obtained from the collection of the late Benjamin Heywood Bright, Eſq. It is imperfect, wanting two leaves.

Collation: Sig. A to M 4, in fours.

(Corser's *Collectanea Anglo-Poetica.*)

——o——

Grave and Gay Postscripts to ANCIENT MANUSCRIPTS.

[Tranſlated from the *Serapeum.*]

After the completion of an extenſive work, it is but natural that the writer ſhould find himſelf in either a gay or a grave ſtate of mind. We find that this was the caſe with the old ſcribes, whoſe patience and labor we cannot but admire.

The *Deo Gratias* that is ſo common a poſtſcript to old manuſcripts, may be taken as a truthful expreſſion of many a ſcribe's feelings at the concluſion of his labor. In the oldeſt manuſcripts this poſtſcript is generally the only inſcription left by the ſcribes, for their modeſt ſelf-denial forbade them even to ſign their names.

The oldeſt inſtance I have found of a ſcribe's ſigning his name, occurs in a copy of the *Codex Dyoniſio-Hadrianus*, of the tenth century (No. ccxxxix.), in the *Stadtbibliothek* of Leipſic, and is as follows: *Ego adalhartus indignus preſbyter ſcripſi reginberto epiſcopo hunc librum ſicut potui uoluntarie.* Reginbertus was Biſhop of Minden, under Otho the Great.

From the thirteenth century, however, down to the fifteenth, the ſcribes were in the habit of not only ſigning their names, but alſo of adding a few words or verſes, evincing either a grave or gay ſtate of mind. A collection of theſe poſtſcripts would be very intereſting. I give a few of them, taken from the MSS. of the City Library of Leipſic.

It is amuſing to ſee a ſcribe ending a ſelection from Theocritus, Heſiod, and Sophocles (No. III. of the printed catalogue), which fills 276 pages, with the following exclamation: *ὥσπερ ξένοι χαιρουσιν ἰδεῖν πατρίδα και οἱ θαλαττεύοντες ἰδεῖν λιμένα καὶ οἱ στρατευόμενοι ἰδεῖν τὸ νίκος, καὶ οἱ πραγματεύοντες ἰδεῖν τὸ κέρδος καὶ οἱ νοσῶ λευόμενοι* [for *νόσῳ λυόμενοι*, or *νοσηλευόμενοι*], *ἰδεῖν ὑγίαν, οὕτω καὶ οἱ γράφοντες ἰδεῖν βιβλίον τέλος.*

How anxious he is to recover his breath, the ſedulous old ſcribe! After the Doxology, *Τῶ παμβασιλεῖ θεῶ ἡμῶν χάρις τῃ παμβασιλίσσῃ μρα παρθένῳ θκῳ μου δόξα*, and after the prayer, *εὔχεσθε ὑπὲρ τῆς σωτηρίας τοῦ γράψαντος*, he adds, by way of apology for future cenſure of his

negligence in copying: *ὁ δ' ὁρῶν ταῦτα κἂν σφάλματα εὕροιτο, τὰ πλείονα τοῖς ἀντιγράφοις ἡ μέμψις.*

A copyist of German poems (No. CXII.) shows a less keen sense of duty in this respect, when he says:

Si erravit scriptor debes corrigere lector.

All of the scribes are not, however, men of so few words. Some of them offer examples of politely ceremonious excuses; as, for instance, the following, which occurs at the end of a *Festus* and *Varro* of the fifteenth century (No. XC.):

Parce qui legeris si aliqua minus polita inveneris. Nam ita ex omni parte sive seculum fecerit sive librarii volumen quod nimis corruptum erat ut necesse fuerit aucupari hinc inde sententias ideo sine rubore veniam dabis et errori manum imponas Pomponius tuus orat Vale.

The *εὔχεσθε ὑπὲρ τῆς σωτηρίας τοῦ γράψαντος*, of the first-quoted postscript, does not satisfy Olricus the Younger, the scribe of a *Virgil* of the thirteenth century (No. XXXV.), who ends his manuscript thus:

Libro perfecto Ludum pro munere posco
Libro finito Lector gaudenter abito.

After which, in a different handwriting, is the following:

Hic liber est scriptus qui scripsit sit benedictus.

Another, the copyist of a *Horace* of the eleventh century (No. XXXIX.), is still more positive than Olricus the Younger in his wishes:

Finito libro detur bona vacca magistro.

The writer of a fragment *de syllogismis* (No. C.) sympathizes with such a desire:

Explicit iste liber sit scriptor crimine liber
Scriptoris munus sit bos bonus aut equus unus
Explicit expliceat ludere scriptor eat.

This last verse occurs also in the *Infortiatum* (No. CCXCIV.), with a variation:

Explicit expliceat bibere scriptor eat.

And again, as a bad hexameter:

Explicit expliceat nunc scriptor ludere eat.

Another monk exhibits the chastity of his secluded life in the following postscript to the *Convivium Kanuti* (No. DCCC,-XCVI.):

Detur pro penna scriptori pulcra puella.

Another, having copied a *Priscian* (No. XCVI.), the price of which is given in a note, as being "*XV solidos et sex denarios*," hopes, in consideration of his labor, to be freed from his chiragra, and exclaims:

Dextra scriptoris careat gravitate doloris.

Frequently, however, the scribe hopes his hand may be blest, as in a manuscript of *Wolfram Von Eschenbach*, of the fourteenth century (No. CIX.):

Qui scripsit scripta manus ejus sit benedicta.

Frequently, also, eternal bliss is promised as a reward to the scribe; as, for instance, in a manuscript of the *Vulgate*, of the thirteenth century (No. CXIX.):

Qui scripsit scribat semper cum domino vivat.

This verse occurs very often; and immediately precedes the scribe's wish to be relieved of his chiragra (No. XCVI.). To this class of postscripts belongs the one found in the *Historia Orientalis Hrithoni Armeni*, of the fourteenth century (No. DCXCI.):

Opere finito sit laus et gloria Christo,
Qui scripsit hunc librum collocetur in paradisum.

It often happens that a scribe thanks God for the happy termination of his labors:

Sit tibi laus Christe quoniam liber explicit iste.

Thus, also, in the *Glossarium Latino-Teutonicum*, of the fourteenth century (No. CI.):

Finito libro sit laus et gloria Christo.

This is the most usual reading; there is another:

Finito libro referatur gratia Christo.

And again, as it appears in another manuſcript:

Finito libro referamus gratia Chriſto.

Or again, as we find it at the end of a *Legendenbuche* (No. CXCVII.):

Finis adeſt operis mercedem poſco laboris
Divinum flamen opus iſtud compleat amen.
Finito libro ſit laus et gloria Chriſto.

A certain Johannes, in the fifteenth century, writes the following poſtſcript to a copy of the *Argumenta Bibliorum Metrica:*

Finitur fratris modicus labor ille Johannis
Pro quo ſit Chriſto laus et honor domino.

The completion of a manuſcript was an event in the life of a ſcribe; and that they were fully aware of its importance is evident from the fact that they often gave the date, and in ſome inſtances the hour, at which the conſummation ſo devoutly wiſhed for, came to paſs. Thus, in *Hugos Von Trimberg Reuner* (No. CXI.):

Dis buch wart es geſchriben alſo die glocke
Vii ſlug vor mittage am nehſten ſamſtage
Vor ſant paulus dez bekerers tag in dem
Jore do man zalte von criſtus geburte
Tuſint vier hundert und nuntzehen jor.

Many poſtſcripts implore the reader to take good care of the manuſcript, and fulminate imprecations againſt any one who ſhould injure it. Thus, in a copy of the *Vulgate*, of the thirteenth century (No. CXXV.):

Liber Sancte Marie ſanctique Liborii in patherburnen tollenti maledictio Servanti benedictio. Si quis abſtulerit vel curtaverit folium anathema ſit.

A comical contraſt to this anathema is to be found in the following, which frequently occurs on old German manuſcripts, the firſt portion of which is familiar to German ſchoolboys even to this day:

Dis puch iſt mir lip,
Wer mirs ſtihlt iſt ein dip;
Er ſei ruyter oder knecht,
So iſt her an den galgen gerecht.

A certain Stephan, called "der Pfolnchouer," in a long poſtſcript to a German verſion of the *Evangeliſts*, of 1327 (No. CXCI.), writes thus:

Hie habent div ewangeli ein Ende.
Got alle vnſer ſorge wende. Amen.
Swer an dem püch leſe da.
Der ſprech dem ſchreiber ein. Ave Maria.
Daz im Maria helffe auz aller ſeiner not
Vnd pei im ſei an ſeinem tod.
Got müzz ſein pflegen.
Vnd geb im alle zeit ſeinem ſegen.
Vnd darzu ze lon.
Der himeliſchen thron.
Der daz püch haben ſchol.
Dem gan ich des himelreichs wol.
Der ſol mir des nicht wennchen
er ſol des ſchreibers Durch got offt gedenchen.
Amen.

In a copy of the *Infortiatum*, of the thirteenth century (No. CCXCIV.), our attention is called to the fact that two ſcribes have worked at the manuſcript, by the following:

Eſt ſepultus qui incepit,
Semper vivat qui perfecit,
Mors legalis recte fecit,
Quod explentem non recepit,
Ergo grates deo damus.
Illi librum referamus.
Cum legatur gaudeamus.
Sic in fine dimittamus.

How much pride the ſcribes felt in their art, appears from a poſtſcript to a copy of extracts from the *Speculum* of Vincentius Bellovacenſis (No. CCCCXV.):

Finis adeſt vere ſic cum penna ſcio nere.

But theſe extracts muſt ſuffice. May thoſe who take an intereſt in the matter, and have acceſs to libraries, make further extracts; for thus, little by little, inſignificant as ſuch trifles may ſeem, will be gathered materials which will be of great ſervice in enabling us to comprehend theſe times. In many of the *incunabulas* ſuch materials may be found.

Poems by Anne Bradstreet.

The Tenth Muſe lately ſprung up in America. Or Severall Poems, compiled with great variety of Wit and Learning, full of delight. Wherein eſpecially is contained a compleat diſcourſe and deſcription of the Four Elements, Conſtitutions, Ages of Man, Seaſons of the Year. Together with an Exact Epitomie of the Four Monarchies, viz. The Aſſyrian, Perſian, Grecian, Roman. Alſo a Dialogue between Old England and New, concerning the late troubles. With divers other pleaſant and ſerious Poems. By a Gentlewoman in thoſe parts. Printed at London for Stephen Bowtell at the ſigne of the Bible in Popes Head-Alley. 1650. [Sm. 8vo.]

This early ſpecimen of New England poetry opens with an addreſs to the reader by the publiſher, in which he ſays that "the worſt effect of his reading will be unbelief, which will make him queſtion whether it be a womans Work, and aſks, Is it poſſible? If any doe, take this as an anſwer from him that dares avow it: It is the Work of a Woman honoured and eſteemed where ſhe lives, for her gracious demeanour, her eminent parts, her pious converſation, her courteous diſpoſition, her exact diligence in her place, and diſcreet managing of her family occaſions; and more then ſo, theſe Poems are the fruit but of ſome few houres, curtailed from her ſleep, and other refreſhments."

The publiſher then ſtates that the publication of theſe poems was without the knowledge of the author, and that, "contrary to her expectation, he had preſumed to bring to publick view what ſhe reſolved ſhould never in ſuch a manner ſee the ſun."

They are uſhered in with commendatory verſes by N. Ward; to his deare ſiſter, by I. W.—C. B.—R. Q.—N. H.—C. B.—H. S., and two anagrams on her name; and by an epiſtle dedicatory in verſe by the author, "To her moſt Honoured Father Thomas Dudley Eſq." The poems are preceded by a prologue of ſix eight-line verſes, and are arranged according to the order in the title-page. The poetry, if ſuch it may be termed, is of a very inferior kind, and will not require any notice beyond the ſelection of the paſſages which follow, and which may be taken as tolerable examples of the fair writer's attempt at verſification. The firſt extract is from *The Four Ages of Man:*

Great mutations, ſome joyful, and ſome ſad,
In this ſhort Pilgrimage I oft have had;
Sometimes the Heavens with plenty ſmil'd on me,
Sometimes again, rain'd all adverſity;
Sometimes in honour, ſometimes in diſgrace,
Sometime an abject, then again in place,
Such private changes oft mine eyes have ſeen,
In various times of ſtate I've alſo been.
I've ſeen a Kingdom flouriſh like a tree,
When it was rul'd by that Celeſtial ſhe;
And like a Cedar, others ſo ſurmount,
That but for ſhrubs they did themſelves account;
Then ſaw I *France* and *Holland* ſav'd, *Calais* won,
And *Philip*, and *Albertus*, half undone;
I ſaw all peace at home, terror to foes.
But ah! I ſaw at laſt thoſe eyes to cloſe:
And then, methought, the world at noon grew dark,
Then it had loſt that radiant Sun-like ſpark,
In midſt of greifs, I ſaw ſome hopes revive,
(For 'twas our hopes then kept our hearts alive)
I ſaw hopes daſht, our forwardneſſe was ſhent,
And ſilenc'd we, by Act of Parliament.
I've ſeen from *Rome* an execrable thing,
A plot to blow up Nobles, and their King;
I've ſeen deſignes at *Ree*, and *Cades* croſt,
And poor *Palatinate* for ever loſt:
I've ſeen a Prince, to live on others lands,
A Royall one, by almes from Subjects hands;
I've ſeen baſe men, advanc'd to great degree,
And worthy ones, put to extremity;
But not their Princes love, nor ſtate ſo high,
Could once reverſe their ſhamefull deſtiny.
I've ſeen one ſtab'd, another looſe his head:
And others fly their Country, though their dread.
I've ſeen, and ſo have yee, for 'tis but late,
The deſolation, of a goodly State,
Plotted and acted, ſo that none can tell,
Who gave the counſel, but the Prince of hell.

At the end of the *Four Monarchies* occur *A Dialogue between Old England, and New, concerning their preſent troubles.*

Anno 1642.—*An Elegie upon that Honourable and renowned Knight, Sir Philip Sidney, who was untimely ſlaine at the Seige of Zutphon, Anno* 1586. *By A. B. in the yeare* 1638. Others, *In Honour of Du Bartas*, 1641; and *Of that High and Mighty Princeſs, Queen Elizabeth, of moſt happy memory; David's Lamentation for Saul and Jonathan*, 2 *Sam.* i. 19; and ſome lines *Of the vanity of all worldly creatures*, cloſe the volume. We preſent our readers with a few lines from the opening of the Elegy on Sir Philip Sidney:

When *England* did injoy her Halfion dayes,
Her noble *Sidney* wore the Crown of Bayes;
No leſſe an Honour to our *Britiſh* Land,
Then ſhe that ſway'd the Scepter with her hand:
Mars and *Minerva* did in one agree,
Of Armes and Arts, thou ſhould'ſt a patterne be.
Calliope with *Terpſichor* did ſing,
Of Poeſie, and of Muſick thou wert King;
Thy Rhethorick it ſtruck *Polimnia* dead,
Thine Eloquence made *Mercury* wax red;
Thy Logick from *Euterpe* won the Crown,
More worth was thine, then *Clio* could ſet down.
Thalia and *Melpomene* ſay th' truth,
(Witneſſe *Arcadia*, penn'd in his youth)
Are not his Tragick Comedies ſo acted,
As if your nine-fold wit had been compacted:
To ſhew the world, they never ſaw before,
That this one Volume ſhould exhauſt your ſtore.

Bibl. Ang. Poet. No. 67, 1*l.* 5*s.*; Perry, part i. No. 539, 1*l.* 6*s.*; Jolley, part ii. No. 392, 11*s.*; Skegg, No. 179, 12*s.*; Bindley, part i. No. 1544, 1*l.* 15*s.*; Townley, part i. No. 679, 3*l.* 15*s.*

Collation: Title A 2; Sig. A to O 8, in eights; pp. 222.

SEVERAL POEMS compiled with great variety of Wit and Learning, full of Delight; Wherein eſpecially is contained a compleat Diſcourſe, and Deſcription of the Four Elements, Conſtitutions, Ages of Man, Seaſons of the Year. Together with an exact Epitome of the three firſt Monarchyes, viz. The Aſſyrian, Perſian, Grecian. And beginning of the Romane Commonwealth to the end of their laſt King: With diverſe other pleaſant and Serious Poems. By a Gentlewoman in New-England. [Anne Bradstreet.] The ſecond Edition, Corrected by the Author, and enlarged by an Addition of ſeveral other Poems found amongſt her papers after her Death. Boſton, Printed by John Foſter. 1678. [Sm. 8vo.]

There are ſeveral alterations and additions in this ſecond edition of Mrs. Bradſtreet's poems, which is printed in rather larger type than the former. The commendatory verſes by R. Q. are omitted; but after the anagrams upon her name are nine ſeven-line ſtanzas upon the author, by J. Rogers, not in the other. At the end of the verſes on the Roman Monarchy are the following lines, not in the firſt edition, entitled—

An Apology.

To finiſh what's begun, was my intent,
My thoughts and my endeavours thereto bent;
Eſſays I many made, but ſtill gave out
The more I muſ'd, the more I was in doubt:
The ſubject large, my mind and body weak,
With many more diſcouragements did ſpeak.
All thoughts of further progreſs laid aſide,
Though oft perſwaded, I as oft deny'd;
At length reſolv'd, when many years had paſt,
To proſecute my ſtory to the laſt:
And for the ſame, I hours not few did ſpend,
And weary lines (though lanke) I many pen'd:
But 'fore I could accompliſh my deſire,
My papers fell a prey to th' raging fire.
And thus my pains (with better things) I loſt,
Which none had cauſe to wail, nor I to boaſt.
No more I'le do, ſith I have ſuffer'd wrack,
Although my Monarchies their legs do lack:
Nor matter if't this laſt, the world now ſees,
Hath many Ages been upon his knees.

After the poem of *Davids Lamentation for Saul and Jonathan*, the enſuing pieces are added, which are not in the previous edition: *To the Memory of my dear and ever honoured Father Thomas Dudley Eſq. who deceaſed July* 31. 1653, *and of his age* 77. This Thomas Dudley was Captain-General and Governor of New England. *An Epitaph on my dear and ever honoured Mother Mrs. Dorothy Dudley, who deceaſed Decemb.* 27. 1643, *and of her age* 61; *Contemplations*, a long and pleaſing poem in thirty-three ſeven-line

ſtanzas; *The Fleſh and the Spirit; The Author to her Book.* "Several other Poems made by the Author upon diverſe Occaſions, were found among her papers after her Death, which ſhe never meant ſhould come to publick view, amongſt which, theſe following (at the deſire of ſome friends that knew her well) are here inſerted:" *Upon a Fit of Sickneſs. Anno* 1632. *Ætatis ſuæ* 19. *Upon ſome diſtemper of body; Before the birth of one of her Children;* four metrical *Letters to her Huſband; To her Father with ſome verſes; In reference to her Children* 23. *June* 1659; *In memory of her grand-child Elizabeth Bradſtreet Auguſt* 1665; ditto *of her grand-child Anne Bradſtreet June* 20. 1669; ditto *On her grand-child Simon Bradſtreet* 16. *Novemb.* 1669; ditto *of her daughter in Law Mrs. Mercy Bradſtreet, who deceaſed Sept.* 6. 1669 *in the* 28. *year of her age.* The volume concludes with *A Funeral Elogy upon that Pattern and Patron of Virtue, the truely pious, peerleſs, and matchleſs Gentlewoman Mrs. Anne Bradſtreet, right Panaretes, Mirror of her Age, Glory of her Sex, whoſe Heaven-born-Soul leaving its earthly Shrine, choſe its native home, and was taken to its Reſt, upon* 16 *Sept.* 1672, ſubſcribed *John Norton.* "*Finis et non.*

Omnia Romanæ ſileant Miracula Gentis."

From this ſecond edition we make one more ſelection of verſes from the poem entitled *Contemplations.* If really written by Mrs. Bradſtreet, they afford ſome proof that ſhe was not deſtitute of poetical power:

Then on a ſtately Oak I caſt mine eye,
Whoſe ruffling top the Clouds ſeem'd to aſpire;
How long ſince thou waſt in thine Infancy?
Thy ſtrength, and ſtature, more thy years admire,
Hath hundred winters paſt ſince thou waſt born?
Or thouſand ſince thou brakeſt thy ſhell of horn,
If ſo, all theſe as nought, Eternity doth ſcorn.

Then higher on the gliſtering Sun I gaz'd,
Whoſe beams were ſhaded by the leavie Tree,
The more I look'd, the more I grew amaz'd,
And ſoftly ſaid, what glory's like to thee?
Soul of this world, this Univerſes Eye,
No wonder, ſome made thee a Deity:
Had I not better known, (alas!) the ſame had I.

Thou as a Bridegroom from thy Chamber ruſhes,
And as a ſtrong man, joyes to run a race,
The morn doth uſher thee, with ſmiles and bluſhes,
The Earth reflects her glances in thy face.
Birds, Inſects, Animals, with Vegative,
Thy heart from death and dulness doth revive:
And in the darkſome womb of fruitful nature dive.

. . . . . .

Under the cooling ſhadow of a ſtately Elm
Cloſely ſate I by a goodly Rivers ſide,
Where gliding ſtreams the Rocks did overwhelm;
A lonely place, with pleaſures dignifi'd.
I once that lov'd the ſhady woods ſo well,
Now thought the rivers did the trees excel,
And if the ſun would ever ſhine, there would I dwell.

While on the ſtealing ſtream I fixt mine eye,
Which to the long'd for Ocean held its courſe,
I markt, nor crooks, nor rubs, that there did lye
Could hinder ought, but ſtill augment its force:
O happy Flood, quoth I, that holds thy race
Till thou arrive at thy beloued place,
Nor is it rocks or ſhoals that can obſtruct thy pace.

Nor if't enough, that thou alone may'ſt ſlide,
But hundred brooks in thy cleer waves do meet;
So hand in hand along with thee they glide
To *Thetis* houſe, where all imbrace and greet:
Thou Emblem true, of what I count the beſt,
O could I lead my Rivolets to reſt,
So may we preſs to that vaſt manſion, ever bleſt.

Anne Bradſtreet, the author of theſe poems, the daughter of Thomas Dudley, Eſq., and Dorothy his wife, was the wife of Simon Bradſtreet, Eſq., Captain-General and Governor of New England, and died September 16, 1672.*

* Was that moſt ſingular perſon, Captain Dudley Bradſtreet, whoſe very curious autobiography (now an exceedingly rare book), entitled, *The Life and uncommon Adventures of Captain Dudley Bradſtreet, being the moſt genuine and extraordinary perhaps ever publiſhed*, appeared in Dublin, 1755 (8vo, 356 pages), a deſcendant of the "Tenth Muſe"? If ſo, he certainly did not imitate her in "her pious converſation and diſcreet managing of her

A third edition of this work, enlarged with poems found ſince her death, was publiſhed in 1758 (8vo). Lowndes does not notice either of theſe later editions.

Collation: Title a 2; Sig. a, eight leaves, the firſt blank; then Sig. A to Q 8, in eights; pp. 272.—Corser's *Collectanea Anglo-Poetica.*

——o——

LES

FANTAISIES

DE

BRUSCAMBILLE,

CONTENANT

PLUSIEURS DISCOURS, PARADOXES, HARANGUES ET PROLOGUES FACECIEUX.

Revues et augmentées de nouveau par l'auteur.

A LYON,

JOUXTE LA COPIE IMPRIMEE A PARIS.

M DC XVIII. [12mo, pp. 295.]

M. Deslauriers, called Bruscambille, was, as is known, an actor of farces during the reigns of Henry IV. and Louis XIII. The firſt collection of his writings which appeared, was printed in 1609, and contained only ſixteen *Prologues.* In a new edition of the ſame *Prologues,* which contained thirty-three, and which appeared the next year, the author repudiates that of 1609, as having been printed from ſurreptitiouſly-obtained *copy.* In a note to the *Soleinne Catalogue* (No. 980), M. Paul Lacroix ſays that the origin of the name of Bruſcambille has never been inveſtigated. Is it anterior to the game of cards called *bruſquembille?* We are rather inclined to believe that it is derived from the game of billiards—in French, *billard,* or *trou madame,* and means a ſtrong or *bruſque* player.

Advantage was taken of the reputation attached to the name of Bruſcambille, to credit him with many of the political ſquibs produced by the troubles which agitated the regency of Marie de Médicis: *Avertiſſement du Sieur Bruſcambille ſur le Voyage d'Eſpagne,* Paris, 1615; *Diſcours de Bruſcambille, avec la Deſcription de Conchini Conchino,* Paris, 1617; *Péripatétiques Reſolutions et Remontrances Sententieuſes du Docteur Bruſcambille aux Perturbateurs de l'Etat,* Lyon, chez Va-ducul, Gouverneur des Singes (a copy of this pamphlet, the principal merit of which is its title, was ſold in 1844, at Nodier's ſale, for 41 francs, and reſold at Solar's ſale for 55 francs); *Advis donné par le Sieur Briſcambille aux Proteſtants révoltés de France,* à l'Encloſe, par Ti-pe-to-to, 1621 (this title, which we copy exactly, contains only two faults); etc. Theſe pamphlets, devoid of wit, and conſiſting of tedious argument, long drawn out, in a weariſome ſtyle, ſhould not be placed to the account of the amuſing author of the *Plaiſantes Imaginations et Facétieux Paradoxes.* His name has been boldly ſtolen.

The ſelection of pieces which compoſe the various volumes bearing the name of *Bruſcambille,* and the order in which they

---

family occaſions." Indeed, his revelations would almoſt induce a belief that the book was a romance, and the captain himſelf a myth, but for a note in Bindon Blood's copy, by an anceſtor: "I bought this book from the author, Mr. Dudley Bradſtreet, at an aſſizes held at Ennis, which begun the 27th Auguſt 1756. William Blood." The captain alſo publiſhed *Bradſtreet's Lives, being a genuine Hiſtory of ſeveral Gentlemen and Ladies, all living within theſe ten years paſt remarkable for their virtues or their vices.* (Dublin, 1757, 8vo, 407 pages.) In his own Life, he ſays: "I was born in Ireland, in the county of Tipperary, in the year 1711. My father had the Command of a Troop of Horſe, and was alſo in the Commiſſion of the Peace: his poſſeſſions at that time are now let at 3,000*l.* a year, but being bound to the Crown in large ſums, together with an expenſive life, in the courſe of ſome years reduced his Fortune very low." Dudley Bradſtreet was probably a grandſon or great-grandſon of Anne Bradſtreet.

are arranged, ſhow great differences. For example, the edition of the *Plaiſantes Imaginations*, Paris, 1613, contains forty-two diſcourſes. Two of them are devoted to the conſideration of the "*Chaſtrez;*" the author boaſts proudly of their deſtiny, but it is perhaps permiſſible to doubt whether his arguments will carry univerſal conviction.*

A portion of the volume is devoted to the praiſe of the theatre and actors: Bruſcambille preached in favor of his pariſh. Some diſcourſes contain the praiſe of women; others, on the contrary, attack them. This ſubject has hitherto proved inexhauſtible, and will probably afford material for crimination and recrimination as long as mankind continues to be divided into the two claſſes of men and women.

In the *Procez du Pou*, our author ſatirizes the legal forms and the eloquence of the bar of his time—an eloquence which in fact was ridiculous in its emphaſis, and pedantically overloaded with quotations which had no relation to the ſubject under trial. A diſcourſe concerning *flees* was not compoſed when Bruſcambille was in his beſt vein. It is only a platitude in bad taſte.* The burleſque inventory of the treaſures brought from Mexico, ſuggeſts the *Eſtrennes Univerſelles de Tabarin;* in it appear the apples of the Heſperidæ, the ivory of the palace of Menelaus, the chaplet of Mercury, the pipe of Pan, etc.

A trip of Bruſcambille to the other world appears to us more worthy of attention. It is known that, in parody of the ſerious idea which was ſo widely ſpread in the middle ages, and which gave Dante the ſuggeſtion of his famous poem,† the facetious writers amuſed themſelves by making their heroes traverſe regions unknown and inacceſſible to mortals. This was a theme for ſatire ready to hand; Rabelais did not forget it, and in the works of Tabarin which we have juſt mentioned we find the *Deſcente de Tabarin aux Enfers*, the *Rencontre de Gautier Garguille avec Tabarin dans l'autre Monde*, etc.

Bruſcambille went to the region of the dead to diſcover an important ſecret: he wiſhed to know *uter vir aut mulier ſe magis delectat in copulatione.* We cannot undertake to ſolve this important queſtion,

* At almoſt the ſame time appeared two pieces of *facetiæ*, which may be compared with the *Joyeuſetés* of Bruſcambille. The firſt, *Arreſt contre les Chaſtrés Trompeurs et Affronteurs de Filles, ſans moyens à ce propres*, 1619, immediately provoked a reply. *Les Privileges et Fidelité des Chaſtrés*, enſemble la Reſponſe aux Griefs propoſés en l'Arreſt donné contre eux au Profict des Femmes. Theſe two opuſcules of ſeven or eight pages are in the library of M. Leber, now in the poſſeſſion of the city of Rouen (No. 2,404 of the catalogue), but this collection wants another piece mentioned in the *Manuel: Le Remerciment des Servantes de Paris, fait à celui qui a donné l'Arreſt contre les chastrez*, 1622. Let us add that this ſubject, which afforded to Bruſcambille only an opportunity for adventurous wit, has been ſtudied in a more ſerious ſpirit by Withof, *De caſtratis commentationes quatuor*, 1762, and by the Jeſuit Raynaud, who has written two treatiſes upon the ſame claſs in the community. One of them, printed in 1655, and inſerted afterward in tome xiv. of this prolific polygraph's works, contains a chapter *De caſtrandis mulieribus*, a delicately difficult ſubject of reſearch, to which a doctor of medicine, G. Franckx, has ſince conſecrated a ſpecial treatiſe, *De caſtratione mulierum*, Heidelberg, 1673, 4to.

* Concerning this inſect, we will recall an opuſcule of four leaves, which appeared in 1782, at the ſale of the Baron d'Heiſs, and which has never been ſeen ſince: *Le Procès des Femmes et des Puces, compoſé par un Frère mineur pèlerin retournant des Hirlandes.* There is alſo a poem, *L'Origine des Puces*, à Londres, 1749, 12mo.

† See the curious notice by M. Ch. Labitte: *La Divine Comedie avant Dante* (*Revue des Deux-Mondes*, September, 1842). Among the writers who, like Maiſter François and Deſlauriers, have given a burleſque character to viſions of a future life, we may note the authors of ſome *fabliaux*; *Le Songe d'Enfer*, by Raoul de Hondan; *La Cour de Paradis*; Folengo, the maccaronic poet, well known under the name of Merlin Coccaie; and the Spaniard Quevedo.

which is well calculated to bother even the ſtrongeſt minds.

Sometimes Deſlauriers takes a ſtory which was already known, and gives it a ludicrous turn. His prologue of the *Cinq Cents* (ſens) commences with a pun, and parodies, in a ſtyle which ſhocks our modern delicacy, the old apologue of the *Members* and the *Stomach*, which had been already treated by Rabelais and other French writers. (See Robert, *Fables inédites*, l. 170.) Perhaps he took from the *Moyen de Parvenir* the piece entitled *Conculcavimus*—a piece of drollery which appears hardly excuſable, and which furniſhes an opportunity for a Latin epigram to Bernard de la Monnoye, who willingly braved all decency when he was writing in the language of Martial. Jean-Baptiſte Rouſſeau has alſo given this witticiſm in French verſe.

Further on we find the praiſe of the cap of *Jean Farine*, a piece of raillery againſt the cuſtom of funeral orations—a ſyſtem of poſthumous praiſe which was abuſed at that time, and is not altogether above ſatire at the preſent day;* this attempt, however, might be better.

A prologue in favor of large noſes is a paraphraſe of the ſentence, *Ad formam naſi cognoſcitur*. . . . He undertakes to ſhow that a great noſe is a ſign of great claims to conſideration. This curious theory is maintained in an original ſtyle.†

We find alſo a prologue relating to beards, to the faſhions of the time, which in the circle of change have finally become again the faſhions of our own times. At the commencement of the reign of Louis XIII., the dandies had invented a number of different forms for their beards: hence reſulted a nomenclature which it would not be eaſy to explain in a way that would be always ſatisfactory. They trimmed the beard like a dagger-handle, a whiting's tail, a clothes-bruſh, a duck's tail, a pig's ſkin, in the ſtyle pedantic, like the toe of a wooden ſhoe, a coarſe towel, in the Spaniſh ſtyle, Turkiſh ſtyle, Swiſs ſtyle, Savoyard ſtyle, courtier faſhion, etc. The changes of faſhion in this matter have been inſufficiently explained in the *Hiſtoire de la Barbe*, a ſmall volume publiſhed by M. Motteley, a fervent lover of Elzevir editions.

Take, for example, in the *Fantaiſies*, the two harangues of Midas: do you not ſee in them inſtantly a burleſque of the political aſſemblies of the times? In the Synods of the Reformers, in the *Etats* of the Catholics, each party loudly proclaimed their fine maxims of public intereſt, their ſonorous declamations upon the intereſts of religion, and all only to conceal the intrigues of ambition. Beaumarchais need not have been aſhamed of this ſaying of King Midas: "The cauſe of the fools and the ignorant is always favorable; we will gain ours."

It is not neceſſary to be endowed with wonderful critical acumen in order to ſee the meaning of the lawſuit of the frogs againſt the cooks, during which the eels interfere and demand to be ſkinned from the tail, while the frogs deſire that the operation ſhould in their caſe commence with the head.

The two paradoxes *ſupra crepitum* ſhow concluſively, one after the other, to the ample ſatisfaction of the candid reader, that *crepitum eſſe quid corporeum*, and *crepitum eſſe quid ſpirituale*; a piece of ſatire which we would not be ſurpriſed at finding in Rabelais, upon the vain arguings which

* The Abbé Galliani came firſt into notice by a piece of wit of the ſame kind.

† Upon this ſubject let us limit ourſelves to a quotation from the ſingular work by Kornmann, *Linea Amoris*: "Johanna, illa regina Neapolitana, adeo ſalax et laſciva fuit, ut quemlibet robuſtum et cum longo naſo, longum ex eo penem augurans, ad ſeſe accerſeret." (Coloniæ, 1765. p. 341.) In a rare romance attributed to Jouy, one of the characters, whoſe gallant adventures are narrated, is given a noſe whoſe ſize was excuſable from its promiſe.

occupied the philoſophy of the time, filling the ſchools with endleſs ſyllogiſms in frightful Latin.

A new edition of the *Fantaiſies*, limited to one hundred copies, has been publiſhed this year in Paris. It is prepared from a collation of the edition of 1618 with a copy of that of 1629 which belonged to Jamet, and is enriched with his notes.

In *Triſtram Shandy* (vol. iii. ch. xxxv.), we are told of Mr. Shandy's delight at finding, for three half-crowns, a copy of Bruſcambille's *Prologue on Noſes*. This prologue we reprint, as a ſpecimen of our author, referring thoſe of our readers who deſire to further inveſtigate the ſingular literature of *noſes*, to the works of Gaſpar Taliacotius or Tagliacozzo, the famous phyſician referred to by Butler in the firſt book of *Hudibras*, and to whom the city of Bologna erected a ſtatue holding a noſe in his hand. Addiſon, in No. 260 of the *Tatler*, has alſo added his contribution to the literature of *noſes*; while Ferriar, in his *Illuſtrations of Sterne*, has treated the matter with a fullneſs of learning and reſearch that makes that work almoſt an exhauſtive bibliographical treatiſe upon the ſubject.

Prologue Facecieux.

SUR LE NEZ.

"A PROPOS, meſſieurs, j'avois grand beſoin de vos preſences et encore plus de ce que les medecins prennent en refuſant et refuſent en prenant. Car *dicendo nolo accipiunt pecunias*, et ce faiſant ampoulent l'apoſtume de leurs gibecières aux depens des crevailles et entrailles de vos bourſes: en recompenſe de quoy auſſi ſans employer ſergent ni autres barbouilleurs de papier, ils rendent vos matières toutes claires. Mais parlons d'autre choſe plus ſerieuſe. Noſtradamus en ſes centuries nous chante (je ne ſcay pas ſ'il a menty) que les eſcreviſſes courront ceſte année la bague avec une lance de beurre de Vanve, contre les harencs fraiz, et davantage que les nez de pluſieurs courront pareille fortune que les oreilles en Gaſcongne. Mais en matière de nez coupé, c'eſt le plus beau du viſage. Vray eſt qu'on ne ſçauroit couper le nez à un homme qui n'en a point. Auſſi ſeroit-ce une choſe ridicule de faire un demy pied de nez à un homme qui en a ſuffisamment. Or, puis que nous ſommes ſur la matière des nez, ne laiſſons pas un ſi beau champ ſans le cultiver. Le proverbe ſi commun en France de dire, voila qui n'a pas de nez, nous y ſervira beaucoup. N'eſt-il pas veritable que, quand on veut meſpriſer quelque choſe, on ſe ſert de ce proverbe? Si un homme comme moy haſarde parmy le public quelque œuvre ou diſcours imparfait comme ceſtui-cy, ne dira-t-on pas en le meſpriſant, voyla qui n'a point de nez? Tout de meſme d'un peintre, d'un orfevre, et generalement, etc. De ſorte que tout ce qui n'a point de nez, ne merite pas de voir le jour. C'eſt la raiſon pourquoy l'on ſe cache ordinairement le cul comme eſtant un viſage qui n'a point de nez, ou au contraire, la face eſt tousjours deſcouverte à cauſe qu'il y a du nez. Un homme ſans nez eſt rejetté des femmes. Platon dit que le grand leur ſemble eſtre noble et de bon gouſt, le mediocre de contentement et le petit de bon apetit. Souvent les plus grands arbres ne raportent pas grand fruit; c'eſt pourquoy la mediocrité ſera plus requiſe. Mais, pour penetrer plus avant, diſons un peu pourquoy le ſexe feminin n'eſt ſi bien pourvu de nez, que le maſculin, *propter ejus inobedientiam*, pour le peu d'eſtat que fit Pandore de l'ordonnance de Jupiter, lequel luy ayant baillé la boëtte où eſtoient enfermez tous les malheurs avec deffence expreſſe de regarder dedans, y voulut neantmoins mettre le nez, et par ce moyen, remplit le monde d'un infinité de miſeres et d'encombres, *qua de cauſa*, elle fut deſ-

pourveuë de ſes principaux membres: car Jupiter, indigné contre elle, voulant former l'homme avec plus de perfection, luy a donné deux yeux, deux oreilles, deux mains, deux pieds, deux jambes, pareillement il l'a accompagné de deux teſmoins (car ſans iceux, les exploicts de nature ſeroient de nulle valeur) et pour le rendre plus venerable, luy a auſſi donné deux nez, *primum capiti, ſecundum jacet in braguibus*, ce qu'il n'a voulu conferer à la femme qu'il a neantmoins pourveuë de deux mains, deux yeux, deux oreilles, deux pieds, etc. Mais en matière de nez, il ne luy en a donné qu'un, *id eſt capitale; ſed abeſt brigale.* Ceſte faveur, ainſi concedée aux hommes, leur a tellement enflé le courage et l'audace qu'ils ont en tout et partout voulu depuis ſurmonter la femme. De façon que, ſur la plainte qu'elle en a formée au bon homme Jupiter, il luy a, au lieu de deux nez, donné deux langues, l'une *in ore*, et l'autre *inter crura*, et ſi n'eſtoit un miſerable *pone tuum naſum*, qui les rend recommandables, les hommes les auroient bannies de leur congregation. Elles ſe ſervent encore d'autres artifices pour nous apaſter et allecher; car leurs pompeux habillemens, fardz, parfums, carquans, joyaux et leurs regards entre-lardez de mille amoureux ſouz-ris, leur ſervent d'arbaleſte pour tirer à noſtre nez. Si quelque amoureux les careſſe, et leur demande communication de leurs pièces, elles diront avec un agréable meſpris: "Ma foy, c'eſt pour voſtre nez! je croy que vous y voudriez mettre le nez! Elles deſirent donc le nez en le refuſant, et le refuſent en le deſirant. Pourquoy eſt-ce que les femmes des Suiſſes ayment les brayettes de leurs maris? pour ce qu'il y a du nez. Bref, il faict bon d'avoir du nez, ſi peu que ce ſoit, et de fait, je trouve qu'un petit nez n'a pas moins de mérite qu'un grand, car ſi quelque ſouffflet tombe fortuitement ſur un viſage pourveu d'un petit nez, les jouës, principalement ſi elles ſont enflées, le garantiront et luy ſerviront comme de deux baſtions entre leſquels il ne pourra eſtre offencé. Non pas que je veuille blaſmer les grands nez; au contraire, parce qu'un homme qui l'a long, large et ſpacieux eſt aſſurée de boire fraiz ès plus grandes chaleurs de l'eſté, attendu que ſon nez ainſi ample et grand ſert d'ombrage à ſon verre. Au regard du nez camus et relevé, il ſemble n'aſpirer qu'aux choſes hautes et élevées. Quand au nez plat, il n'eſt pas moins louable, et eſt certain que celuy qui le porte a la vuë plus penetrante que les autres, à cauſe que le bout de ſon nez ne luy empeſche point de l'eſtendre de l'un à l'autre pole, ſi faire ſe pouvoit. Le grand nez a beaucoup d'avantage pour les odeurs: concluſion: il eſt bon d'avoir du nez en toutes choſes; car quelque peu qu'on en ayt, on dit à tout le moins, il y a du nez. Briaré, avec ſes cent mains, rompit l'entrepriſe de Junon, qui voulait depoſſeder Jupiter ſon mary du celeſte heritage; mais, c'eſtoit une entrepriſe qui n'avoit point de nez. Le nez diſcerne des ſenteurs, le muſc, le baume, la civette, la poudre de violette, et auſſi generalement toutes les ſuaves odeurs que produit le mont Himete, ſont en valeur par l'experience et jugement du nez; et pour exemple, l'aveugle juge les ſenteurs et les vents du pays bas qui ſoufflent à la ſourdine dans ſes chauſſes, et ce, par l'experience de ſon nez. Un homme qui a du nez ſent toutes choſes. Mais un homme qui n'a point de nez ne ſe ſent point ſoy-meſme. Si j'avais un pied de nez davantage, je ferois un diſcours qui auroit plus de nez; mais par faute de nez, je finiray; priant tous les horrificques nez, croutelez, burinez, elephantins, incarnadins et rubicondins, ſe faire moucher en temps et lieu, ſur peine de la roupie."

The Leaves and the Fruit.—A French Abbé was aſked if he liked books in *folio.* "No," ſaid he, "I prefer them in *fructu.*"

Miscellaneous Items.

Ancient Grants---Curious Title-Deeds.

FORMERLY, the wax was bitten by the grantee, instead of sealing. In a rhyming grant of William the Conqueror, are these two lines:

"In witnesse that this thing is soothe,
I byte the wax with my wang toothe."

One of the oldest as well as the shortest charters in England is that of Beverley, in Yorkshire, granted by King Athelstan, who died in the year 941. It consists of the following couplet only:

"Al free mak I thee,
As heart can wish, or een can see."

The following curious poetical title-deed, granted by William the Conqueror, is copied *literatim* from the original grant:

Concessum ad Paulum Roydon.

I William, King, the thurd yere of my reign,
Give to thee, Paulyn Roydon, Hope and Hope-towne,
With all the bounds both up and downe,
From heaven to yerthe, from yerthe to hel,
For thee and thyn, thereinne to dwel,
As truly as this King right is myn,
For a crofs bowe and a harrow,
When I sal cum to hunt on Yarrow;
And in token that this thing is soothe,
I byte the whyt wax with my wang toothe,
Before Meg, Maud, and Margery,
And my thurd sonne Henry.

English Ale and Beer.

THE usuall and naturall drink of the country is Beer, so called from the French word *boire*, (for wines they have not of their own growing;) which, without controversie, is a most wholesome and nourishing beverage; and being transported into France, Belgium and Germany, by the working of the sea is so purged, that it is amongst them in highest estimation, and celebrated by the name of *la bonne Beere d'Angleterre*. And as for the old drink of England, Ale, which cometh from the Danish word *oela*, it is questionless in itself, (and without that commixture which some are accustomed to use with it,) a very wholesome drink: howsoever it pleased a poet, in the reign of Henry III., thus to descant on it:

Nescio quid monstrum Stygiæ conforme paludi,
Cervisiam pleriq. vocant, nil spissus illa,
Dum bibitur, nil clarius est dum mingitur, ergo
Constat quod multas fæces in ventre relinquit.

In English thus:

Of this strange drink, so like the Stygian lake,
Which men call *Ale*, I know not what to make;
Folk drink it thick and void it very thin,
Therefore much dregs must needs remain within.

HEYLIN'S *Cosmographie.*

ORIGIN OF THE TERM "CHARLATAN."—The exploits of Charlemagne were chanted in numbers and adorned with fiery superstitions by groups of itinerants, thence called *charlatans;* and the deeds of his paladins still excite the youthful spirit by their daring and romantic character.

NAPIER'S *Florentine History.*

☞ MESSRS. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of The Paradise of Dainty Devises. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each;
100 on large paper, at $4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies.

Messrs. PHILES & Co. propose to make this reprint of *The Paradise of Dainty Devises*, the first volume of a series of reprints of scarce collections of OLD ENGLISH POETRY. The next volume in the series will be "England's Helicon."

The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Graecos primùm auctores, deinde vestes emam. Eras. Epist.

Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., 64 Nassau Street, New York.
MDCCCLXIII.

Contents of Number XXI.

PAGE

I. L'Introduction au Traite de la Conformite des Merveilles Anciennes avec les Modernes, etc. 193

II. Thomas Bancroft's Epigrammes and Epitaphs 199

III. Bibliographical Notice of the Adagia of Erasmus 202

IV. Miscellaneous Items: 211

A Drinking-Song in Honor of Franklin.—Photo-Lithographic Fac-Similes of the Earlieſt Authoritative Texts of Shakeſpeare's Works.—Elizabeth's Earl of Leiceſter.—Paradiſe of Dayntie Deviſes.

V. Catalogue.

C. A. ALVORD, PRINTER.

L'INTRODUCTION

AU

TRAITE DE LA CONFORMITE

DES

Merveilles Anciennes avec les Modernes,

OU TRAITE PREPARATIF A L'APOLOGIE POUR HERODOTE, DONT L'ARGUMENT EST PRIS DE L'APOLOGIE POUR HERODOTE, COMPOSEE EN LATIN PAR HENRI ESTIENNE, & EST ICI CONTINUE PAR LUI-MEME:

Tant d'actes merveilleux en ceſt œuvre lirez,
Que de nul autre après eſmerveillé ſerez.
Et pourrez vous ſçavans du plaiſir ici prendre,
Vous non ſçavans pourrez en riant y apprendre.

L'An M.D.LXVI, au Mois de Novembre. (8vo.)

A WORLD OF WONDERS:

OR AN INTRODUCTION TO

A TREATISE

TOUCHING THE

Conformitie of Ancient and Moderne Wonders:

OR A PREPARATIUE TREATISE TO THE APOLOGIE FOR HERODOTVS. The Argument whereof is taken from the Apologie for Herodotvs written in Latine by Henrie Stephen, and continued here by the Author himſelfe. Tranſlated out of the beſt corrected French copie. Plutarch. in Sympos. Ὁ ζητῶν ἐν ἕκάσα τὸ ἔυλογον, ἐκ πάντων ἀναίρει τὸ θαυμάσιον. London. Imprinted for *John Norton*. 1607. (Folio.)

THIS French edition is the firſt of this work. There are three under the ſame date: the original, of 572 pages, in ſmall character, with the olive-tree of Stephanus upon the title; a reprint, with the ſame types, but without the olive-tree; and a third, in larger types, with the olive-tree, and containing 680 pages. Theſe laſt two editions have various changes and ſuppreſſions, particularly in chapter xxi.

The Engliſh tranſlation is dedicated by the tranſlator, R. C., to *William, Earle of Pembroke*, and *Philip, Earle of Montgomerie*, and contains a curious addreſs of *The Tranſlator to the Reader*.

The hiſtory of this book is as ſingular as the work itſelf. Henricus Stephanus, or in French *Eſtienne*, the ſecond of his name, had printed in 1566 an edition of the Latin tranſlation, by Laurentius Valla, of Herodotus, reviſed, to which he had prefixed a Latin diſſertation entitled, *Apologia pro Herodoto, ſive Herodoti Hiſtoria fabuloſitatis accuſata*. The queſtion was one which has laſted down to our own day, and ſtill has its adverſe partiſans: "Is Herodotus a truſtworthy hiſtorian?" In the *Apologie*, Stephanus maintained that he was; but, as it was argued that many of his ſtories were improbable and impoſſible, *L'Introduction* was written to ſhow that things as improbable and ridiculous had taken place within the memory of men then living. In a letter to a friend, printed after the *Diſcours préliminaire*, Stephanus ſays that, having printed Valla's Latin tranſlation of Herodotus, corrected by himſelf, and

prefixed to it an *Apologia pro Herodoto*, he was ſoon after informed that a French tranſlation of the *Apologia* would ſoon be iſſued. Having before had one of his books tranſlated—to the tranſlator's ſatisfaction, perhaps, but to his own diſguſt—he determined to foreſtall his enemy on this occaſion, by becoming his own tranſlator. But after commencing the work, he threw it aſide, and commenced "this work, or rather ſomething reſembling this work. For to tell the truth, my deſign was not to go ſo far; but in wiſhing to coaſt along the ſhore, I found myſelf out at ſea."

This is probably the real explanation of the work: he commenced it, but, having ſuffered himſelf from the perſecution of the religious ignorance of his day, and belonging as he did to a family in which learning was hereditary, and againſt which the ſectarian intolerance of the time had conſequently exhauſted all appliances of annoyance and injury, he found it grow upon his hands, until it became the moſt admirable ſatire againſt the bigotry of ignorance in office, as well as the moſt intereſting picture of the times, which has come down to us.

The following eſtimate of this work is taken from Renouard's *Annales de l'Imprimerie des Eſtienne*:

"This book, haſtily written by a man whoſe numerous travels, whoſe deep ſagacity and profound ſtudies had furniſhed with immenſe knowledge, and to whom the eccleſiaſtical perſecutions exerciſed againſt his family had cauſed an irritation which augmented a certain cauſticity of character—this book, I ſay, is ſtuffed full of anecdotes, bits of ſatire, ſhort ſtories, ſometimes amuſing, ſometimes ridiculous or abſurd, and too often of bad tone; it ſhows alſo that he has thought but little of giving it a proper arrangement. At moſt, the ſubject-matter is claſſed in chapters; and many repetitions, which the ſlighteſt care would have avoided, would ſeem to ſhow that the book was committed to the preſs as ſoon as written. Deſpite theſe faults, it is nevertheleſs a fund of anecdotic knowledge, a treaſure of minute facts, true or falſe, mixed with other things of a more elevated order; therefore this book, ſo eminently remarkable, had twelve or thirteen editions during the life of the author; and although ſince it has been leſs read, many writers have largely borrowed from it without giving it the ſlighteſt credit.

"Can we not be allowed to believe that theſe ſcandalous revelations, theſe invectives, theſe jokes, of Henrie Eſtienne, and other ſtory-tellers, before and after him, many of whom can with difficulty be excuſed, have nevertheleſs had a certain utility, and have by this weakened, in a meaſure, any juſt reproaches we may be inclined to make againſt them? It cannot be denied that their cynical and bitter pleaſantries againſt bad prieſts, againſt the monks in general, were only too well founded, and that in theſe defamatory recitals there was ſeldom more than ſlander."

The firſt edition was as given above. It has no name, but was moſt probably printed at Geneva. It contains neither a table of chapters nor ſubjects, which are in all the others.

The ſecond contains a table, and was probably printed alſo at Geneva.

The third is the ſame, and bears on the title, *à Genève, par Pierre Chouet*, 1566, *au Mois de Novembre*.

The fourth is 1567, *à Anvers, chez Henrich Wandelli*, and has the pages divided into four parts of ten lines each, marked at the margin 10, 20, 30, 40. The type is the ſame as that of the firſt edition.

The fifth is 1568, *à Anvers, chez Henrich Wandelli*.

The ſixth is 1569.

The ſeventh is 1572, *de l'imprimerie de Guillaume des Marcſes*. It claims to

be *reveue & augmentée de plusieurs Histoires dignes de Mémoire;* but has only two considerable additions—at page 172, and at page 610. Besides these, are added at the end: *La Prosopopée de l'Idole aux Pélerins*, with a *Huitain de S. B. aux Frères rasez.* The type is the same as that of the first edition.

The eighth is 1580, and is exactly like the other, except that the *Huitain*, which is quite free, has been omitted.

The ninth is 1579, *au mois de Mars*, without any name of place, but is supposed by Sallengre to have been printed at *La Rochelle.*

The tenth is 1582, and is supposed by the same authority to have been printed at the same place.

The eleventh is 1592, *à Lyon, par Benoit Rigaud.*

The twelfth is 1607, *sur les Halles.*

The thirteenth edition, which has replaced most of the others, was published at *La Haye*, 1735, three tomes in two volumes. This edition is enriched with the remarks of Le Duchat.

A new edition, which will be the fourteenth, is announced in Paris. It is to be edited by Paul Lacroix (the bibliophile Jacob), and will be in two volumes.

Sallengre, in the *Mémoires de Littérature*, to whom we are mainly indebted for the above list of editions, gives the following analysis of the *Introduction au Traité:* "Opinions have been greatly divided concerning the merit of this work. The monks, whom the author has so well characterized, have not failed to decry the work with all their might, and to speak of it as abominable; their enemies, on the contrary, to whom it has furnished weapons, have bestowed great praise on the book. Menage has not been favorable to these last. He says: '*The Apology for Herodotus*, by Henri Estienne, is a small affair—it is full of trifles.'

"It seems to me that there is a reasonable middle course to take. It is true, on the one hand, that there are many trifles in the book:

——interque nitentia culta
Infelix lolium, sterilesque dominantur avenæ.
VIRGIL. *Georg.*

The style of Henri Estienne is also diffuse and tiresome; he often repeats himself. For instance, he tells three times, at pages 257, 259, and 272, the story of a man who surprised his wife in adultery, killed her and his children by her, and then killed himself. The words of Leo X., *Quelles richesses nous a apporté cette fable de J. Christ*, are repeated in three different places —at pages 34, 500, and 501; and so with many other things. But, on the other hand, it cannot be denied that this book contains a great many singular and extraordinary facts, which cannot be found elsewhere, and which, without it, we would not have known, notwithstanding that some of them may not be true.

"The preface, which is long enough, contains principally the justification of Herodotus in many things for which he has been reproached, as for having filled his History with fabulous stories. For example, it was asked, 'Can it believed that a king could so far forget himself as to show his wife naked to one of his ministers, as this author has written of King *Candaules?*' Henri Estienne, in order to show that this fact is not incredible, cites two examples: Suetonius, in his Life of Caligula, says that this emperor showed his wife in this condition to his friends. Henry, King of Castile, the son of John, being himself unable to have a child by his wife, had her have one by a young man of the country named Beltramus Cueva.

"They have also called fabulous, says our author, the story of the man who pretended to be a king, and was considered to be so for seven months; but, he says, dur-

ing our times, two notable inſtances of a ſimilar impoſture have taken place: 'The one is that of the Papeſſe *Jeanne*, who was taken for the Pope, until ſhe gave birth to a child; the other was a certain *Arnaud du Tilh*, who found means to make himſelf received as a huſband by the wife of a man named *Martin Guerre*, who was abſent at the time, and held the place of the huſband for three years and more, during which time the wife had two children, without ſuſpecting that he was not her huſband; nor did her relations and friends think differently. Finally, the real huſband having returned, and not being recognized, commenced a ſuit, in the year 1559, the proceedings of which have been printed.'

"Many people will doubtleſs conſider the inſtance of the Papeſſe Jeanne as falſe.*

"In the firſt chapters of this book (chap. 1, 2, 3, 4, 5), the author quotes the teſtimony of thoſe who have believed that the wickedneſs of men increaſed with the lapſe of time, *vireſque acquirit eundo.* He does not forget what has been ſaid by Horace:

Ætas parentum pejor avis tulit
Nos nequiores, mox daturos
Progenium vitioſiorem.

"We can, he ſays, give to our own times the name of the *Golden Age*, but in the ſame ſenſe that Ovid gave this name to his age:

Aurea nunc verè ſunt ſecula, plurimus auro
Venit honos, auro conciliatur amor.

In order to prove it, he cites the ſermons of ſuch preachers as *Olivier Maillard*, *Menot*, and *Barleta*, who have ſtrongly cenſured the vices prevalent during their times, ſuch as laſciviouſneſs, adultery, inceſt, blaſphemy, and other ſimilar abominations—

Quorum animus meminiſſe horret. . . .

"He then (chap. 7) ſpeaks of the vices which theſe preachers have blamed in the dignitaries of the Church; and, for their laſciviouſneſs, he ſays it would have been well, as regards the prelates, to proclaim from one end of the city to the other—'*Gardez bien votre devant, Madame ou Mademoiſelle.*' *Pontanus* aſſures us that there was no difference between the nunneries at *Valentia*, in Spain, and brothels.

"The avarice of the authorities of the Church is alſo ſtrongly cenſured (chap. 8). Barleta has ſaid that the prieſts, the monks, and the ſea, are three things which never ſay 'Enough.'

"By as much, ſays our author (chap. 9), as the wickedneſs of the laſt age ſurpaſſes that of the preceding ages, by ſo much does the wickedneſs of our age ſurpaſs that of the laſt, although the vices are more ſtrongly blamed, and although God ſends greater puniſhments than ever.

"He then (chaps. 12 and 13) diſcourſes on the ſubjects of wantonneſs, ſodomy, and the ſin againſt nature, a vice very common among the Italians, and from which Rome is not excepted, for, as an ancient proverb ſays:

Jamais cheval ni homme
N'amenda d'aller à Rome.

Paſquin has ſaid—

Sed Romæ puero non licet eſſe mihi.

And of all Italy can be ſaid what has been ſaid of Sienna:

Siena ſi vanta di quattro coſe,
Di torri & di campane,
Di bardaſſe & di putane.

"Blaſphemies and horrible oaths have never been, ſays our author (chap. 14), ſo common as they are at preſent; while (chap. 15) thieves, cut-purſes, and highwaymen, are as plenty (chaps. 16 and 17) as merchants, doctors, uſurers, lawyers, judges, etc. He makes a long [illegible]mentary upon

* See a monograph, by Guſtave Brunet, upon the teſtimony on this ſubject, entitled *La Papeſſe Jeanne.* Paris, 1862, 12mo.

each one of thefe heads, and it is evident that his materials are not wanting.

"In fpeaking of the ufurers (chap. 16), he fays there was one in Venetia who greatly preffed the preacher of the town to declaim againft ufurers, fo as to force them to quit that bufinefs, and leave him alone in the field.

"Henri Eftienne then (chap. 18) paffes to the homicides which had been committed during his time, and fays they are fo common, that people have commenced to bargain with the affaffins, to cut the throats of fuch and fuch perfons, as they would bargain for a job with a mafon or a carpenter! He quotes inftances of hufbands who have killed their wives, wives who have killed their hufbands; fathers and mothers who have killed their children, and who have been killed by them; brothers who have killed each other; and, finally, murders committed by ambufhes, between irreconcilable enemies. A fingle inftance will enable us to judge of the reft: An Italian, although reconciled for ten years with his enemy, ftill kept a fecret hatred againft him. One day, while they were walking together in a lonely place, the Italian took him from behind, flung him down, and, placing his dagger at his throat, threatened to kill him unless he denied God. The other, after fome hefitation, refolved to do fo, in order to efcape death. The Italian had no fooner obtained what he demanded, than he plunged his dagger in his breaft; and afterwards went to boaft of having revenged himfelf in the moft glorious way in the world, having thus killed the foul of his enemy as well as his body!

"From this the author comes (chap. 19) to the cruelty of his age, of which he gives furprifing inftances.

"He then (chap. 20) returns to the confideration of the wickednefs of the authorities of the Church, whofe good qualities are given thus:

'Pour nombrer les vertus d'un Moine,
Il faut qu'il foit ord et gourmand,
Pareffeux, paillard, mal idoine,
Fol, lourd, yvrogne, & peu favant:
Qu'il fe creve à table en buvant,
Et en mangeant comme un pourceau,
Pourvu-qu'il fache un peu de chant,
C'eft affez, il eft bon & beau.'

'And,' he continues, 'it is not long ago, fince the ftrongeft proofs that a man was not of the Roman religion, and by confequence deferved to be burnt alive, was—*Qu'il ne paillardoit point, n'yvrognoit point, ne juroit point, & qu'il alléguoit la Saint Ecriture.*'

"It would take too long to quote here all the ftories that Henri Eftienne gives (chap. 21) concerning the wantonnefs of the monks. He alfo gives a lift of thofe who were difcovered to be Sodomites; for, as for thofe who were convicted of wantonnefs—

On compterait plutôt combien dans un printems,
Guenaud & l'Antimoine ont fait mourir de gens.

And elfewhere our author tells us that the firft Council of Toledo had allowed prieftes to have each one miftrefs, for a certain fum of money. This was alfo the fubject of the 75 and 91 articles of the 100 griefs which the Empire in a body prefented in the time of the Emperor Maximilian, againft the abufes of the court of Rome.

"The gluttony and drunkennefs of the authorities of the Church find their place in fucceffion (chap. 22); and, to be brief, *Vin Théologal & Table d'Abbé* are two proverbs which are longly commentated.

"Their thefts, homicides, and blafphemies, come in their turn (chaps. 23, 24, and 25). Upon the firft point, he tells us, among other things, that a Cordelier of Milan, named Samfon, amaffed one hundred and twenty thoufand ducats in preaching the crufade, and that he afterwards offered them for the papal chair. He next tells of another Cordelier who committed

four conſecutive murders for love of a woman. Another aſſaſſinated five or ſix perſons in a château, and afterwards ſet the houſe on fire. A Jacobin poiſoned the Emperor Henry VIII. with the conſecrated wafer.

"Blaſphemies have always been, according to our author (chap. 25), very common among the authorities of the Church, as is ſhown by an ancient proverb: *Il jure comme un abbé*, or *comme un prélat.* He does not forget to claſs among the blaſphemers the Pope (Leo X.) who ſaid to the Cardinal Bembo, *Que de biens nous a acquis cette fable de J. Chriſt!*

"'But if,' continues our author (chap. 26), 'there is greater wickedneſs in our time than ever before, God has alſo puniſhed it in ſtranger ways.' To prove this, he cites the caſes of a certain criminal lieutenant, of Bonaventure Deſperiers, of the chancellor and legate of Prat, of Etienne Poncher, the Archbiſhop of Tours, of John Buze, councillor of the Parliament, all of them great *burners*, etc.

"In the ſecond part of this chapter, the author ſhows the groſſneſs and denſe ignorance which prevailed in the fifteenth and ſixteenth centuries.

"To prove this, he enters (chap. 28) into the details of how the people fed and dreſſed themſelves in thoſe times. According to him, their ways were exceedingly groſs; he ſhows the ſame thing from their way of building, their work, their language, and ſtyle of thinking. Their verſes had an admirable grace, as may be ſeen from the two following epitaphs:

Et mourut quatre cens & neuf,
Tout plein de vertu comme un œuf.

Qui jacet intus
Fuit Carolus Quintus
Dic pro illo bis vel ter
Ave Maria & Pater noſter.

"According to our author (chap. 29), the authorities of the Church at this time were denſely ignorant, and he has no great trouble to prove it. Menot reproaches them that in their chambers, inſtead of books, were found bows, ſwords, or other weapons. There were ſome of them who could not read, and the majority of them did not underſtand Latin—as, for example, the prieſt who in baptizing ſaid, *Baptizo te in nomine Patria et Filia et Spiritua Sancta.* And the author aſſures us that he has heard ſome of them, in conſecrating the maſs, ſay, *Hoc eſt corpus meum.* Another, hearing the laws called *Clementina* and *Novella* quoted, became greatly enraged at the citation of the teſtimony of wantons. 'As for Greek,' ſays the author, 'they may be pardoned at never having heard of it, ſince more learned people than they are not aſhamed to ſay, *Græcum eſt, non legitur;* or *Tranſeat, Græcum eſt.*'

"'I have no doubt,' continues our author (chap. 30), 'that among the things it will be difficult for poſterity to believe, is the fact that our predeceſſors were prevented the reading of the Scriptures.' He then ſays that an old man, one of the moſt reverend, was in the habit of ſaying publicly: 'I am aſtoniſhed at what our young people quote to us from the New Teſtament. By George, I was more than fifty before I knew what the New Teſtament was.'

"It is impoſſible not to laugh in reading the facetious commentaries the preachers made upon the texts of Scripture. For example (chap. 31), Menot, in telling of the judgment of Solomon, adds that theſe two women diſputed in the preſence of the king, and that one of them ſwore by her faith, upon which the king ſaid to her, 'Be ſilent, for, as I ſee, you have never ſtudied at Angers or Poictiers, in order to know how to plead.'

"The ſame preachers, as is here proved at length (chaps. 32, 33), abuſed texts of Scripture, either through ignorance or malice. Among others, he tells of one who

found the maſs in theſe words of Scripture: *Invenimus Meſſiam.* 'But,' continues our author (chap. 34), 'the epiſcopal ſeat of the moſt idle and really monkiſh ſtories is to be found ſtill in the book entitled, *Legende dorée des Saints et des Saintes*, etc.; while the preachers filled their ſermons with the ſtories taken from this and ſimilar books.' We read there, among other things, that Saint Macaire performed ſeven years of penitence on thorns and buſhes, for having killed a flea; and that Saint Francis killed a man with gladneſs of heart, in order to have the pleaſure of reſuſcitating him. We find alſo (chap. 35) that '*un jour la Vierge Marie étoit entrée en la chambrette d'un Moine nommé Alain, et lui avoit fait un anneau de ſes cheveux, avec lequel elle l'avoit épouſé—En ſomme, qu'elle étoit auſſi familière avec lui qu'une femme a coutume d'être avec ſon mari.*'

"The preachers did every thing to make their hearers laugh or cry (chap. 36), nor did they forget meanwhile to do every thing to acquire a reputation for ſanctity, and to obtain money.

"The avarice and great riches of the authorities of the Church make the ſubject of a long chapter (38). The author ſhows the means they uſed to obtain their wealth. They had always before their eyes the maxim, *Lucri bonus odor ex re quâlibet.*

"'But,' ſays our author (chap. 39), 'although our predeceſſors have already diſcovered the wickedneſs of the authorities of the Church, and a portion of their falſe miracles, they ſtill maintain themſelves as before.'

"Then follow a great number of ſatirical epitaphs which were made for various popes, and among them one which was made for a biſhop who had been a Cordelier:

Nudipes antiſtes, non curat clerus ubi ſtes;
Dum non in cœlis, ſtes ubicumque velis.

This biſhop was Henri Knoders, called in German *Gurtelknopf*, the ſon of a baker of *Yſne*, in Swabia, who, having been taken by the Emperor Rodolph I., in 1278, from a convent of Cordeliers at *Lucerne*, became Biſhop of *Bale*, and afterwards Archbiſhop of *Mayence*, where he made himſelf ſo hated, that after his death they compoſed this epitaph, which may ſtill be ſeen upon one of the pillars of the cathedral church of that city.

"Henri Eſtienne finiſhes his work (chap. 40) by ſhowing that after poſterity ſhall be aſtoniſhed at the long duration of theſe great abuſes, it will be no leſs aſtoniſhed at the fact that the diſcovery of theſe abuſes has coſt their lives to ſo many perſons perſecuted by the clergy, and will find ſuch a hiſtory much more extraordinary than any ſurpriſing thing which may be read in Herodotus."

—o—

Thomas Bancroft's Epigrammes and Epitaphs.

TWO BOOKES OF EPIGRAMMES AND EPITAPHS. *Dedicated to two top-branches of gentry:* Sir Charles Shirley Baronet, and William Davenport Eſquire. Written by THOMAS BANCROFT. London. *Printed by* I. OKES, *for* MATTHEWE WALBANCKE, *and are to be ſold at his ſhop in Grayes-Inne-gate.* 1639. [4to, pp. 86.]

THIS is a ſcarce and intereſting production of THOMAS BANCROFT, who was afterwards the author of *The Heroical Lover* (8vo, 1658), and alſo of the *Glutton's Feaver* (4to, 1633). The preſent work commences at once without any prefatory introduction: the firſt epigram being addreſſed to his patron Sir Charles Shirley, Baronet; the two next to the Reader; and the fourth *To his Booke.* The great majority of the epigrams in the Firſt Book are addreſſed to various individuals—ſome of them friends and neighbors of the author, or public characters, ſuch as poets and eminent men of the

time—among whom may be enumerated Randall, Shirley, Ben Jonſon, May, Sir Philip Sidney, Shakeſpeare, Sir Aſton Cokaine, Overbury, Donne, Ford, Quarles, etc., etc. The Second Book is nearly altogether on ſacred and moral ſubjects.

Theſe epigrams are many of them not without merit, and we quote one or two from the Firſt Book as ſpecimens of the work. Bancroft was a native of Swarkeſton, or Swarſton, in Derbyſhire, not far from the Peak. The firſt we give is—

An Epitaph on his Father and Mother, buried neare together in Swarſton Church.

Here lies a paire of peereleſſe friends
Whoſe goodneſſe like a precious Chaine
Adorn'd their ſoules in liues and ends;
Whom when detractions ſelfe would ſtaine,
She drops her teares in ſtead of gall,
And helps to mourne their Funerall.

Bancroft was a contemporary with Shirley, the poet at Catherine Hall, in Cambridge, as we learn from the following epigram *To James Shirley:*

James, thou and I did ſpend ſome precious yeeres
At *Katherine-Hall*; ſince when, we ſometimes feele
In our Poetick braines (as plaine appeares)
A whirling tricke, then caught from *Katherine's* wheele.

21. *To Ben Jonſon.*

As *Martials* Muſe by *Cæſars* ripening rays
Was ſometimes cheriſht, ſo thy happier dayes
Joy'd in the Sun-ſhine of thy Royall IAMES,
Whoſe Crowne ſhed luſtre on thine Epigrammes:
But I, remote from favours foſtering heate,
O're ſnowy Hills my Muſes paſſage beate,
Where weeping Rocks my harder Fates lament,
And ſhuddering Woods whiſper my diſcontent.
What wonder then my numbers, that haue rowl'd
Like ſtreames of Tygris, run ſo ſlow and cold?

78. *To Trent.*

Sweet River, on whoſe flowery Margin layd,
I with the ſlippery Fiſh haue often play'd
At faſt and looſe: when ere th' enamour'd ayre
Shall in ſoft ſighes mine ecchoed accents beare,
Gently permit the ſmoother verſe to ſlide
On thy ſleeke boſome, and in tryumph ride
Unto the Mayne: where when it ſounds along
Let Tritons dance, and Syrens learne my ſong.

79. *To Swarſton.*

Swarſton, when I behold thy pleaſant ſight,
Whoſe River runs a progreſſe of Delight,
Joy'd with the beauties of freſh flowery plaines,
And bounteous fields, that crowne the Plow-man's paines;
I ſigh (that ſee my native home eſtrang'd)
For Heaven, whoſe Lord and tenures never chang'd.

81. *To Grace-dieu.*

Grace-Deiu, that under Charnwood ſtand'ſt alone,
As a grand Relicke of Religion,
I reverence thine old (but faithfull) worth,
That lately brought ſuch noble Beaumonts forth,
Whoſe brave Heroick Muſes might aſpire,
To match the anthems of the Heavenly Quire.
The mountaines crown'd with rockey fortreſſes,
And ſheltering woods, ſecure thy happineſſe,
That highly favour'd art (though lowly plac'd)
Of Heaven, and with free natures bounty grac'd.
Herein grow happier, and that bliſſe of thine
Nor pride ore-top nor Envy undermine.

89. *On Sir Philip Sidney.*

Idols I hate, yet would to Sidney's wit
Offer Caſtalian healths, and kneele to it.

112. *To Sir Thomas Overbury, on his Wife.*

Others by Children lengthen out their life,
Thou onely art eterniz'd by thy wife.

118. *To Shakeſpeare.*

Thy Muſes ſugred dainties ſeeme to us
Like the fam'd apples of old Tantalus:
For we (admiring) ſee and heare thy ſtraines,
But none I ſee or heare thoſe ſweets attaines.

119. *To the ſame.*

Thou haſt ſo uſ'd thy Pen (*or ſhooke thy Speare*)
That Poets ſtartle, nor thy wit come neare.

136. *To Dr. Donne.*

Thy Muſes gallantry doth farre exceed
All ours; to whom thou art a *Don* indeed.

192. *To John Ford the Poet.*

The Verſe muſt needs be current (at a word)
That iſſues from a ſweet and fluent *Ford*.

193. *To his brother John Bancroft deceased.*

You ſold your Land, the lightlyer hence to goe
To forraine Coaſts: (yet Fates would have it ſo)
Did ne're *New-England* reach, but went with them
That journey towards *New Jeruſalem.*

It appears, from this epigram, that his elder brother, who inherited the paternal property in Derbyſhire, ſold it, to go out as a ſettler in New England, but died before he arrived, probably on his paſſage there. From the following epigram to Francis Quarles it ſeems probable that Bancroft had at one time intended to have written a poem upon the principal events of our Saviour's life, but, having been foreſtalled by Quarles, had afterwards abandoned his intentions:

233. *To Francis Quarles.*

My Muſe did purpoſe with a pious ſtrife
To haue trac'd out my ſinleſſe Saviours life:
But thou hadſt lanch'd into the Maine (I heare)
Before my Barke was rigg'd; which ſhall forbeare
To interrupt ſo praiſ'd an enterprize
('Bout which with Quarles no quarrels ſhall ariſe).
Ply then thy ſteerage, while deficient gales
My wiſhes ſtill ſupply, and ſwell thy ſailes.

The Firſt Book concludes with another epigram to Sir Charles Shirley, Baronet, to whom this book is dedicated. The Second Book is addreſſed to William Davenport, Eſquire, and is chiefly on religious ſubjects. The following epigram is the

91. *Of Heaven.*

When I admire ſome ſtarres, whoſe magnitude
Doth the earths vaſtneſſe many times include:
And thoſe leaſt Lights more radiant to behold
Than Diamonds, or Diadems of gold:
Methinkes I feele my lightned heart (inflame
Of rapture) mount to that illuſtrious frame,
Yet fall backe like a dying ſparke, that muſt
Be turn'd to aſhes, and confuſ'd with duſt.
But (O the wonder!) when the pavements are
So rich: how glorious, how tranſcending faire
Is the great Chamber!) and how bright that face
Where pretious beames of beauty, glory, grace,
Are ſweetly all (as flowers for ſacrifice)
Commixt, and offered to joy-raviſht eyes.

We alſo give the concluding one:

242. *To William Davenport Eſquire.*

Some argue (as blind phantaſie invents)
That active diſcords of the elements
Did worke the World up from its articke maſſe;
But howſoere (to let that fiction paſſe)
Some verball jarres betwixt my ſelfe and you,
Have made a world of reall love enſue
In our affects: Which when I violate
By mixing friendſhip with one dramme of hate,
Let Phœbus give me for a Lawrell Crowne
A wreath of Snakes, to hiſſe my Poems downe.

Bancroft was a near neighbor of Sir Aſton Cokaine, in Derbyſhire, with whom he lived on terms of friendſhip, and to whom he had addreſſed one of his epigrams (No. 120); in return for which Cokaine paid a ſimilar compliment to Bancroft in his *Small Poems of Diverſe Sorts*, publiſhed in 1658 (8vo), where, in the Firſt Book of Epigrams, is the following:

To Mr. Thomas Bancroft.

Sir, in your Epigrams you did me grace
T' allow me 'mong your many Friends a Place.
T' expreſs my gratitude (if Time will be
After my death ſo courteous to me
As to vouchſafe ſome few years to my name)
Freely enjoy with me my utmoſt Fame. (p. 156.)

He alſo addreſſed ſome other "*Encomiaſtic Verſes*" *To his very good friend Mr. Thomas Bancroft, on his Works*, in which he ſpeaks of his having redeemed their native land of Derbyſhire from obloquy—

that never as I knew
Afforded us a Poet until you—

and that, as—

Virgil by 's birth to Mantua gave renown,
And ſweet-tongued Ovid unto Sulmo town,
Catullus to Verona was a fame,
And you to Swarſton will become the ſame.
Liue then, my friend, immortally, and prove
Their envy that will not afford thee love.

Cokaine wrote two other copies of encomiaſtic verſes to the ſame perſon: one *To my learned friend Mr. Thomas Bancroft, upon his Book of Satires*, meaning probably his *Epigrammes and Epitaphs*, in which he ſays—

'Tis hard to write but Satires in these days,
And to write good Satires merits praise;
And such are yours, and such they will be found
By all clear hearts, or penitent by their wound:

and speaks of Bancroft's muse as far transcending that of Withers. The other is addressed *To my learned friend Mr. Thomas Bancroft, on his Poem entitled the Heroic Lover.*

Bancroft is not noticed by Phillips, in his *Theatrum Poetarum,* nor by Ellis or Campbell, in their *Specimens;* nor is he included by Chalmers in his collection of *British Poets.* He was a contributor to Brome's *Lachrymæ Musarum; or, The Teares of the Muses* (8vo, 1649), in which his poetical offering is thus most humbly and modestly inscribed: *To the never-dying memory of the noble Lord Hastings, &c., the meanest Son of the Muses consecrates this Elegie;* and was living in retirement at Bradley, near Ashbourne, in Derbyshire, when he published his *Heroical Lover,* in 1658. It is probable that he continued there till his death, of the exact date of which we have no knowledge.

(See the *Restituta*, vol. ii. p. 490, where numerous quotations are given from this work; the new *Gen. Biog. Dict.*, begun by Mr. Rose, vol. iii. p. 105; and the *Bibl. Ang. Poet.*, No. 80, where a copy is priced at 20*l.* It sold at Mr. Townley's sale, pt. i. No. 391, for 4*l.* 14*s.* 6*d.*; at Mr. Strettell's, No. 363, for 4*l.* 15*s.*; at Mr. Bindley's. pt. i. No. 744, for 4*l.* 17*s.*; and at Mr. Lloyd's, No. 220, for 10*l.* 10*s.*)—Corser's *Collectanea Anglo-Poetica.*

Rendering into English.—The Rev. C. Colton says: "I remember an half-starved German at Cambridge by the name of *Render.* He had been long enough in England to forget German, but not to learn English. He became, however, a voluminous translator of his native *diablerie;* and it was proverbial to say of a bad translation—that it was *Rendered* into English!"

BIBLIOGRAPHICAL NOTICE

of the

Adagia of Erasmus.

(Translated from the *Bibliographie Parémiologique* of M. G. Duplessis.)

I. Desiderii Erasmi Roterodami veterum Maximeque insignium Parœmiarum, *id est,* Adagiorum Collectanea. Sapite et hunc tam rarum thesaurum tantillo nummulo venalem vobis redimite et multo præstantiorem prope accepturi.—Duobus in locis hic libellus prostat: in Magistri Johannis Philippi officina, cujus quidem tam industria tum sumptu nitidissimis formulis et emaculatissime impressus, in via Divi Marcelli, ad Divæ Trinitatis signum russum in via Divi Jacobi ad Pellicani quam vocant notam. (*In fine libri legitur:*) Impressum hoc opus *Parisii* in via Divi Marcelli, ac domo quæ indicatur Divina Trinitas, Augustino Vincentio, caminado a mendis vindicatore; M. Joanne Philippo Alamanno diligentissimo impresore. Anno MVC. Cum Epistola Fausti Andrelini Poetæ regii ad Erasmum data Parisii M. ccccc. *xv* Junii. (4to.)

II. Erasmi Roterodami Adagiorum Chiliades tres, ac Centuriæ ferme totidem (*at the foot of the page*): Præponitur hisce adagiis duplex index. Alter secundum literas alphabeti nostri. Nam quæ Græca sunt, Latina quoque habentur. Alter per capita rerum.—*Venetiis, in Ædib. Aldi. Mense* Sept. MDVIII; folio, *with* 26 *preliminary leaves, and* 250 *leaves, the last of which is blank.—Reprinted in* 1520, *folio, with some augmentations in the body of the work, but without the prefaces of* Erasmus *and* Aldus, *which are in the edition of* 1508.

III. D. Erasmi Roterodami Adagiorum Chiliades quatuor, cum sesquicenturia; Henrici Stephani Animadversiones in Erasmicas quorumdam adagiorum expo-

ſitiones. (*Pariſiis*). *Oliva Rob. Stephani*, 1558 (folio).

IV. Adagia Optimorum Utriusque Linguæ Scriptorum Omnia, quæque ad hunc uſque diem exierunt Pauli Manutii ſtudio atque induſtria, doctiſſimorum theologorum conſilis atque ope, ab omnibus mendis vindicata, quæ pium et veritatis catholicæ ſtudioſum lectorem poterant offendere. *Florentiæ, apud Juntas*, 1575 (fol.).—Altera editio: *Urſellis, ex offic. Corn. Sutorii, impenſis Lazari Zetzneri, Bibliopolæ*, 1603. (Large 8vo, with 2 columns, 4 preliminary leaves, 1414 pages, and 53 leaves for the *index*.)

V. Adagiorum Desiderii Erasmi Roterodami Chiliades Quatuor, cum ſeſquicenturia, magna cum diligentia, maturo que judicio emendatæ et expurgatæ. Quibus adjectæ ſunt Henrici Stephani Animadverſiones, ſuis quæque locis ſparſim digeſtæ. Præterea indicantur etiam in marginibus quæ proximo contextu digniora notatu continentur. His acceſſerunt: *Appendix ad* Chiliades Erasmi; —Hadriani Junii Centuriæ octo cum dimidia;—Joan. Alex. Braſſicani Proverbiorum Symmicta, cum Appendice Symbolorum Pythagoræ ex Jamblicho;—Joan. Ulpii Adagiorum Epitome;—Gilberti Cognati Adagiorum Sylloge;—Specimen Adagiorum per Junium, Canthérum, et Giſelinum;—Melchioris Neipii Adagia;—Joannis Ferrerii Pedemontani Proverbiorum Collectanea;—Adagia aliquot a Joanne Fratre, Lavalenſi, obiter obſervata;—Ex Cœlio Rhodigino, Polydoro Virgilio, Petro Godofredo, Carolo Bovillo, M. Antonio Mureto, Joanne Hartungo, Adriano Turnebo, Gulielmo Gentio Noviomago, Claudio Minœ, et aliis, Adagia collecta. Indices neceſſarii, Adagiorum, Locorum communium, Nominium item et Verborum quæ prolixe toto opere explicantur. *Coloniæ Allobrogum, excudeb. Petrus Aubertus*, 1612. (Folio, 6 preliminary pages, 805 pages or 1610 columns, and 30 leaves for the index).

VI. Des. Erasmi Roterodami Opera Omnia emendatiora et auctiora, ad optimas editiones quas ipſe Eraſmus poſtremo curavit ſumma fide exacta, doctorumque virorum notis illuſtrata. Tomus ſecundus, complectens Adagia. *Lugduni Batavorum, cura et impenſis Petri Vander Aa*, 1703 (folio). *This edition of the works of* Eraſmus, *edited by* John Le Clerc (Joannes Clericus), *publiſhed at* Leyden, *between* 1703 *and* 1706, *compriſes* 10 tomes, *divided into* 11 *volumes, and has a high reputation with* ſcholars, *and is ſtill high-priced.*

I have deſignedly given the complete titles of theſe different editions of the famous work of Erasmus upon Proverbs, becauſe this work ſeems to me in every reſpect worthy of a particular notice, and alſo becauſe each of the different editions I have mentioned has a character or a ſpecial merit which, it ſeems to me, deſerves to be pointed out with preciſion.

The firſt edition, which is dated 1500, cannot be omitted, ſince it is the firſt, and ſhows the beginning of the immenſe work, to which the author's learning and perſeverance gave ſuch a ſubſequent development. This firſt edition contains the explanation of eight hundred proverbs or proverbial ſayings; the laſt edition, which appeared at *Baſle*, in 1536, contains more than four thouſand. I do not ſpeak of the intermediate editions, all of which atteſt the efforts of Eraſmus to complete his ſtudies upon this ſubject; they have now only the claim of a relative curioſity; but it cannot be without ſome importance in the hiſtory of ſcience in itself conſidered, to compare this firſt edition of the *Adagia* with the laſt, if only to diſplay,

by a new example, the advantageous results of persistence in the matter of erudition. I have, however, as will be seen, thought it right to make an exception in favor of one of the intermediate editions, which seems to me worthy of notice for many reasons.

I will call attention, in passing, to the debate which took place between Erasmus and Polydore Virgil, concerning the publication of Erasmus's work. Polydore Virgil complained somewhat sharply at first, not only of the plagiarism which he imputed to his friend, but also of the silence Erasmus guarded upon his work, anterior by two years (1498) to that of Erasmus. Polydore Virgil had probably forgotten that he himself was not entirely free from all charges of this sort, and that Philip Beroald could have accused him of some borrowings. However that may be, Erasmus answered his friend, with a simplicity that was real or perhaps malicious, that he had neither copied from nor mentioned the book, because he had never heard of it. The quarrel stopped there, and the two rivals remained friends, as it appears. Polydore Virgil, however, never went beyond his first essay, and left the field free to Erasmus. Literary quarrels do not always end so easily nor so pleasantly; and thus the conclusion of this affair, in my opinion, shows the character of Polydore Virgil to be most praiseworthy.*

The edition which I indicate as the second belongs, it is true, to the class of intermediate editions which do not contain the complete labors of the author; but as this edition, compared with the first, is in a measure an entirely new work, on account of the numerous additions it has received, —as it was also printed under the personal inspection of Erasmus, and by the most celebrated printer of Italy during the sixteenth century, it could not and should not be omitted in this list. This edition, which is very rare, and greatly prized by bibliophiles, deserves to be equally valued by scholars, since it belongs essentially to the history of the labors of Erasmus upon his *Adagia*.

The edition of 1520, by the same printer, is a little less rare, and not so much prized as that of 1508.

The third edition mentioned is that of *Paris*, by *Robert Stephens*, 1558, and contains the complete work of Erasmus, without any interpolations or curtailing, and enriched with notes by the learned Henry Stephens. This edition is certainly one of the best, either for the beauty of the impression, the correctness of the text, and further, which should be noticed, for the scrupulous fidelity with which the work has been reproduced as the author himself gave it in the edition of *Basle*, 1536, folio.

The fourth edition cited, that of *Venice*, 1575, and the reimpression in 8vo, of 1603, have the peculiarity that the name of Erasmus is not mentioned in the title of the book, and that with these two editions, or, to speak more exactly, with the edition of 1575, began the system prescribed by the Council of Trent, and which was adopted by many publishers, in France and elsewhere, even in Protestant countries, and which consisted in submitting the works of Erasmus to a rigorous censorship, and omitting such portions as faith and good morals thought necessary, before allowing the reimpression or the perusal of the work. I will give here the text of the *Decret* which concerns Erasmus in the *Index Librorum Prohibitorum*, published at Antwerp, in 1570, small 8vo (page 22):

"Desiderii Erasmi Roterodami Colloquiorum liber, Moria, Lingua, Christiani Matrimonii Institutio, De Interdicto esu carnium, Ejusdem Paraphrasis in Matthæum,

* A bibliographical description and study, by William Stirling, of this first edition, will be found in the publications of the Philobiblon Society of London.—Ed.

quæ a Bernardo Tomitano in Italicam linguam conversa est; cætera vero opera Ipsius, in quibus de religione tractat, tandiu prohibita sunt quandiu a Facultate Theologica Parisiensi vel Lovaniensi expurgata non fuerunt.

"Adagia vero ex editione quam molitur Paulus Manutius permittentur: interim vero quæ jam edita sunt, expunctis locis suspectis judicio alicujus Facultatis Theologicæ Universitatis Catholicæ, vel Inquisitionis alicujus Generalis, permittantur."

The official mission attributed to Paul Manutius by the ecclesiastical authority, had, as may be seen by the terms of the decree just quoted, for special object the suppression in the work of Erasmus of all the passages, either long or short, as also all the words, which seemed in any way calculated to injure the purity of faith or behavior, as well as every thing which appeared irreverent or abusive of those in authority.

The result of these labors appears in the editions of 1575 and 1603. In noticing this fact, only as a bibliographical anecdote, I intend neither to justify the political or religious boldness of Erasmus, nor to insinuate the slightest blame against the ecclesiastical authorities, who were alarmed not entirely without reason. A great number of passages from the *Adagia*, and even entire articles, may be considered as real pamphlets against the princes, the priests, the monks, in a word, against every thing the people had been accustomed up to that time to respect. We should not, therefore, be irritated, or even astonished, at the precautions of the Council of Trent, whose learning and pious intentions cannot be doubted; we must, however, recognize, from a literary point of view, that the edition of Paul Manutius, and all those which were printed from his, or in the same spirit, do not give us the genuine work of Erasmus, since they contain alterations both of the text and the spirit of the work. These editions may, it is true, still offer some philological interest; but as an expression of the religious opinions of the time, and particularly as an expression of that mixed opinion which sought to keep a middle path between the ardent reform of Luther and the absolute doctrines of the Church—an opinion of which Erasmus may be considered as the representative and the organ—these editions can have neither interest nor value.

I will say as much of the edition of Geneva (*Coloniæ Allobrogum*), 1612, copied from that of Paris (*Michel Sonnius*), 1579, although the considerable supplements or additions it contains give it some philological value. This edition, as well as that of Manutius, as the editor expressly declares in his preface, has undergone numerous suppressions, and does not give faithfully the genuine work of Erasmus. This edition has, however, over the other, the advantage of giving, at the end of the *recherches* of Erasmus, a certain number of special collections of proverbs, which it would be difficult to obtain separately, and which make a valuable supplement to the principal work. This edition, as all those which have been made in the same way, still deserves, although mutilated, a place in a learned library, but they cannot take the place of the original or the complete editions.

The last edition which I cite is that which makes part of the complete works of Erasmus. This edition, published in Holland, has suffered neither from official suppressions nor from officious corrections; and for the accuracy of the text, as well as for the beauty of the impression, it appears to me to deserve consideration as being the best, and therefore preferable to all the others.

There is, then, as we have seen, a choice to make among the numerous editions of the *Adagia*; it is, in fact, necessary to distinguish between the complete editions and

thoſe that have ſuffered from ſuppreſſions. As it is almoſt impoſſible to indicate with perfect accuracy, among ſo many various editions, thoſe which contain the text in its integrity and thoſe which give the work either modified or altered, I will give a ſimple and expeditious rule for diſtinguiſhing the two *claſſes* of editions.

In the *perfect* editions, the Adage, *Frons occipitio prior* (*Chiliad.* 1, *cent.* 2, § 19), ends thus: *at hodie fere Epiſcopi et Reges omnia alienis manibus, alienis auribus atque oculis agunt, neque quicquam minus ad ſe pertinere putant quam rem publicam, aut privatis ſuiſque diſtenti, aut voluptatibus occupati.* This phraſe, as can readily be ſuppoſed, has diſappeared from all the *corrected* editions.

The Adage, *Sileni Alcibiadis* (*Chil.* 3, *cent.* 3, § 1), is very ſhort in the corrected editions, and ends with theſe words: *nihil minus ſunt quam quod titulo ſpecieque præ ſe ferebant;* while, in the complete editions, this article occupies ſeveral columns, devoted to the development of a paradoxical opinion, ingeniouſly defended, it may be, but at leaſt ſingular if not exceedingly indecorous in many of its details.

It would doubtleſs be eaſy for me to multiply infinitely ſuch indications; the ſatirical ſpirit and wit of Eraſmus ſerve only to embarraſs me in my ſelection; but it ſeems to me that theſe two remarks will ſuffice, from a bibliographical point of view, to ſhow immediately whether the edition an amateur may be examining has been ſubmitted to the action of the cenſor or not, and this is all that is neceſſary. Farther on I ſhall give my opinion upon the work itſelf conſidered as a work of erudition, and upon the political and religious diſſertations which the author has found occaſion to introduce into it.

Very few books obtain at their time, and from the day of publication, a more general and popular ſucceſs, and I will ſay more deſerved ſucceſs, than that obtained by the *Adagia.* The preſſes of all the countries of Europe haſtened to reproduce it; and there are ſo many editions of it ſtill in exiſtence, that it ſeems impoſſible now to know and indicate them all. I will, however, attempt to give here, in a ſummary way, all thoſe whoſe titles have come to my knowledge—indicating by an aſteriſk, when I can do ſo, thoſe which give the true text of Eraſmus, complete and unmutilated:

1ſt	edition,	Paris	1500
2.	"	Venice (Aldus)	1508
3.	"	Paris	1509
4.	"	Straſburg	1509
5.	"	Straſburg	1510
6.	"	Straſburg	1511
7.	"	Straſburg	1512
8.	"	Baſle	1513
9.	"	Tubingen	1514
10.	"	Baſle	1515
11.	"	Straſburg	1515
12.	"	Straſburg	1516
13.	"	Straſburg	1517
14.	"	*Baſle	1517
15.	"	Straſburg	1518
16.	"	Straſburg	1519
17.	"	Haguenau	1519
18.	"	Baſle	1519
19.	"	Venice	1520
20.	"	Baſle	1520
21.	"	Straſburg	1520
22.	"	Mayence	1521
23.	"	*Baſle	1523
24.	"	Baſle	1528
25.	"	Baſle	1529
26.	"	Baſle	1530
27.	"	Cologne	1530
28.	"	Cologne	1533
29.	"	Baſle	1535
30.	"	Magdeburg	1536
31.	"	*Baſle	1536
32.	"	Baſle	1539
33.	"	Baſle	1541
34.	"	Baſle	1546
35.	"	Venice	1554
36.	"	*Lyons	1556
37.	"	*Paris	1558
38.	"	*Lyons	1558
39.	"	(No name of place)	1558
40.	"	Baſle	1559

41ſt	edition,	Cologne	1559
42.	"	Paris	1572
43.	"	Paris	1579
44.	"	(No name of place)	1599
45.	"	Geneva	1612
46.	"	Hanover	1617
47.	"	Frankfort	1646
48.	"	Frankfort	1670
49.	"	Leyden	1703

(This laſt in the complete works of Eraſmus.)

I have not comprehended in this liſt, which I am far from ſuppoſing complete, the editions of Manutius, or thoſe copied from his, which have not the name of Eraſmus on the title, and of which I have already ſpoken. I do not ſuppoſe alſo that it would be neceſſary to enumerate here the almoſt infinite editions which have been made of an abridgment of the great work of Eraſmus. Such detail would become tireſome, and would not be of any great uſe; theſe various editions give nearly the ſame text, and are of the ſame intereſt. They are ſpecially meant for young people, and contain nothing reprehenſible. Among theſe editions I will, however, indicate as good, and as ſtill having a value in the trade, the two following:

Adagiorum D. Erasmi Roterodami Epitome. Editio noviſſima, ab infinitis fere mendis, quibus cæteræ ſcatebant, repurgata, nonnulliſque in locis ad aucta, uti Præfatio ad lectorem indicat, cum triplici indice, Autorum, Locorum et Proverbiorum locupletiſſimo. *Amſtelodami, ex officina Elzeviriana*, 1650, ſmall 12mo; a new edition in 1663, ſmall 12mo.

Desiderii Erasmi Roterodami Proverbiorum Epitome retractata ab M. Jo. Chr. Meſſerſchmid. *Lipſiæ, Hered. Lankiſian*, 1759, ſmall 8vo.

The firſt of theſe editions is very elegant, as are all the volumes from the Elzevir preſs, and gives alſo a very careful text. The ſecond, deſpite the expreſſion *retractata*, is only a reproduction of that of the Elzevirs; but commends itſelf by a good preface, in which the editor gives a ſhort notice of Eraſmus and his work.

I have ſpoken above of certain articles in this work, which I called real religious or political *pamphlets*. This notice would be incomplete, bibliographically, if I did not ſhow that many of theſe articles were not only publiſhed ſeparately, but were alſo tranſlated into different languages, in order to give them greater publicity. I will indicate ſuch of theſe partial editions or tranſlations as have come under my notice:

D. Erasmi Rot. Bellum. *Baſileæ*, 1517, 4to.

D. Erasmi Rot. Scarabæus, cum ſcholiis. *Baſileæ*, 1517, 4to.

Dulce Bellum inexperto. Ein gemeyn Spruchwort: *Der krieg iſt luſtig dem unerfarnen* durch den gegelerteſten Eraſmum von Roterdam erſtlich zu latein gar künſtlich auſzgelegt. Und ietzo durch her Vlrichen Varubüler geteutſcht. In welchem die allerheylſameſt fruchtbarkeit des fridens meniglich zu leſſen-nit minder nuſs dann notturfftig. *Baſel., durch Andr. Cratandrum*, 1519, 4to.

Erasmo.—Silenos de Alcibiades. *Amberes*, 1555, ſmall 8vo.

All theſe partial editions are very rare now, and deſerve to be ſought for, leſs on account of their rarity, than becauſe they are the indiſputable evidences of the ſpirit which reigned everywhere at the time they were publiſhed, and an evident proof of the authority acquired in the religious and literary world by the wit, the knowledge, and the opinions of Eraſmus. We may be aſtoniſhed now that the illuſtrious writer ſhould have choſen a work ſpecially devoted to the reſearches of erudition, for the enunciation and propagation of his reformatory doctrines; but if we will reflect that during the commencement of the ſixteenth century

there did not exist, as in our day, a multitude of journals as the organs of the most active publicity; if we will consider also that at this time the people did not read, and that a pamphleteer could address only those who were professedly learned, we shall not be surprised that Erasmus profited by the occasion which presented itself of giving a free course to his opinions in a book which every one wished to read, and which must have obtained a greater circulation if its readers should chance to find in it matters which they would not have thought of seeking in it. The work thus doubly commended itself to the men of letters of the time, who were all more or less partisans of a social reform, and the result proved that Erasmus had attained his end. His book obtained an immense success, and the very care which the ecclesiastical authority took, if not to suppress, at least to correct it, is a new proof of this success.

Was this rapid and incontestable success of the *Adagia* justified by the intrinsic merit of the work, and independent of the accessory causes which I have just noticed? Can it justify itself to-day, when philological studies seem to be so much further advanced?

To these two questions I do not hesitate to answer in the affirmative, and I have no fear of being contradicted. Considered only in itself, this immense repertory of proverbial Greek and Latin locutions evinces a long course of study, continued with as much perseverance as sagacity. It was, as it seems, and as we know, a study of predilection for Erasmus, and to which he brought all his reading and all his studies: he thus succeeded in composing a collection which is single not only down to his time, but even to ours. For it is just, and perhaps also necessary, to recall the fact here, that it is in this book of the *Adagia*, as in a common store-house, free to the use of all, that writers since his day, who have interested themselves in *Proverbs*, have come for their material. It will, therefore, be but just to Erasmus to recognize this book as one of those which most honor his memory as a scholar, and as the veritable philological encyclopædia of the sixteenth century.

Some critics have, it is true, reproached Erasmus for having admitted in his collection a sufficiently large number of particular sayings which cannot be considered as genuine *Proverbs*, in the acceptation which is given now-a-days to this word. This observation is not void of foundation; but it in no way lessens, in my opinion, the merit of the work, which none the less contains, with but few exceptions, all the proverbs used by the ancients, with all the explanations necessary to aid in making them understood. The book, therefore, sins much more by excess of information than by want of it, and this excess should in no way lessen its merit. Erasmus, besides, did not define the word *Proverb* exactly as we do now; the definition he had given (*Celebre Dictum, scita quapiam novitate insigne*), allowed him to introduce into his collection certain forms of speech which should not appear in a special collection of *Proverbs*, because for us a *proverb* is not only a *word, a well-known sentence, remarkable by its form*, but, more rigorously, *a maxim of conduct, of practical morality, become so popular by its expression, that all the inhabitants of the same country understand it and express it by the same formula.* Perhaps, in our time, Erasmus would have modified the form of his book: in his own day, and according to his own ideas, its form was exactly what it should be.

A journal which enjoys a great literary authority, the *Edinburgh Review*, gave some years ago a very remarkable article upon Erasmus, which was reproduced in French in the *Revue Britannique* (February, 1836, tom. i. pp. 230–260). I quote

from this article, which for many reasons deserves to be read entirely, the opinion given upon the *Adagia*:

"Erasmus was living quietly in the city of Boulogne—an important work occupied all his time; he had read and studied the ancient authors, not to correct an *upsilon*, or to alter the form of a *digamma*, but to discover in them the decrees of a wisdom of another age. What had been the thought and morality of this other world? Upon what foundation had its superstructure been raised? Could we not unite and condense the Axioms, the Adages, the Theorems, the Witticisms, the Sentences, the Proverbs, which formed a *resumé* of this departed civilization? For a civilization is always epitomized in this way. Doubtless the enterprise was possible, but it was gigantic. Erasmus accomplished it; but still this did not satisfy him: he thought this labor useless unless he accompanied it with commentaries, anecdotes, examinations, and copious notes. It was an immense repertory to which all the world, after Erasmus, repaired. The *Adagiorum Chiliades* have been the common treasure of all scholars, men of wit, journalists, writers, polygraphs. The greater part of the original ideas which the moderns have made valuable belong to this general stock; and more than one brilliant page, whose freshness and modern vivacity you have admired, has no other origin than this fine collection, in which the author was not contented to heap up ancient learning, but has pushed complaisance and foresight to the point of facilitating the researches of scholars, and even of offering them their work all performed."

I regard this opinion as being as exact as well expressed; and I will add nothing more here, unless it may be the wish, which I have formed more than once, of seeing the press of our time reproduce, in a commodious and portable form, a book which I consider indispensable to every well-composed library. An attentive revision of the texts cited by Erasmus, and some short notes, would suffice to make the work thoroughly suited to the present state of learning. I am even astonished, I confess, that Germany, so much less oblivious than we are of the labors of her forefathers, has not yet thought of giving to modern libraries a new edition of the *Adagia*. This would be, in my opinion, a real service rendered to the science of philology and to the history of civilization.

As Erasmus, in this book, as well as in the greater part of his numerous writings, has not failed, I do not say to seize, but to create the occasion of expressing his ideas upon politics, upon religious institutions, in a word, upon every thing that touches the organization of society, it cannot appear improper to say a few words here of the part Erasmus thought it necessary to take in the agitations of his time.

Erasmus, strengthened by sound theological studies, endowed with a mind keen as it was broad, with a judgment as sure as profound, but dominated by a too strong tendency for satire—Erasmus, by his knowledge and by his good natural sense, belonged to that moderate class, so rare and so seldom listened to in revolutions, who prefer peace before every thing, and who wish to wait for the best and most desirable time for reforms, rather than to compromise them in the present and in the future by passion and violence. This, it seems to me, was the foundation of the thought of Erasmus; but did he perhaps always know how or wish to keep himself thus strictly within the limits of a wise reserve? Why, if he disapproved the bold rage of Luther, and the revolutionary violence of this implacable reformer, why did he show himself so hostile to those in authority? why did he pursue, with his perpetual sarcasms, the princes, the bishops, the priests, and especially the monks? Odious to Luther and to all those who had taken part for an absolute reform, Erasmus began to render himself suspected and then odious to the party of the Catholic Church also; while his apparent moderation passed with both sides for connivance, or at least for weakness. In these periods of troubles and violence, it is difficult, I know, to maintain a perfect neutrality between the good and the

evil, becauſe the good and the evil are perhaps equally divided between the oppoſing parties; but even the moſt vulgar prudence, in ſuch a caſe, adviſes either ſilence or at leaſt great reſerve in the uſe of the means of publicity. Eraſmus ſeems to me to have wanted this reſerve; for it was in no way neceſſary, in my opinion, to introduce in a work purely of erudition, a quantity of theological and political digreſſions, foreign to the matter of the book, and which, by their poſition even, were much leſs like ſerious and profound treatiſes than like pamphlets, the uſual expreſſion of the paſſions or the irritation of the moment. I would, therefore, have preferred, for the glory of Eraſmus himſelf, that he had remained excluſively a philologiſt in his works of erudition, as he knew how to ſhow himſelf a theologian in his works of theology.

Deſpite this judgment, however, which touches more the form than the matter of the writings of Eraſmus, I in no wiſe intend to condemn all the opinions of this illuſtrious ſcholar; on the contrary, I think that he held a ſufficiently exact view of the dominating opinions of the period in which he lived, and that his works deſerve to be read with attention by any one who might wiſh to form an exact idea of the condition of the minds of men during the ſixteenth century. Only, it is neceſſary to ſay that, deſpite all the knowledge, all the breadth, and all the ſagacity of his mind, Eraſmus had not that firmneſs of judgment and that force of character which alone is able to maintain itſelf above and beyond all paſſion. The life of Eraſmus deſerves to be ſtudied as well as his writings; in conſequence, I will indicate here the principal works devoted to the biography of this illuſtrious philologiſt:

Erasmi Vita, partim ab ipsomet Erasmo, *partim ab amicis deſcripta; accedunt* Epistolæ *illuſtres. Lugduni Batavorum*, 1642 or 1649, ſmall 12mo.

Sam. Knight's Life of Erasmus. *London*, 1726, 8vo.

Vie d'Erasme, *dans laquelle on trouvera l'hiſtoire de pluſieurs hommes célèbres avec leſquels il a été en liaiſon, l'analyſe critique de ſes ouvrages et l'examen impartiel de ſes ſentimens en matière de religion, par* M. de Burigny. *Paris, De Bure*, 1757, 12mo, 2 vols.

Life of Erasmus, *by* J. Jortin. *London*, 1758, 4to, 2 vols.; and 1808, 3 vols. 8vo.

Ch. Butler's Erasmus. *London*, 1825, 8vo.

Neither of theſe works is completely ſatisfactory, although they can all be conſulted with advantage. It is principally in the writings of Eraſmus himſelf, in his curious prefaces and in his voluminous correſpondence, that we muſt ſeek the hiſtory of the life and opinions of this celebrated man. I will alſo mention the above-quoted article in the *Edinburgh Review*, tranſlated into French and printed in the *Revue Britannique* for February, 1836. Nowhere, perhaps, has Eraſmus been better or more ſkilfully appreciated. Some ingenious conſiderations upon the *Character of Eraſmus* may be found in a *Notice littéraire* by M. Niſard, which, after being printed in the *Revue des Deux-Mondes*, is placed at the head of a new tranſlation of the *Eloge de la Folie*, which makes part of the *Bibliothèque d'Elite*, publiſhed by *M. Goſſelin, Libraire, Paris*, 1842, 12mo.

In addition to the works quoted by M. Dupleſſis, we may add the following, for thoſe intereſted in ſtudying the life and time of Eraſmus, as the repreſentative man of the revival of learning:

Nausea (Fridericus). *Oratio Funebris Deſid. Eraſmi.* Paris, 1537, 8vo.

Calckzcuter (Bartholomæus). *Oratio de Eraſmo Roterodamenſi.* Wittem., 1557, 8vo.

Merula (Paul). *Vita Des. Eraſmi ex*

ipsius manu fideliter representata. Lugd.-Bat., 1607, 4to.

La Bizardiere (Michel David.) *Histoire d'Erasme, sa Vie, ses Mœurs, sa Mort, et sa Religion.* Paris, 1721, 12mo.

Gaudin (Johann). *Leben des Erasmus von Rotterdam.* Zürch, 1789, 8vo.

Hess (Salomon). *Erasmus von Rotterdam, nach seinem Leben und seinen Schriften.* Zürch, 1790, 2 vols. 8vo.

Wagner (Gottlieb Heinrich Adolph). *Leben des Desiderius Erasmus.* Leipsic, 1802, 8vo.

Mueller (Adolph). *Leben des Erasmus von Rotterdam.* Hamburg, 1828, 8vo.

Gaye (Johannes). *Disquisitionis de Vita Erasmi Specimen.* Kilon, 1829, 4to.

Eck (Carel Fransen Van). *Oratio de Des. Erasmi in Doctrinam Moralem Meritis.* Davent., 1831, 8vo.

Marsolier (Jacques). *Apologie, ou Justification d'Erasme.* 12mo.

Vieilh (P. Gabriel de Toulon). *Critique de l'Apologie d'Erasme de l'Abbé Marsollier.* Paris, 1719, 12mo.

Miscellaneous Items.

A Drinking-Song in Honor of Franklin.

In the *Mémoires de l'Abbé Morellet, de l'Académie Française, sur le dix-huitième Siecle et sur la Révolution,* etc., 8vo, Paris, 1821, is the following song, composed by the Abbé Morellet, for a festive occasion, and which gives a very pleasant picture of Franklin as a dinner-companion.

We translate some introductory remarks from chapter xv. vol. i., in which the song occurs:

"I published, in 1786, the translation of the *Notes on Virginia,* by M. Jefferson, Minister of the United States to France, who had in this position succeeded to Benjamin Franklin, and who has since been secretary of state in his own country, and President of Congress.

"It is a useful book for a knowledge of that country—an interesting work, varied, enriched with philosophical observations, full of justice and reason. This somewhat important work became, as did almost all my works, the prey of the booksellers: a volume in octavo, of more than four hundred pages, was entirely lost for me.*

"About this time a great loss occurred to our society at Auteuil, in the departure of Franklin, who returned to America. He lived at Passy, and the communication was easy between Passy and Auteuil. We were in the habit of dining at his house once a week—Madame Helvetius, Cabanis, and the Abbé de la Roche, his two guests, and myself, who often accompanied them. He also came very frequently to dine at Auteuil, and our reunions were very gay.

"It was for one of these dinners, I forget upon which anniversary of his birthday, or of American liberty, that I wrote the following song:

Air—*Camarades, lampons.*

Que l'histoire sur l'airain
Grave le nom de Franklin,
Pour moi, je veux à sa gloire
Faire une chanson à boire;
Le verre en main,
Chantons notre Benjamin.

En politique il est grand;
A table joyeux et franc;
Tout en fondant un empire
Vous le voyez boire et rire;
Grave et badin,
Tel est notre Benjamin.

* Jefferson, in his correspondence, speaks in the severest terms of this work, as a job done by a bookseller's hack, in a slovenly way. He was wrong in this opinion, as in most others where his vanity obscured his judgment. The work was timely and very well done, and should not be overlooked in any bibliographical study of the influence of American literature in hastening the first French Revolution.

Comme un aigle audacieux,
Il a volé jusqu'aux cieux,
Et dérobé le tonnerre
Dont ils effrayaient la terre,
Heureux larcin
De l'habile Benjamin.

L'Américain indompté
Recouvre sa liberté;
Et ce généreux ouvrage
Autre exploit de notre sage,
Est mis à fin
Par Louis et Benjamin.

On ne combattit jamais,
Pour de plus grands interêts;
Ils veulent l'indépendance
Pour boire des vins de France,
C'est là le fin
Du projet de Benjamin.

Le Congrès a déclaré
Qu'ils boiraient notre clare,
Et c'est pour notre champagne
Qu'ils se sont mis en campagne,
De longue main
Préparés par Benjamin.

L'Anglais sans humanité,
Voulait les réduire au thé;
Il leur vendait du vin trouble
Qu'il leur faisait payer double,
Au grand chagrin
De leur frère Benjamin.

Si vous voyez nos héros
Braver l'Anglais et les flots,
C'est pour faire à l'Amérique
Boire du vin catholique,
Vin claire et fin
Comme l'aime Benjamin.

Ce n'est point mon sentiment
Qu'on fasse un débarquement:
Que faire de l'Angleterre?
On n'y boit que de la bière,
Fâcheux destin
Au dire de Benjamin.

Ces Anglais sont grands esprits,
Profonds dans tous leurs écrits,
Ils savent ce que l'air pèse;
Mais si leur cave est mauvaise,
Ils sont en vain
Savans comme Benjamin.

On les voit assez souvent
Se tuer de leur vivant;
Qu'y feront les moralistes,
Si les pauvres gens sont tristes
Faute de vin
Comme le croit Benjamin?

Puissions-nous dompter sur mer
Ce peuple jaloux et fier!
Mais après notre victoire,
Nous leur apprendrons à boire,
A verre plein
La Santé de Benjamin."

The Abbé continues thus, after speaking of Franklin's love of Scottish airs: "He sometimes accompanied me in singing these airs upon the *harmonica*, an instrument, as is known, of his own invention.

"His company was delightful, a perfect good nature, a simplicity of manners, a straightforwardness of character which made itself felt in the smallest matters; an extreme indulgence, and, above all, a sweet serenity which easily became gayety: such was the society of this great man, who had added his country to the number of independent states, and made one of the most important discoveries of the age.

"He spoke but seldom continuously, except when telling stories, a talent in which he excelled, and which he loved a great deal in others. His stories had always a philosophic aim. Many were in the form of apologues, which he himself had invented, and he applied with infinite justness those he had not made.

"In my manuscript *Ana*, prepared according to Locke's method, in two volumes octavo, I have preserved many of these stories and a great number of anecdotes concerning Franklin. I sent many of these to the *Moniteur* during the first months of 1790."

The Abbé Morellet may have sent many of these anecdotes to the *Moniteur*, but they were never printed there. An examination of the files for 1790 and 1791 will show that only six or eight stories concerning Franklin, none of which are either of

great interest or importance, were printed in that journal.

Of the two volumes of *Ana*, no trace appears in the sale-catalogue of the Abbé's library. It is, however, very probable that they are still in existence, and may be yet discovered. It is a curious bibliographical fact that Baskerville's types, after being used by Beaumarchais in printing his edition of Voltaire, were used up in printing the *Moniteur* for 1790 and other years.

Photo-Lithographic Fac-Similes

OF THE EARLIEST AUTHORITATIVE TEXTS OF

SHAKESPEARE'S WORKS.

Produced, by express Permission, under the immediate Superintendence of Mr. H. STAUNTON, *from the Originals in the Libraries of Bridgwater House and the British Museum.*

UPON the writings of no author of this country has so much labor been bestowed as upon those of Shakespeare; and by none has it been more deserved. Yet, admirable as are the diligence and sagacity which have been expended on his works, infinite as our obligations are to the editors and commentators who have devoted themselves to his illustration, there are few readers intimate with the history and literature of the Elizabethan period who can help seeing that much still remains to be effected before the precious heritage which he has bequeathed to us can be enjoyed in all its opulence and grandeur. The causes of this are not far to seek. The best and largest part of Shakespeare's works were written for the stage, for oral, not for printed communication. Of those plays which were issued during his life, there is no reason to believe that any one was superintended through the press by himself.

The first collected edition of his dramas was not printed, indeed, until seven years after his death. He wrote in the colloquial language, and he employed many phrases and expressions the meaning of which has changed; and others, the meaning of which has become obsolete. He abounds, too, in allusions to customs, individuals, occurrences, and opinions, the memory of which is obscured, or has passed away; and his plots were often derived from external sources now uncertain or unknown. It is obvious that the first and most important step toward the appreciation of Shakespeare's immeasurable riches, variety, and comprehension, is to ascertain, with as much precision as possible, *what were the actual words he wrote.* Upon this the other considerations just adverted to must, in a great degree, depend: and this naturally leads to the inquiry, *When and in what manner were his plays first made public through the press?*

Shakespeare began to write for the stage, it would appear, about the period 1590–1595. Up to the time of his death, in 1616, of the thirty-seven plays considered to be, wholly or in part, indisputably his, only eighteen, all separately and in quarto form, were issued from the printing-office. In 1622, one more play in quarto appeared; and, in 1623, his fellow-players, Heminge and Condell, produced the first folio edition, comprising all his plays, with the exception of *Pericles*, complete in one volume. These texts are the only authorities we possess for the words of Shakespeare; and, hurriedly and negligently as they were permitted to appear, deformed as they are by typographical and other imperfections, it is to these ancient copies that every reader desirous of fully understanding this transcendent author must first devote his days and nights.

With the increasing popularity of Shakespeare's writings, these indispensable editions have, however, unfortunately become extremely rare — so much so, that a single quarto play has been estimated at the value of £350, and the finest copy of the First Folio known would probably fetch £1,000. Many attempts, indeed, have been made to reproduce them in an accurate but cheaper form. So far back as 1766, George Steevens, the able and erudite commentator on our great dramatist, reprinted twenty of the quarto plays; and, in 1807, a complete reprint of the First Folio was published by Vernor and Hood. In later years, several of the quarto plays have again been reprinted; and at the present day another reprint of the First Folio, though on a diminished scale, is in course of publication. But, commendable as these reproductions undoubtedly are, they yet fall short of the requirements of the age. Experience has shown that no amount of cost and care can insure unerring accuracy in the reprint of a large book. Steevens's twenty quartos are studded with typographical mistakes; in the 1807 reprint of the First Folio, Upcott, the librarian of the London Institution, detected not less than 368 misprints; and in the preface to the reduced reprint of the same Folio just mentioned the publisher bespeaks indulgence for errors which he appears to know are inseparable from his undertaking.

To obviate this fatal defect, and yet to meet the ever-growing demand for Shakespeare's early texts, the costly and painful process of tracing every page has latterly been adopted in the case of a few of the quarto plays, and with some success. Even this plan, however, though much less liable to error than reprinting, is by no means infallible. The only possible security against mistake appears to be *photography*. By the help of this invaluable agent, and an ingenious process of transferring the subject from the collodion negative to zinc or stone, it is practicable, as is shown in the wonderful fac-simile of *Domesday-Book*, to obtain copies of any manuscript, or printed book, so closely resembling the original as almost to defy distinction.

Profiting by the success of this great experiment, Messrs. Day & Son have undertaken the costly and responsible task of reproducing, in exact fac-simile, all the earliest authentic texts of Shakespeare's works.

The most important by far of these treasures is, of course, the First Folio, printed in 1623. This inestimable volume, consisting of about 950 pages, is the only authority for nearly one-half of Shakespeare's dramatic works, and a fundamental one, also, for the text of the remainder. To this edition, solely, we are indebted for the preservation, among other plays, of *Macbeth*, *Cymbeline*, *Antony and Cleopatra*, *Coriolanus*, *Julius Cæsar*, *Timon of Athens*, *King John*, *The Tempest*, *Twelfth Night*, *The Winter's Tale*, and *As You Like It!!!* The First Folio, then, will take precedence in publication of all the rest; and the arrangements made for its production are such, it is believed, as will inspire the fullest confidence in the result. The photographic department of the work will be carried out by Messrs. Ryder, Preston, & Co., formerly of Her Majesty's Ordnance Survey-Office; the printing will call into operation the almost unlimited resources of Messrs. Day and Son's vast establishment; and the editorship and general conduct of the fac-similes will be under the personal supervision of Mr. H. Staunton, whose services have been expressly secured for the undertaking.

Such a reproduction, published at a price which renders it attainable by hundreds of Shakespeare students, will be valuable not only from its high literary interest, but as forming perhaps the most suitable memorial of the approaching ter-centenary celebration of the poet's birth.

Terms of the Republication of the First Folio.—The work will be issued in sixteen monthly parts: each part will contain about sixty pages, printed on toned paper, in a wrapper, for 10*s.* 6*d.*; or the work may be ordered (to be delivered when completed), appropriately bound, price £8 8*s.*—*The Bookseller* (London).

Elizabeth's Earl of Leicester.

Robert Dudley, Earl of Leicester, died September 4, 1588. It had been suspected that he died of poison, and that his lady served him as he is said to have served others; but a passage in Drummond's *Conversations* goes far to prove that it was unintentional: "The Earl of Leicester gave a bottle of liquor to his lady, which he willed her to use in any faintness; which she, after his return from Court, not knowing it was poison, gave him, and so he died." In the *Hawthornden MSS.* is the following Epitaph "of the Earle of Leicester," probably communicated to Drummond by Ben Jonson:

"Here lies a valiant warrior,
Who never drew a sword;
Here lies a noble courtier,
Who never kept his word;
Here lies the Earle of Leister,
Who govern'd the Estates;
Whom the earth could never living love,
And the just heaven now hates."

☞ Messrs. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of The Paradise of Dayntie Devises. The text of this edition is taken from the reprint of 1810, edited by Sir Egerton Brydges. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each;
100 on large paper, at $4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies.

Messrs. Piles & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of old English poetry. The next volume in the series will be "England's Helicon."

The Philobiblion

A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Graecos primùm auctores,

Statimque ut pecuniam accepero,

deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 Nassau Street, New York
MDCCCLXIII.

Contents of Number XXII.

PAGE

I. Espadon Satyrique, par Le Sr. Desternod 217

II. Thomas Bastard's Chrestoleros 221

III. Essay upon the Period at which Printers introduced the Use of the Consonants J and V 224

IV. Latin Facetiæ (1561–1737) 227

V. Irenæi Carpentarii Eruditorum Cœlibum Centuria Singularis . 233

VI. Miscellaneous Items: 236

Kepler and the Talmud.—Paradise of Dayntie Devises.

VII. Catalogue.

C. A. ALVORD, PRINTER

L'ESPADON SATYRIQUE.

PAR LE Sr. DESTERNOD.

REVEV ET AVGMENTE DE NOVVEAV.

[A wood-cut of a Satyr, brandiſhing a drawn ſword with both hands.]

A LYON,

PAR IEAN L'AVTRET, MARCHAND LIBRAIRE,
En rüe Merciere.
M. DC. XXVI.
Avec privilege.
[12mo, pp. 152.]

OF the various works belonging to the claſs of ſatire, and anterior to the reign of Louis XIV., the *Eſpadon* is one of the moſt curious, and the one which is written with the moſt ſprightlineſs and vigor. It is beſt to ſubmit beforehand to all the objections which can be made againſt it. It is almoſt always groſs; it outrages decency almoſt as boldly as the writers of Latin epigrams; it drags the victims againſt whom it directs its blows, through the mud of the filthieſt ditches. But, on the other hand, it cannot be denied that it contains a ſpirit of genuine Gallic wit, and a vigorous hatred of all the wrongheadedneſs of the times. It ſtrikes forcibly, but juſtly. It often diſplays a genuine originality of ideas, numerous inſtances of which it would not be difficult to quote. To conclude from the freedom of the conduct of animals, that they have more reaſon than ourſelves, is an idea which Rabelais would not have diſavowed; and, of all the oaths which the facetious erudition of one of the editors* of *Maſter François* has collected, no one can equal the oath made by the horn of the worſt deceived huſband in Paris!

It muſt be confeſſed that the reader is but ſlightly reſpected in the ſatires we are ſpeaking of; but even while condemning this licenſe, it will be well to indicate ſome extenuating circumſtances. During the latter portion of the reign of Henry IV., and during that of Louis XIII., poetry and facetious literature expreſſed themſelves with a crude energy, which very ſlightly ſcandalized the public. This liberty became greatly leſs as ſociety became more poliſhed, and yet remains of it can ſtill be ſeen even a half-century after the appearance of the *Eſpadon*, in writers of the firſt rank. In the firſt editions of the *Art Poétique*, Boileau, to make a rhyme with *ſel*, employed a word which cannot be written now.†

Do we not alſo find in Molière expreſ-

* M. de l'Aulnaye.

† Boileau in this only imitated Corneille, who, in 1637, had uſed the ſame forcible expreſſion in ſome verſes againſt Scudéry. It is ſaid that Doctor Arnauld influenced Boileau to modify the original text. The change has been regretted by the editors of his works. See the edition of M. Berriat Saint-Prix (tom. ii. p. 208).

ſions which ſhock the prudery of our modern times?

But this is a queſtion which it is uſeleſs to examine here: let us take the *Eſpadon* for what it is, ſince it was publiſhed with the privilege of the civil governor of Lyons, a worthy magiſtrate who ſaw nothing reprehenſible in the work ſubmitted to his cenſorſhip, and let us give our attention to its author.

With the exception of the firſt edition, the others deſignate him under the name of DESTERNOD (it ſhould be written *d'Eſternod*). Is this name, Claude d'Eſternod, that of the real author of the Satires, or is it a pſeudonym? This queſtion has given riſe to grave diſputes. The oracle of bibliographers, M. J.-Ch. Brunet, has touched upon it in his *Manuel du Libraire*. We cannot do better than refer the reader to the article *Deſternod*, of the fifth edition. There did exiſt a Claude d'Eſternod, the author of ſome ſmall books, which are generally forgotten, publiſhed in 1614 and 1615; but it is not abſolutely proved that he was the author of the *Eſpadon Satyrique*; and, according to various authorities, the real author was François Pavie de Fourquevaux. The title *Seigneur de Franchère*, found upon the title-pages of the ancient editions, is explained by an anagram: François Pavie thus concealed the name of his eſtate of Refranche.* Let us alſo notice that Charles Nodier (*Deſcription d'une Jolie Collection de Livres*, 1844, p. 221) has no doubt but that the *Eſpadon* ſhould be attributed to Claude d'Eſternod. Regnier addreſſed to Fourquevaux a copy of verſes, which various editors have claſſed among his *Satires*, but which M. Viollet Le Duc has claſſed among his *Epiſtles*:

Puiſque le jugement nous croiſt par le dommage,
Il eſt temps, Forquevaus, que je devienne ſage.

* Did the eſtate of Refranche belong to Fourquevaux or to D'Eſternod, as M. Ed. Fournier believes? This point ſhould be examined.

This compoſition is, beſides, worthy of being offered to the author of the *Eſpadon Satyrique*, and, as is remarked by the writer we have mentioned, "It would be as difficult to excuſe Regnier for the choice of his ſubject as for the manner in which he has treated it."

Broſſette, in his notes upon Regnier, has declared himſelf the partiſan of the opinion which attributes the *Eſpadon* to Fourquevaux—an opinion which the Abbé Goujet has ſhared, without examination, in his incomplete *Bibliothèque Françoiſe* (t. xiv. p. 209), and which was ſuſtained by M. Pavie, the laſt deſcendant of the baron, in a letter addreſſed to the Abbé Mercier de Saint-Léger, and which is quoted in the *Manuel*:

"Thus, as has obſerved M. Ed. Fournier, in one of the notes to the reprint of the *Caquets de l'Accouchée*, in the *Bibliothèque Elzévirienne*, in ſpite of the firſt edition ſigned with the ſuppoſitious name of Franchère, it has been ſuppoſed that the name of Deſternod, which is ſigned to the ſecond edition, is alſo unreal, and only a new pſeudonym." Nevertheleſs, D'Eſternod, born at Salins, in 1590, who was a ſoldier for a long time, then the Governor of Ornans, was any thing but a myth, as is ſhown by the article which M. Weiſs has given to him in the *Biographie Univerſelle*.

It is to this provincial, who, having made a trip to Paris in his youth, and there become acquainted with the unſcrupulous rhymers, ſuch as Berthelot, Motin, and their friends, that the *Biographie Générale* (t. xvi. p. 476) attributes the *Eſpadon*.

De Fourquevaux, born about 1561, was thirty years before Claude d'Eſternod, and this ſeems to be a further reaſon for not attributing the *Eſpadon* to him, ſince the liberty of the book, which was perhaps excuſable from the pen of a young man, ſeems hardly poſſible in a man who held impor-

tant offices at court, was the father of ſeveral children, and who died in 1611, eight years before theſe ſatires were publiſhed.

At leaſt ſeven old editions are known of the *Eſpadon*. They are all extremely rare, and fine copies ſell at high prices. We give a liſt of them:

Lyons.—*Jean l'Autret*, 1619, 12mo. Solar's copy ſold in 1860 for 106 francs.
Rouen.—1619, 12mo.
Lyons.—*Jean l'Autret*, 1621, 12mo.
Lyons.—1626.
Rouen.—*David Ferrand*, 1626.
Rouen.—Without date.
Cologne.—*Jean d'Eſcrimerie*, 1680.

This edition, printed in Holland, is well executed; it is claſſed by amateurs in the Elzevir ſeries. It does not appear, however, that it came from the preſs of theſe celebrated printers; and M. Pieters, of Ghent, who had not mentioned it in the firſt edition of his *Annales de l'Imprimerie des Elſevier*, has given it only two lines in his ſecond, as printed in Holland, but not by the Elzevirs. Daniel Elzevir printed, in 1680, many volumes to which he did not place his name, but this was not one of them.

Solar's copy of this edition, in red morocco, ſold for 210 francs.

Amſterdam.—*A. Mœtjens*, 1721, 12mo.

Deſpite the indication of the title, this edition was printed ſomewhere in France, and is very incorrect. The title has been changed: for the word *Eſpadon*, has been ſubſtituted—*Satyres amoureuſes et galantes, ſur l'ambition de certains courtiſans, nouveaux Venus et gens de fortune; par le Sieur B.*

L'Eſpadon Satirique, par le Sieur d'Eſternod. Reimpreſſion faite ſur l'édition de Lyon, 1626, collationnée et complété ſur les autres éditions du même ouvrage, et augmentée d'un avant-propos. Bruxelles, imprimerie de A. Mertens et Fils. 1863. 12mo.

This edition was printed for a publiſher of Paris, in an iſſue of only one hundred copies, numbered.

It would be ſuperfluous to dilate upon the differences in the various editions of the *Eſpadon*. The *Satyre du Temps, à Théophile*, a piece ſigned with the name of Bezançon, after having appeared in the edition of 1621, was left out of the others, and is reſtored in the laſt. It was alſo printed by M. Edouard Tricotel, in the *Bulletin du Bibliophile* for 1860, and in his *Variétés Bibliographiques*, Paris, 1863.

The Dutch editor of 1680 cut out the ſixth ſatire, which dealt with a Capucin, named Guénar, who, throwing his gown to the dogs, fled to Geneva.* He replaced this piece by an *Ode ſatyrique d'un amoureux à ſa maîtreſſe*, which had already appeared in the edition of 1626. In this he was followed by the editor of 1721.

M. Brunet has ſhown, in the *Manuel*, that the firſt ſatire of the *Eſpadon* has alſo appeared under the modified title, *Le Tableau des ambitieux de la Cour, nouvellement tracé du pinceau de la vérité, par Maiſtre Guillaume, à ſon retour de l'autre*

* This circumſtance furniſhed Nodier with a proof that the *Eſpadon* ſhould be attributed to Claude d'Eſternod. The apoſtate Capucin was at Dole, and his eſcapade made a great noiſe in Franche-Comté. "It is eaſy enough to ſuppoſe that this event occupied the muſe of Claude, who was living at the time at Salins, and who, though a bad member of ſociety, was none the leſs a very good Catholic, two things eaſily reconcilable at the time. By what accident could an anecdote, the knowledge of which had extended beyond the walls of only two or three cities of Franche-Comté, have inſpired verſes in Fourquevaux, who was at Toulouſe, and who had paſſed the greater part of his life away from Europe? How could François de Fourquevaux, of Toulouſe, have written againſt the monk Conſtance Guénar, of Dole, concerning Guénar's apoſtacy? François de Fourquevaux was dead."

monde, 1622, ſmall 8vo. In order to conceal this fraud, the firſt four verſes and the laſt four were changed. M. Edouard Fournier has reproduced and annotated this piece in the curious collection which he has publiſhed under the title, *Variétés Hiſtoriques et Littéraires*, Paris, 1854, and following years (t. iv. pp. 33–46).

A paſſage in the *Caquets de l'Accouchée*, which mentions an "extract or tranſcript of the *Eſpadon*, word for word," affords grounds for believing that the *ſatire* in queſtion was the object of a double counterfeit.

We cannot undertake to ſhow all that the *Eſpadon Satyrique* contains that is curious for the ſtudy of the manners and language of the times; a work of its kind does not require a ſerious commentary: but we will ſay that it ſhows a profound knowledge of the facetious perſonages of the period, ſuch as Gautier-Garguille, whoſe ſongs were not, however, printed until thirteen years after the publication of the *Eſpadon*;* Maſter Mouche, whom we find alſo in the *Ballet des Quolitets, danſé au Louvre par Monſeigneur, Frère du Roi*, 1627;† the Queen Gillette, the object of many facetiæ, among which we recall the *Deſcription de la Superbe Entrée faicte à la Royne Gillette, paſſant à Veniſe*, 1614.‡ An attentive reader needs only a reference to the paſſage, which is an imitation of the language of the ſcholar of Limoges who meets Pantagruel, and who "contrefoiſoyt le languaige Françoys."

The beſt, and certainly the moſt cautious, extracts we can give of the *Eſpadon*, is the table of contents. After the dedicatory verſes, follows—

Satyre 1.—L'Ambition de certains Courtiſans nouveaux Venus.
" 2.—Le Paranymphe de la Vieille qui fit un Bon Office.
" 3.—L'anti Mariage d'un Couſin et d'une Couſine de Paris.
" 4.—L'Importunité, à une Demoiſelle.
" 5.—Le Juif Errant.
" 6.—La Mort d'un Perroquet que le chat mangea.
" 7.—Le Mepriſe d'une Jeune Fille du Languedoc.
" 8.—La Chaude-piſſe.
" 9.—Le Soufflet qui enfla la Joue.
" 10.—Le Divorce du Mariage.
" 11.—L'Ambition d'une Fille exempte de tous Merites.
" 12.—La Belle Magdelaine.
" 13.—D'un Petit Advocat Ignorant ſe diſant mon corival.
" 14.—A la Quincaillerie qui n'eſtoit ni riche ni noble et faiſoit la Demoiſelle.
" 15.—L'Hypocriſie d'une Femme qui feignoit d'eſtre devote et qui fut trouvée putain.
" 16.—Contre l'Apoſtat Léandre, autre-dit Conſtance Guénar.
Satyre du Temps. A Théophile.
Ode Satyrique d'un Amoureux à ſa Maiſtreſſe.

---

* We are not occupied here with this perſonage; we will only cite his name as being reproduced in an original and unexpected way in a work of Delaurens, the author of the *Chandelle d'Arras* and *Compere Mathieu*. The queſtion is concerning the two old men who wiſhed to outrage the chaſte Suſannah: "The oldeſt of theſe fellows was called Gautier; he was 99 years, 9 months, 28 days, 23 hours, 49 minutes, and 54 ſeconds old. The younger, Garguille, was at moſt 98 years, 11 months, 25 days, 19 hours, 55 minutes, and 38 ſeconds old."

† Concerning this ſtrange production, conſult the *Catalogue de la Bibliothèque Dramatique de M. de Saleinne*, No. 3265.

‡ Some details concerning this pamphlet, which is not very piquant, can be found in the *Bulletin du Bibliophile* for 1844. Among the imaginary books may be claſſed a *Hiſtoire de la Reine Gillette*, dedicated to M. de Biron, and cited in the *Inventaire de Maiſtre Guillaume, Aventures du Baron de Fœneſte* (edition of 1729, p. 331); but another book, having the ſame title, and directed againſt Mme. de Pierine, was circulated about the court in 1644. (See the notice by M. Livet upon Mme. de Fieſque, in the *Revue Européenne* for July, 1859, p. 549.)

Thomas Bastard's Chrestoleros.

CHRESTOLEROS.

SEVEN BOOKES OF EPIGRAMES

WRITTEN BY T. B.

Hunc nouere modum noſtri ſeruare libelli
Parcere perſonis: dicere de vitiis.

Imprinted at London by *Richard Bradocke* for *J. B.* and are to be ſold at her ſhop in *Paules Church-yard at the ſigne of the Bible.* 1598. (Sm. 8vo, pp. 190.)

It was toward the cloſe of the reign of Queen Elizabeth, or at the beginning of that of James I., that the epigram, in its familiar and ſatirical ſtyle, became ſo great a favorite with our Engliſh writers, though it had been previouſly in uſe by Heywood and others in the reign of Henry VIII. But a multitude of writers now aroſe, who, adopting this low and familiar ſtyle, are many of them little more than mere doggerel verſifiers; and were it not for the occaſional notices, biographical or critical, which they contain of other contemporary writers, and of the manners and cuſtoms of the time which we may glean from them, they might well be allowed to remain in the obſcurity which now attends them. Of this claſs were John Heath, Henry Parrot, Thomas Bancroft, and others.

And theſe effuſions of Baſtard, though not without ſome celebrity in his day, are perhaps more valuable for their notices of other contemporary literary and eminent characters of his time than for their poetical or epigrammatic merits. It muſt, however, be borne in mind that the wit and humor of much of the poetry of the period depend upon alluſions which are now loſt, but which were doubtleſs reliſhed by the public before whom they were produced. The ſame remark might even be applied to Shakeſpeare; many of his alluſions being now apparently irrecoverable. Baſtard's epigrams are dedicated, in proſe, *To the Right Honourable Sir Charles Blount Knight Lord Mountjoy, and Knight of the moſt noble order of the Garter*; the dedication concluding with an epigram to the ſame, ſigned *Your Honour's moſt affectionate Seruant Thomas Baſtard.* There are ſeveral other epigrams addreſſed to the ſame noble perſonage, by whom it appears that he was much patronized.

Bastard, according to Wood, was a native of Blandford, in Dorſetſhire; educated at Wincheſter, and afterward at New College, Oxford, of which he was made actual Fellow in 1588, and B. A. in 1590; but, having indulged his taſte for ſatire by writing a ſevere attack upon ſome of the leading characters in Oxford, "who were guilty of amorous exploits," he loſt his fellowſhip and was expelled from the Univerſity. He afterward took orders, but does not appear to have obtained any immediate preferment; and being in poverty, he publiſhed his epigrams, with a view of obtaining ſome pecuniary relief by the ſale of the work, but without much ſucceſs. On the acceſſion of James I. to the Engliſh throne, he wrote a complimentary Latin poem to that monarch, which was printed in 1605. This probably brought him into notice, for he was ſoon after appointed chaplain to the Earl of Suffolk, by whoſe favor he was made vicar of Beer Regis and rector of Almer, in Dorſetſhire; but loſing his faculties, or, as Wood ſays, "being *crazed*," and falling into a ſtate of poverty and want, he was committed to priſon at Dorcheſter for debt, and dying there, was buried on the 19th of April, 1618, in the churchyard of the pariſh of All Hallows in that place. He was thrice married, as we learn from an epigram of his own, and was conſidered to be an excellent claſſical ſcholar, and "a quaint preacher."

Alluding to the objections that might be made to this kind of epigrammatic writing in one of his ſacred profeſſion, he ſays in the dedication: "If anie obiect to my calling this kinde of writing, in other things I woulde be glad to approve my ſtudie to your good Lordſhippe. Theſe are the accomptes of my Idlenes. Yet herein I may ſeeme to haue done ſomthing worthy the price of labour, that I haue taught Epigrams to ſpeake chaſtlie, beſides I haue acquainted them with more grauitie of ſence, and barring them of their olde libertie, not onelie forbidden them to be perſonall, but turned all their bitterneſſe rather into ſharpneſſe." And Sir John Harington makes an alluſion to the ſame ſubject in an epigram addreſſed to Baſtard in his collection:

Then let not envy ſtop thy vein of rhyme,
Nor let *thy function* make thee ſhamed of it;
A poet is one ſtep unto a prophet:
And ſuch a ſtep as 'tis no ſhame to climb.
You muſt in pulpit treat of matters ſerious,
As beſt beſeems the perſon and the place:
There preach of Faith, Repentance, Hope and Grace,
Of Sacraments, and ſuch high things myſterious,
That unto honeſt ſports will grant no ſpace;
For theſe our minds refreſh, when thoſe weary us.

. . . . . .

Wherefore if any think ſuch verſe unreaſonable,
Their ſtoic minds are foes to good ſociety,
And men of reaſon may think them unreaſonable.
It is an act of virtue and of piety
To warn us of our ſins in any ſort,
In proſe, in verſe, in earneſt, or in ſport.

There is little doubt that Baſtard was well acquainted with the Greek anthology, and he acknowledges his obligations to Martial in his ſeventeenth epigram. With ſome claſſical taſte and ſcholarſhip, he alſo poſſeſſed a certain amount of wit and humor, but ſeems never to have forgotten his ſacred profeſſion in the exerciſe of theſe faculties. He was much eſteemed by his contemporaries, and had many friends among the poets and literary characters of his time. Phillips, in his *Theatrum Poetarum* (page 270), ſays of him, that "he was endowed with many rare accompliſhments, and was excellently ſkilled in Greek, Latin and poetry, and was much courted by ingenious men. He was a moſt excellent epigrammatiſt, and was always ready to verſify on any ſubject, as his compoſitions proved."

The ſubjoined epigram on this poet, entitled *A Baſtard Poetiſt*, is taken from a MS. Miſcellany *temp.* James I., and although of not the ſlighteſt poetical merit, is curious as exhibiting the feeling againſt him for having, as it was conſidered, diſgraced his clerical character by becoming an epigrammatiſt:

Oh! ſhame to you, the holie ſpouſe of Chriſt,
The new-found clerical epigrammatiſt,
Who ſo debaſ'ſt powere given by God
Shall taſte the bitterneſſe of Satan's rod,
And by his ink-horne ſowe the ſeedes
Of puniſhment for wicked deedes.

Baſtard makes frequent alluſions to his poverty and misfortunes, as contraſted with his former more proſperous and happy ſtate; and ſuch painful reflections, no doubt, gave occaſion to the following epigram, among others of a ſimilar kind:

Epigr. 2.

When I was ſweetly ſotted with delight
Each trifling cauſe could moue me to indite
A little praiſe would ſtirre me in ſuch wiſe,
My thirſt all Helycon could ſcarſe ſuffice.
My pen was like a bowe which ſtill is bent,
My head was like a barrell wanting vent,
Then had you toucht me, you had felt the ſmart,
What fury might, requiring helpe of art,
And then I thought my iudgements ayme ſo cleere
That I would hitt you right, or miſſe you neere,
But nowe left naked of proſperitie,
And ſubiect unto bitter iniurie:
So poore of ſenſe, ſo bare of wit I am,
Not neede herſelfe can driue an Epigram,
Yet neede is miſtreſſe of all exerciſe
And ſhe all thriuing arts did firſt deuiſe.
But ſhould I thriue or proſper in that ſtate,
Where ſhe is my commandreſſe whome I hate?
For of a key-colde witt what would ye haue?
He which is once a wretch, is thriſe a ſlaue.

The following, near the end of the book, appears alſo to allude to ſome calamity that had happened to him—moſt probably his expulſion from the Univerſity:

Lib. 7. *Epigr.* 37.

Such was my griefe upun my fatall fall,
That all the world me thought was darke withall,
And yet I was deceiued as I knowe,
For when I proou'de I found it nothing ſo.
I ſhew'de the Sunn my lamentable ſore,
The Sunne did ſee and ſhined as before.
Then to the Moone did I reueale my plight,
She did deminiſh nothing of her light.
Then to the ſtars I went and lett them ſee,
No not a ſtarre would ſhine the leſſe for me.
Go wretched man, thou ſeeſt thou art forlorne,
Thou ſeeſt the heauēs laugh while thou doſt mourn.

There is little doubt that theſe epigrams were publiſhed to aſſiſt in relieving his preſent wants, but apparently with not much hope of ſucceſs, if we may judge from the ſubjoined epigram:

Lib. 1. *Epigr.* 21. *De Typographo.*

The Printer when I aſkt a little ſumme
Huckt with me for my booke, and came not nere.
Ne could my reaſon or perſwaſion
Moue him a whit; though al things now were deere,
Hath my conceipt no helpe to ſet it forth?
Are all things deere, and is wit nothing worth?

He alludes to this ſubject again in

Lib. 6. *Epig.* 28 *ad Lectorem.*

Reader thou think'ſt that Epigrams be rife,
Becauſe by hundreds they are flocking here.
I reade an hundred pamphlets; for my life
Could I finde matter for two verſes there?
Two hundred ballets yeelded me no more,
Beſides barraine reading and conference.
Beſides whole legends of the ruſtic ſtore
Of ſtories and whole volumes voyde of ſenſe.
And yet the Printer thinkes that he ſhall leeſe,
Which buyes my Epigrams at pence a peece.

There are epigrams in this collection addreſſed to the following Engliſh poets: Sir Philip Sidney, Sir Henry Wotton, John Davies, John Heywood, Richard Eedes, Samuel Daniel, etc. We quote thoſe on Sir Philip Sidney and Daniel:

Lib. 1. *Epigr.* 11 *de Philippo Sidneo.*

When nature wrought upon her mould ſo well,
That nature wondred her owne worke to ſee,
When art ſo labourde nature to excell,
And both had ſpent their excellence in thee.
Willing they gaue the into fortunes hande
Fearing they could not ende what they beganne.

Lib. 6. *Epigr.* 16 *ad Samuelem Danielem.*

Daniell, beſide the ſubiect of thy verſe,
With thy rich vaine and ſtile adorned ſo,
Beſides that ſweetnes with which I confeſſe
Thou in thy proper kinde doſt ouerflowe.
Me thinkes thou ſteal'ſt my Epigrams away,
And this ſmall glory for which now I waite.
For reading thee me thinks thus would I ſay
This hitts my vaine, this had beene my conceipt.
But when I come my ſelfe to doe the like,
Then pardon me, for I am farre to ſeeke.

There are others alſo addreſſed to Queen Elizabeth, Lord Mountjoy his patron, Walter Devereux, Earl of Eſſex, Archbiſhop Whitgift, the two Univerſities, Sir Francis Drake, Sir Francis Walſingham, Dr. John Reynolds, Lord-Keeper Egerton, Thomas Strangeways, Eſq., etc., etc. There is a curious epigram (lib. iii. epigr. 17) *On Bankes horſe*; and the following on another celebrated character of the day, Tarlton the jeſter:

Lib. 6. *Epigr.* 39 *De Richardo Tharltono.*

Who taught me pleaſant follies, can you tell?
I was not taught and yet I did excell.
'Tis hard to learn without a preſident,
'Tis harder ſtill to make folly excellent.
I ſawe, yet had no light to guide mine eyes,
I was extol'd for that which all deſpiſe.

As examples more particularly of the author's ſatirical wit and humor, the reader may be pleaſed with the two epigrams annexed:

Lib. 5. *Epigr.* 4. *In Getam.*

Gæta from wooll and weauing firſt beganne,
Swelling and ſwelling to a gentleman.
When he was gentleman and bravely dight
He left not ſwelling till he was a knight.
At laſt (forgetting what he was at furſt),
He ſwole to be a Lord:—and then he burſt.

Lib. 5. *Epigr.* 21. *In Gillovem.*

You which haue ſorrows hidden bottom ſounded,
And felt the ground of teares and bitter moane,
You may conceiue how *Gilloes* heart is wounded,
And iudge of his deepe feeling by your owne:
His toothleſſe wife, when ſhe was left for dead,
When graue and all was made, recouered.

Beſides the preſent work, Baſtard was a contributor to ſeveral other publications, viz., a poem in Coriate's *Odcombrian Banquet*, 1611; a Latin poem in *Ph. Sydnœi Peplus*, by Alex. Nevill, 1587; a copy of Latin verſes *In laudem Annæ Comitiſſæ Oxonienſis Carmen*, among the Lanſdown MSS., No. 104; and is ſuppoſed to be the author of the complimentary verſes prefixed to Gaſcoigne's *Whole Woorkes*, 4to, 1575, ſigned T. B. He likewiſe wrote, as we have mentioned, a Latin poem of congratulation on the acceſſion of King James I., 4to, 1605, and two volumes of Sermons, 4to, 1615.

Baſtard was frequently noticed by his contemporaries; among others, by John Heath, who has an epigram upon him in his *Two Centuries of Epigrams* (London, 1610). There is another in the ſecond book of *Witty Epigrams*, by Sir John Harington, addreſſed *To Maſter Baſtard, a miniſter, that made a pleaſant Book of Engliſh Epigrams*, from which we have already quoted, and which is given at length in the *Reſtituta* (vol. ii. p. 26), and another in the ſame collection (No. 84), *To Maſter Baſtard, taxing him of Flattery*. John Davies, of Hereford, addreſſed an epigram to him of eight-and-thirty lines in his *Scourge of Folly*, 1611. (See *Reſtituta*, vol. ii. p. 19.) S. Sheppard alſo, in his *Poems* (8vo, 1651), took occaſion to compliment him, that "amongſt us here in England none in our native tongue (ſome pidlers excepted), ſave Baſtard and Harington, have divulged ought worthy notice. The firſt of theſe deſerved the laurell, but the laſt, both crowning and anoynting." He is likewiſe alluded to in a very rare work called *The Whipping of the Satire* (8vo, 1601), the author of which is not known. Theſe epigrams are mentioned with commendation in William Goddard's *Maſtiff Whelp* (4to, n. d.), in the eighty-firſt ſatire, and in H. Parrot's *Springes for Woodcocks* (lib. i. epig. 118), and Mere's *Palladis Tamia* (p. 629).

(See Warton's *Hiſt. Eng. Poet.*, vol. iv. p. 398; Ritſon's *Bibliog. Poet.*, p. 126; Wood's *Athen. Oxon.*, vol. ii. p. 227; *Cens. Liter.*, vol. ii. p. 123; Collier's *Poet. Decam.*, vol. i. p. 199, and vol. ii. pp. 108, 120, 254, and his *Bridgew. Cat.*, p. 24; and Roſe's *New Gen. Biog. Dict.*, vol. iii. p. 336.)

Copies of this exceedingly rare work ſold in Perry's ſale, pt. i. No. 529, for 10*l.* 10*s.*; Bindley's, pt. i. No. 450, for 15*l.* 4*s.* 6*d.*; and in the White Knights, pt. i. No. 312, for 17*l.* 17*s.*

Collation: Title, A 2; Sig. A, four leaves; B to N 4, in eights.

(Corser's *Collectanea Anglo-Poetica.*)

---o---

Eſſay

Upon the Period at which Printers introduced the Uſe of the Conſonants *J* and *V*.

The queſtion is, "When did the printers introduce a diſtinction between *J* and *V* as conſonants, and *I* and *U* as vowels?" The Germans, it is true, do not approve this uſage. Cellarius, in his *Latin Orthography*,* is ſtrongly againſt it, as is alſo the learned and laborious Fabricius.†

Without offending the proprieties of literature, it may be ſaid that theſe gentlemen ſhow themſelves as obſtinate in this matter as the Engliſh did againſt the reformation

* *Orthographia Latina ex vetuſtis Monumentis*, Jenæ, 1710, 8vo.

† Jo. Alb. Fabric. *Epiſt. ad fin. lib. octav. Ferrarii de Pantomimis et Mimis*, 8vo, 1714. See the extract from this letter, at page 500, of the *Journal des Scavans* for May, 1716, the edition in 12mo.

of the Gregorian Calendar. Why ſhould we refuſe to profit by the diſcoveries of our neighbors? We are not ſo ſcrupulous.

Tros, Rutuluſve fuat, nullo diſcrimine habebo.

For, after all, the difference of characters is invented only to ſhow the difference of ſounds: this ſays all that is neceſſary. However this may be, for about the laſt twenty years or ſo, ſome ſkilful perſons have exerciſed their talents in literature upon this ſubject; their eſſays were printed in the Journals of Holland, and have been read with pleaſure. M. de Maizeaux* maintains that the diſtinction of theſe conſonants J and V was almoſt unknown forty years ago, and that the printers of Holland have cauſed its introduction into France. We will try to ſhow that the idea was introduced by the French, and that our printers uſed it firſt nearly a hundred and fifty years ago.

M. Ruchat puts the date back ſixty years.†

In 1704, M. de la Faye ſent a letter upon the ſame ſubject to M. Bernard, which has been communicated to the public.‡ M. de la Faye cites many books printed in the ſixteenth cenrury, where the conſonant V is different from the vowel U. The moſt ancient is the *Arithmetique Latine*, by Ramus, printed in octavo, at Leyden, in 1584. Finally, he inſiſts that the invention of this conſonant ſhould be aſcribed to Ramus; and he fixes the date at the middle of the ſixteenth century, in 1560, when this profeſſor gave to the public his *Grammaire Françoiſe*.

Cellarius, in the work cited above, ſays that the moſt ancient book which uſes the conſonant V, is the *Minutius Felix*, printed in 1603, he does not ſay in what city. The conſonant J has not yet appeared upon the ſcene. The *Scaligerana*, at the word *Ramus*, alſo makes mention only of the conſonant V.

By what I have ſaid,* it is ſeen that the period when theſe new conſonants appeared is ſtill uncertain and obſcure, and demands further chronological reſearches.

M. de la Faye has, it ſeems to me, approached neareſt the truth, in going back to Ramus, whom he juſtly regards as the inventor of this diſtinction, and in giving 1584 as the date of the firſt book containing theſe new conſonants. But I have before remarked that M. de la Faye found only the conſonant V in the book printed in 1584; and when he quotes the *Grammaire Françoiſe* of Ramus for the origin of theſe conſonants, he deceives himſelf—and I will ſhow why.

The firſt edition of this Grammar was printed in 1562, at Paris, by André Vechel, in octavo, and has for title only the word *Gramere*. The ſecond edition was printed in 1572, octavo, alſo by Vechel, with the name of Ramus on the title. This Grammar contains ſo many innovations in orthography, that it cannot be quoted as

* His letter is at page 151, and following, for Auguſt, 1701, of the *République des Lettres*, by Bernard.

† Page 518 *République des Lettres* for May, 1704. The author of the *Obſervations* upon the new words and the orthography of the French language, at page 222 of the *Mémoires de Trevoux* for February, 1724, adopts the ſame date, and complains of our negligence in diſtinguiſhing theſe letters in our alphabet.

‡ *République des Lettres*, May, 1704, p. 86.

* I ſee ſome traces of theſe new conſonants in the *Catholicon* of John de Janua, printed in 1460. At the end is the following: *Altiſſimi preſidio cujus nutu infantium lingue fiunt diſerte qui quemio ſepe parvulis revelat*, etc. Here are a J and a V as conſonants, and of the firſt edition. I copy theſe words from the *Catalogue de la Bibliothèque de M. du Faye*, p. 191.

I find alſo pointed V's in 1475, in the *Diogenes Laertius* of Jenſon.

[A fac-ſimile of the paſſage in the *Catholicon*, quoted above, may be found at page 120 of Falkenſtein's *Geſchichte der Buchdruckerkunſt*, Leipzig, 1840, 4to.]

authority for the introduction of our new consonants. For instance, he wishes that *jugés* should be written *jujés*, and *beωkovp* for *beaucoup*.* These two words will suffice to give an idea of the rest of his orthography.

It is, therefore, to the *Latin Grammar* of Ramus that we must have recourse in order to find the first traces of these consonants.† I have only the third edition of this book, printed in 1560, octavo, by Vechel; and, as the privilege is dated June 11, 1557, the work must have appeared during the course of the year, and consequently by it we can give the real date to our new consonants: the book contains them all correctly in their places. The J and V are there exactly distinguished from the I and U. The *Latin Arithmetic* of the same author, printed in 1555, quarto, by Vechel, has not this improvement. The system of Ramus had not yet been formed; the book is entirely in the old style of the printers.

Ramus has not founded this distinction upon a vague and unreasonable imagination; he goes far back to seek a title of nobility for it, and carries it even to the distinction of *Jod* and *Vau* in the Hebrew language.‡ This principle is repeated in his French Grammar. He adds that "he has placed *Vau* according to the authority of Varro§ and our printers."

In order to comprehend the sense of these last words, I have consulted chapter iii. of the second edition of his French Grammar.* It is there that Ramus develops his secret: he tells us that his printer had used these consonants J and V in the impression of his Latin books. This scholar required this of him, as he had required a wholly irregular system of orthography in the impression of his French books. I have furnished two examples, which will suffice for the curious: two Greek letters, ω and ov, employed in the word *beaucoup*, prove as fully the irregularity of the style of orthography of Ramus, as the complaisance of Vechel.

I have also noticed that this printer has not made any use of these *Ramusian* consonants in the other books which he gave to the public. It is curious that after the death of Ramus, who was killed in 1572, the heirs of Vechel always displayed the same complaisance. They showed it in the *Animadversiones Joannis Piscatoris Argentini in Dialecticam Rami*, and in *Guill. Tempelli Philos. Cantabrig. Epistola de Dialectica Rami ad Joan. Piscatorem.* These two books appeared in 1582, in octavo. I could cite others of Ramus which have been printed by the heirs of Vechel, in which appears the orthography of these new consonants. The author, after his death, enjoyed his privilege and new discoveries, and they respected his memory in this matter. But they remembered that this privilege had limits, and was only for the works of Ramus.

Gilles Beys is the first who made a commencement; he broke the barriers; he saw the usefulness of these *Ramusian* consonants, and employed them in the edition which he issued in 1584 of the *Commentaire de Minos sur les Epitres d'Horace.* He has

* This second example is taken from the second edition of the Grammar, p. 57.

† The Greek Grammar, printed in 1562, 8vo, by Vechel, distinguishes these consonants.

‡ See *Gram. Lat.*, p. 9, and *Gram. Franc.*, pp. 19 and 24.

§ The pronunciation of the consonant V, in use among the Romans, according to Ramus. Geoffroi de Tory, a skilful printer of Bourges, on leaf 41 of his *Champfleury*, printed in 1529, quotes a Latin epitaph made in 1007, by which he proves that the ancient Latins used *F* to express the consonant *V*: so that they wrote *Folfo* and *Fifo* for *Volvo* and *Vivo*. See Maittaire, Lib. ii. *Annal. Typog.*, p. 555, he has inserted the ancient epitaph. See also *Pauli Manutii Orthographia*, page 55.

* Page 26.

not printed a word in this book which is not according to the rules of these new consonants; the impression of this book is perfectly beautiful. Furthermore, La Caille, in his *Histoire de l'Imprimerie*, tells us that Gilles Beys* died at Paris, the 19th of April, 1593, and that he had married Magdeleine Plantin, a daughter of the famous printer of Antwerp. Beys had a son by her, named Adrien, upon whom the following burlesque epitaph, quoted by La Caille, was made:

> "Cy gît Beys qui sçavoit à merveille,
> Faire des vers et vuider la bouteille."

Is it not astonishing that La Caille has spoken of works printed by G. Beys, and has not said a word of the one which affords an occasion for this grammatical essay?

A final reflection, which serves to convince me of the real origin of our new consonants, is the fact that the printers have used them exactly as Ramus introduced them, without having changed any one of them. It is, however, true that they used indifferently the U, or the pointed V, to represent the consonant which has this character. What was it that determined them to give the name of consonant to the one rather than the other? The ancients had used them both indifferently, according to their fancy, or as the one or the other happened to be most handy to the compositor. The manuscripts and the printed books are uniform upon this matter, and the Germans of the present day are still religious observers of this ancient custom.

* Beys printed, in 1577, the *Rhétorique Latine* of Talon or Talus, with the notes of Minos: the distinction of these new consonants is not observed in this book. In 1593, he printed the *Pseaumes* of Genebrard in 8vo, also without using these consonants. These *Pseaumes*, however, have upon the title the names of other printers, who were interested in this edition.

Ramus has placed in his Latin Grammar the capital U at the commencement of words. I have seen it at the commencement of his Latin Grammar, page 53, and elsewhere. Is it necessary for us to refer to Zetzner* as the inventor of this rounded vowel? Is the invention so remarkable? It is only necessary to give a little air of neatness to this letter; the whole art consists only in cutting off the little line at the right. If by this trifle any one merits immortality and the glory of being considered an inventor, it must then be agreed that there are happy moments in life, and precious rewards, for which no good reason can be given; for such it may be said, *In tenui labore, ac tenuis non gloria.* The English and the Germans have considered it proper to still retain this square mark in the vowel U. They cannot be blamed for so doing, since it affects nothing either in pronunciation or printing.

I should not forget that Jacques Pelletier, of Mentz, in his *Grammaire Françoise*, printed in 1550, at Paris, by the Marnefs, had given a foretaste of the consonant J; for it appears to me that the author had placed it in all the words which commence with this consonant.† I have also noticed that in the Latin verses which Adalf Meckerck has placed before the *Theatrum Orbis Terrarum* of Ortelius, in 1579, the consonant V is always used. It is also distinguished from the vowel U in the Latin *Observationes* of Drusius, printed in 1584, *apud Radœum*, Antwerp, and in the *Rariorum Plantarum Historia* of Clusius, printed in folio, at Antwerp, in 1601; and

* M. de la Monnoye, page 395 of his notes upon the first volume of the *Jugemens des Sçavans de Baillet*, attributed to Zetzner, a printer of Strasburg, the honor of having first used, about 1609, what Ramus and Joubert had proposed—that is, the distinction of the consonants J and V.

† The *Poetique* of the same Pelletier, in 1555, printed at Lyons, in 8vo, constantly distinguishes the consonant J from the vowel.

in this last the J is used almost always as a consonant. I do not know why no one has before noticed what I have observed concerning these books.

I also think that the *J*, with a tail, was first used by the printers to give more variety and beauty to the two *i*'s, when they come together. I may add that, if this letter was first introduced from a principle of beauty, it has been retained on account of its usefulness.

I have, perhaps, said too much concerning a matter which many persons will consider a grammatical trifle. But I am persuaded that the discovery of a truth, of any kind whatsoever, is always important, and should be well received by judicious persons. At any rate, it is one truth more in the world. This word is always respectable. Some thanks should be given, not only to those who find it, but also to those who take the pains to seek for it.

[Translated from DESMOLET's *Continuation* of SALLENGRE's *Mémoires de Littérature*. Paris, 1749.]

---o---

Latin Facetiæ.

(1561–1737.)

THESE facetiæ, though written in the language of Virgil and Cicero, are all modern. The ancients had not a sense of humor such as we have; at least, their works which have come down to us do not give us the right to believe that they had. It certainly is not a poor subject of reflection that such pieces of wit have occupied the leisure moments of Langius, Scaliger, Justus Lipsius, Cardan, Heinsius, Dupuy, Aldrovandus, and other persons of the same stamp.

A rapid glance over these light productions of minds which generally are so grave and solid, will be devoid neither of usefulness nor pleasure:

I. *Tomus primus et secundus Convivialium Sermonum utilibus ac jucundis historiis et sententiis, omni ferè de re, quæ in sermonem apud amicos dulci in conviviolo incidere potest, refertus ex optimis et probatissimis auctoribus magno labore*, etc.; *collectus, et jam quarto recognitus et auctus.* Basilæ, M.D.LXI. (2 vols. 8vo.)

The first tome of this collection of table-talk is in this edition printed for the fourth time, and for the first time with the addition of a second volume. In 1566, a third tome was added to the other two, which proves that the collection was very popular, as is generally the case with books which amuse the mind, without occupying it. The honor of making this collection is due to John Gastius de Brisack, if any honor should accrue from it. He concealed himself under the name of John Peregrinus, it is not known why, since his own name was so little known, that it is not to be found in any usual biographical collection. In his dedication to Louis Martrophus, of Frankfort, he assures us that his compilation is so well expurgated, that the bishops and the pope himself could only be edified by it; and thereupon, like the real malicious religionist that he is, he commences to scatter quantities of jokes, anecdotes, and quips, against the pope and cardinals; concerning the tricks which wives have played their husbands, and husbands their wives; against the monks, the ecclesiastical benefices; against the institution of the bigots of Brabant; against confession, and the confessors; concerning a somewhat cunning trip of Erasmus; against the manners of the monks, etc., etc.

"Fuit mulier, quæ cum recentem jam puerum peperisset, cæteræque mulieres gratularentur ei, dicerent que (ut fit) puerum omnius patri similem, interrogavit an etiam rasuram haberet in capite: designans sacerdotis esse filium, et ita de se adulterium suum notum fecit."

"Les commères d'une accouchée
La congratulaient à l'envi :
Ah ! quel ſuperbe enfant voici !
C'eſt de ſon père, Dieu merci !
La ſemblance toute crachée !
A quoi la dame répondit,
D'un ton de voix doux et honnête :
'Il aura donc ſans contredit,
Un beau rond d'abbé ſur la tête.'"

Theſe anecdotes are generally well told; but it is certain that, whatever expurgations the author tells us they have been ſubjected to, we muſt not go to to this collection for edification, and it has ſerved as material for many other queſtionable collections of more modern times.

Bernard de la Monnoye has turned many of theſe into agreeable verſe, both Latin and French, as may be ſeen in his charming edition of the *Moyen de Parvenir*.

II. *Diſſertationum Ludicrarum et Amœnitatum ſcriptores varii, editio nova et aucta.* Lugd.-Batav., *apud Franciſcum Hegerum*, 1644. (1 vol. 12mo.)

The firſt edition of this amuſing book appeared in 1623; but this is the ampleſt, the handſomeſt, and the beſt. It contains twenty-one pieces. Theſe are—the *Praiſe of the Gout*, by Bilibaldus Pirkheimer, who was born in 1470, and died in 1530, and was a writer upon claſſical and religious ſubjects; and another by the celebrated Jerome Cardan, upon the ſame ſubject; the *Praiſe of the Flea*, by Cœlio Calcagnini, a ſcholar of Ferrara, who died in 1479, and who had a ſingular averſion for Cicero; the *Art of Swimming*, by Nicolas Wünmann; the *Praiſe of the Ant*, by Philip Melanchthon, the moſt amiable, the ſaddeſt and weakeſt of reformers; the *Praiſe of Mud*, by Marc Anthony Majoraggio, the avenger of Cicero againſt Calcagnini; the *Praiſe of the Gooſe*, by Julius Cæſar Scaliger; the *Praiſe of the Aſs*, by John Paſſerat, the cheriſhed poet of Henry III.; the *Praiſe of Shade*, by John Douſa, the celebrated profeſſor; the *Death of a Magpie*, by an anonymous author; the *Creature of Reason*, by Gaſpar Barlæus, a Latin poet and profeſſor, of Amſterdam; the *Peripatetic Ceremonies of Marriage*, by the ſame; the *Nuptial Allocution*, by Mark Zuerus Boxhorn, the profeſſor who was ſo addicted to ſmoking, that he had a hole arranged in the rim of the hat he conſtantly wore, through which his pipe was ſupported, ſo that he could at his eaſe both ſmoke and ſtudy without interruption; the *Praiſe of the Louſe*, by Daniel Heinſius; the *Grammatical War*, by Andrew Guarna, of Salerno; the *Praiſe of the Elephant*, by Juſtus Lipſius; the *Praiſe of the Quatern Fever*, by William Menopus; the *Praiſe of Blindneſs*, by Jacques Gutherius, a lawyer of Paris; the *Reign of the Fly*, by Francis Scribanius; *Democritus, or concerning Laughing*, by Henry Dupuy, a profeſſor at Milan, a pupil of Juſtus Lipſius; the *Praiſe of the Egg*, by the ſame; and, finally, the *Praiſe of the Swan*, by the famous naturaliſt Aldrovandus.

The majority of theſe pieces are only ſatires on the diſſolute manners of the times, under the form of appoſite truths; a ſtyle which is more cold than ingenious, even under the pen of the great Eraſmus, as may be ſeen in his *Praiſe of Folly*, the maſterpiece of this ſtyle of writing.

Thus Perkheimer, in his *Gout*, after having enumerated the injuries which high living, voluptuouſneſs, and the indulgence of the ſenſes, cauſe to virtue, boaſts of the aid it affords to the ſoul's endeavors in teſting the body by all ſorts of torments. Here the cenſure is good, but the concluſion is bad, and the pleaſantry is forced. The *Gout* of Cardan is neither better logic, nor more gay, when it pretends to be a benefit in ſo far as all the good things of this world are accompanied by pain, and when it flatters its own vanity for its nobility in at-

tacking only the rich and powerful; for its ſtrength, which plays with all remedies; for its chaſtity, in that it makes its victims incapable of evil; for its nature, higher and gentler than any other of the maladies.

What a fine thing, in truth, is a *flea*, for, according to Calcagnini, in its littleneſs it produces great effects, ſince it purges the blood of men without opening the veins, leaps with incomparable lightneſs, often lodges moſt admirably well, and triumphs even over Hercules!

The dialogue upon the *Art of Swimming*, by Wünmann, has only two faults: firſt, that it is interminable in its digreſſions and details; and, ſecondly, that it by no means teaches us to ſwim.

It is eaſily inferred that Melanchthon, by his *Praiſe of the Ant*, deſires to lead men to the practice of economy, prudence, and labor; but, without diſreſpect to the author, neither the example nor the panegyric of the ant, can lead men to do what morality, laws, and experience, have hitherto failed to accompliſh.

According to Majoraggio, *mud* is the nobleſt and moſt neceſſary thing in the world—and why? Becauſe mud has preceded all living beings, and every thing in Nature is made of it. Upon this the author loſes himſelf in declamations of hollow philoſophy and poor phyſics.

Scaliger did well to ſupport himſelf with the *Gooſe* of the Capitol; he is neither more happy nor more convincing than his rivals in his praiſe of the gooſe.

The *Praiſe of the Aſs*, by Paſſerat, is agreeable, but the deſcription given of him by Buffon is a much better and more complete eulogy.

The declamation by Douſa, in *Praiſe of Shade*, is only a boyiſh and tireſome piece of wit.

The *Being of Reaſon*, by Barlæus, is only a theſis of abſtruſe metaphyſics, in which reaſon has nothing to gain.

But this is enough: where there is nothing to retain, there is nothing to quote; and who could or would give a good account of the other pieces of this collection, ſuch as the *Praiſe of the Louſe*, the *Elephant*, and the *Quatern Fever*?

III. *Hippolytus Redivivus, id eſt remedium contemnendi ſexum muliebrum*; auctore S. I. E. D. V. M. W. A. S. Anno M. DC. XLIV. (1 vol. ſmall 12mo.)

The author of this ſatire againſt the ſex deſtroys all credit for his words when he confeſſes to his readers that, if he deteſts women in theory, he adores them in practice. It is thus that all miſogyniſts generally behave: they wiſh to have mothers, wives, ſiſters, miſtreſſes, and daughters, but no women; this is to call one's ſelf a philoſopher.

But what are the reproaches which Hippolytus Redivivus makes againſt women? Firſt, the name of *Eve*, in Syriac, ſignifies *a ſerpent*; therefore woman is a ſerpent. Megara, Alecto, and Tiſiphon, are the three women who conceived, nouriſhed, and educated woman; and then the beautiful Helen and the Trojan war; and then the harlot who cauſed the ruin of the tribes of Benjamin; and Medea, and Briſeis.

Beſides, women are made with a viſible intellectual incapacity. Deceit is natural to them, and, as it were, eſſential. They chatter enough to aſtoniſh the magpies. They live by inconſtancy. They are devoid of patience, prudence, and ſtrength. What you wiſh they will not wiſh, and immediately wiſh what you do not wiſh. Modeſty is accorded them; but this modeſty is only cunning: if it were a virtue, it would neceſſitate chaſtity, and this is not to be found. Every one knows to what extent they are curious. The luxury of their dreſs ſhows how immenſely vain and proud they are. They know nothing, and if perchance any of them become wiſe, they make us regret thoſe who are ignorant.

In ſhort, no one ſhould marry who deſires to live in peace.

IV. *Democritus Ridens, ſive Campus recreationum honeſtarum cum exorciſmo melancoliæ.* Amſtelodami, *apud* Jodocum Janſonium, M. DC. XLIX. (1 vol. ſmall 12mo.)

It is a fine thing to exorciſe ſadneſs, but to drive it away is ſtill finer and more difficult. Langius will not have that honor, whatever may be in other reſpects the merits of his *Democritus laughing*, a ſecond edition of which was printed in 1655.

This little book is a collection of ſhort ſtories, either true or falſe, of witticiſms and fun, one of the treaſuries of wit from which the ſtory-tellers of ſociety obtain their materials at no great coſt.

"Charles the Fifth, converſing with the Cardinal de Granvelle upon the Germanic hereſy, compared it to one of thoſe balls which, when caſt upon the ground, rebounds, falls back again, and again rebounds and eſcapes from your hand."

"Julius II. was accuſtomed to ſay that ſcience was ſilver in an obſcure man, gold in a great man, and diamond in a prince."

"An alchemiſt aſked from Leo X. the price of his ſecret for making gold. The pope gave him an empty purſe, and told him to fill it."

"The King Sebaſtian, of Portugal, was hopeleſſly defeated by the King of Mauritania. Chriſtopher Favora, one of his generals, cried, in his deſpair, 'What help remains for us?'—'Celeſtial help, if we are worthy of it!' anſwered the king."

"He who knows nothing, knows enough, if he knows how to remain ſilent."

"Time is the father of Truth."

"All fear is ſlavery."

V. *Matthæus Delio, de Arte Jocandi Libri quatuor, de luſtitudine ſtudentica, de oſculis Diſſertatio hiſtorica philologica, accedunt et alii Tractatus lectu jucundi,* etc. Amſtelodami, *apud* Joannem Pauli, 1737. (1 vol. ſmall 12mo.)

The poem of Delius upon *The Art of Joking* conſiſts of four cantos, in alternate hexameter and pentameter verſe. After a very long preface, the poet gives, in good verſes, general and very ſenſible advice—to the apprentices in fun; upon the art of knowing men; ſtudying appoſiteneſs; how to ſeize it; not mingling fun indiſcreetly with grave ſubjects; not laughing at ſacred things; travelling, to obſerve various manners and cuſtoms; ſeeking the topics which ſuit the various ages of life, and the different ſocial poſitions; *non ſimiles veſtes Cræſus et Irus habent*; upon not railing againſt ruſticity before ruſtics; not being ſevere before the timid: theſe are the topics of the firſt canto.

In the ſecond, the author becomes animated, and, under the influence of the gracious Thalia, urges youth to practiſe his precepts. There are two ſources of fun: one, which ariſes naturally from the thing itſelf; the other, which is a happy production of art. Let your words be ſimply ornate; ſpeak but little of yourſelf, of your actions, of your ſayings, or in your own name; deſpiſe no one, and do not eſtimate yourſelf above others; avoid inconvenient topics; it is beſt to joke only with friends; have no envy, no hate; be careful of the abſent; do not go beyond certain bounds.

Love is a fruitful theme, but it is apt to entice too far; therefore be careful of it.

Be varied; *oculos hominum res variata capit.* If you tell ſtories, be careful of the circumſtances, the names, the time, place, and all that gives an air of preciſion to your tales; make but few geſtures, remembering that a narrator is not a mimic.

Let your face be ſmiling, without uſing grimaces; uſe no grand airs, nor ſtoical looks. Do not count too greatly upon the

effect of your jokes; the best are those which escape unintentionally.

Know thoroughly what you are speaking of; this is the price of pleasing in conversation.

Never lie, although fiction is allowable to the skilful. The absurd or incredible are never pleasing. I am not an enemy to certain tricks which consist in changing such a word or syllable for another; but it is here particularly that it is necessary to be sober and ingenious. The enigma and amphiboly have their merits also; but you must judge when and how far. The sages will often serve you as models, among whom Erasmus—the immortal Erasmus—shines without equal. Cicero has joked too much; profit by his example, to moderate yourself.

. . . Inde cavere decet, ne cui moveatur amico,
Ex salibus fluitans nausea forte tuis.

In the third and fourth cantos, Delius attacks with vigor the enemies of laughing and joking: he shelters himself under the authority of the greatest poets and philosophers—Homer, Ovid, Terence, Tibullus, Theophrastus, Aristotle himself, and Cicero; he invokes them, proposes them for imitation, and up to a certain point saves himself thus, by digressions and brilliant details, from monotony in his didactic march: we say up to a certain point, because he has not been able to add example to precept, notwithstanding all his wit, and since he has remained serious upon a subject with which he should and could have been gay.

We have said enough of his work, which is remarkable particularly for its versification, to give a desire to become acquainted with it; and we will finish with him, by these modest verses:

Da veniam, lector, versibus ore meis,
Et placeat studium, placeat propensa voluntas
Quam mihi turba probat, quam probat ipse Deus.
Nunc mea contingunt obtuto litore portum
Laxata in multos candida vela dies.

Matthew Delius indicates, in his poem, that he was a contemporary of the celebrated Jerome Vida, who died in 1566, aged seventy-six; but little else is known concerning his life. We have not found his name mentioned anywhere. This forgetfulness is unjust. It would seem juster to forget the two other authors of this collection, Nicolas Frischlin and Vincent Obsopæus—the first of whom was the author of a Latin *Elegy against Drunkenness*; and the second, of a Latin poem on *the Art of Drinking*—although their versification wants neither facility nor elegance.

The *Art of Drinking* is too easily learned without instruction, and drunkenness is too disgusting to require a castigation in verse; therefore it will be necessary to only indicate it to the curious, together with the tiresome methodical discourse *De peditu*; the heavy and soporific inaugural dispute *De jure potandi*; the ridiculous Germano-macaronic piece, *De lustitudine studentica*; the feudal dispute *De cucurbitatione*, or concerning adultery committed by a vassal with the wife of his lord; the judicial centuries *De bonâ muliere*, in which it appears, from Cato, Socrates, Æneas Sylvius, Cœlius Rhodigianus, and others, that women should circulate from hand to hand, as articles of commerce; an historical and philological dissertation upon *Kisses*, though very pleasant, and in which are discussed seventeen sorts of kisses, commencing with the kiss of religion, and ending with the kiss of courtesy; the sharp satire of the manners of literary people, entitled *De jure pennalium*; and, finally, the inaugural thesis *De Virginibus*, which will never teach how, by certain signs, to distinguish virgins.

These pieces complete the volume, in which Delius obscurely triumphs. Too much should never be said upon any matter, and especially so upon a tiresome and dangerous matter.—(M. Du Roure.)

Irenæi Carpentarii Eruditorum Cœlibum Centuria Singularis.

Wittemberg, 1714, 1715, 1717. (8vo.)

This dissertation upon Learned Bachelors was written by Godefroi Wagner, a learned Swiss biographer, and rector of the University of Friburg. The title of the edition of 1717, which is the best, runs thus: *Schediasmata varia de eruditis Cœlibibus cum Scriptis Variorum ejusdem Argumenti.*

Wagner was also the author of another pseudononymous publication, with the following title: *Schurzfleischiana ex scholiis Cour. Sam. Schurzfleischii collecta et edita ab Irenæo Sincero.* Vitembergæ, 1729–1744. (8vo.)

His *Dissertation on Learned Bachelors* is noticed by Coupé, who was, however, unaware that the work was pseudononymous.

It cannot be denied that the charms of woman are greatly injurious to the charms of literature. In fact, how can a man who is in love, tear himself from the garlands of flowers which bind him, and rush voluntarily upon the thorns with which the study of all the sciences abounds? There is great difference between the shrubbery of Amathusia and the pointed rocks of Pindus.

If some privileged persons have succeeded in reconciling two so contrary passions, yet such are rare. However this may be, here we see a century of scholars who have abandoned the myrtle of Venus for the laurel of Apollo.

Godefroi Wagner, in giving us an account of them, follows the alphabetical and not the chronological order. A few extracts from his work may prove of interest to those readers who have, with Benedict, either sworn to die bachelors, or, like him, been disappointed at living to become married men:

Claudius Ælianus, of Prænestè, in Italy, was, according to Philostratus, an excellent sophist, who professed at Rome, under the reign of the Emperor Adrian, and who lived in perpetual celibacy.

Rodolphus Agricola, born in Friesland, near Groningen, was the author of an excellent work, *De Inventione Dialecticæ*, and inspired a taste for Greek literature in all Germany during the three years he taught at Heidelberg. He was none the less acquainted with the great writers of Rome and the East. He was a philosopher, an orator, a painter, and also a musician; he had mastered all knowledge. He took pleasure in the society of young women, and played and sang with them in company with his friends. But this was only an innocent amusement, *nunquam amore deperibat;* he was never married.

Nicolas Amsdorf, of Tscheppa, and Edward Auckelman, of Hamburg, lived the same.

There was but little difference between these and Arcesilas, of Æolia, who, according to Diogenes Laertius, loved women a great deal, although he never wished to attach himself to any one of them, and who, perhaps in consequence, became delirious by the use of wine.

Hugo Babelius, born on the borders of the Dowbs, in Franche-Comté, and who taught with great success, in the principal college of Louvain, the three languages, Latin, Greek, and Hebrew, was always the most continent and studious of men.

The purity of manners of Saint Basil, Bishop of Cæsarea, is also well known.

Maurice Blumius, a celebrated doctor of Saxony, wanted never to hear women spoken of, except in curing them.

Adam Bodensteinius, one of the most learned scholars of Basle, preserved the liberty of his heart, as he did that of his country.

Samuel Bohlius, the famous professor

of Pomerania; Olaus Borrichius, ſurnamed the Galen and Varro of Daniſh Cimbria; the young and brilliant Leonardo Boschius, of Suabia; the profound phyſician John Braunius, of Augſburg; John Brodee, of Tours, the learned diſciple of Alciatus; Virgil Cæsain, one of the eagles of modern Italy; William Canterus, the wonder of Utrecht—were all men who always avoided the intercourſe of women, and who have preferred enlightening the world to increaſing the human family.

But why does Wagner put the famous Rene Descartes in the ſame category? It is well known that this great philoſopher did not live in continence; that, far from avoiding the company of women, he greatly liked a young woman who had ſquint eyes, and that, as a conſequence of the lively ſentiment he had for her, he could not reſiſt feeling an intereſt in thoſe perſons who had a ſimilar defect of viſion. In his more advanced age, he had a tender feeling for a young lady, Mademoiſelle de Roſay, who boaſted that ſhe was the only woman who had inſpired the paſſion of love in ſo great a philoſopher It is not known by which of theſe he had a natural daughter, who was called Francine, and the dates of whoſe conception and birth were found written upon the cover of one of his books, in his own handwriting. He mourned for this child, whom he afterward loſt. Finally, he had a third miſtreſs. "And this," ſays Wagner, "could not be otherwiſe; ſince a man who had ſuch a paſſion for all that relates to anatomy, could not ſo ſtrictly obſerve the rules of celibacy."

The author is alſo wrong in having placed Mark Antony Coccius among the number of learned men who lived in celibacy. It is true that Coccius never married; but yet he died from an unfortunate effect of love, as we learn from the following lines:

In venere incertâ tamen hic contabuit, atque.
Maluit Italicus Gallica fata pati.

Still leſs ſhould Wagner have even mentioned Diogenes, whoſe name of Cynic is revolting. Is it poſſible to regard this licentious philoſopher, who wiſhed to deſtroy the privacy of marriage, who taught that all women ſhould be public, and who practiſed his corrupting leſſons, openly violating decency in the public ſtreets, as one who lived in celibacy?

Wagner is, however, inſtructive and edifying in his notices of the real celibatiſts who have enriched literature. Such were Pierre Gauthier de Chabot, of Poitou, who taught with honor in the Univerſity of Paris; Lawrence Circler, of Sileſia, who ſpread the love of knowledge in Germany; Nicolas Clenard, of Brabant; and Charles Clusius, of Arras, whoſe knowledge charmed the great Emperors Maximilian and Rodolphus.

Let us mention here particularly Mark Antony de Comitibus, a philoſopher as much by his conduct as by his wiſdom, who condemned himſelf to an abſolute retreat, not in a cloiſter, but in his chamber. He deſired never to ſee women, and avoided even the meeting of men. He was his own emperor, maſter, and diſciple. Yet, however, he did not wiſh to ſo diſhonor his hands as to reduce them to the vile miniſtry of the kitchen; he was, therefore, forced to employ a woman for this purpoſe. But he did not allow her to prepare his meals in the houſe; he even forbid her entering there; and with a ſtring let down a baſket, in which ſhe placed the diſhes, which were returned to her in the ſame way.

This man, who lived thus alone in the world, like the pelican of the deſert, knew how to employ his life well, and became an excellent mathematician and aſtrologer. Strange contradiction! he fled the ſociety of men, and yet it was doubtleſs for their

benefit that he thus worked on until his death.

The Venetian Contarini and the Breton Duaren, the doctor Valerius Cordus, the Engliſhman Christopher Erdefield, the old Theban general Epaminondas, the philoſopher Ulric Urbarus, the famous Erasmus, and Jacques Lefebvre, of Etaples, can but barely be mentioned here.

But a word ſhould be ſaid of the too famous Thomas Hobbes. If he lived in the practice of continence, it muſt have been only becauſe he could not do otherwiſe, ſince his principles of morality were not very ſevere. But the inclinations he had during his youth, at Malmeſbury, his native place, however ſlight they may have been, prove that he was not what is called a miſogyniſt, or what the Romans call *abſtemius*. He was a man, and, ſays Wagner, "he believed that nothing pertaining to humanity ſhould be ſtrange to him. He therefore taſted the pleaſures of love, but with moderation, without making any permanent alliance with any one woman, ſo as to be leſs troubled in his philoſophical ſtudies, in which he allowed ſuch free principles."

Louis Jangermann, of Leipſic, a great phyſician and a celebrated botaniſt, regarded love as a tyrant, and women as a quickſand upon which ſcience could not eſcape being wrecked. Thus he ſaid he would not marry until they ſhowed him a plant he did not know. He was never ſhown ſuch a plant, and therefore remained a bachelor.

The charming poet, Peter Lotichius, united in himſelf all the charms of literature. Far from hating the women, he liked to celebrate their graces; he even made amorous verſes for many of them; but this was, it is ſaid, not through intereſt, but only through pure gallantry. In this caſe, he did wrong to approach theſe ſirens a little too near; he ſhould have feared the cup of Circe more than he did. The reſult was, that one of theſe amiable magicians gave him a ſtroke which wounded him mortally. He did not know all the danger of the fair, until it was too late; he avoided them ever afterward, but the vanquiſhing ſhaft remained ever after in his boſom.

Another poet, not leſs celebrated, Francis Junius, of Bruges; the learned Ferdinand Nonius, whom M. de Thou regarded as the light of Spain; the great geographer Abraham Ortelius, of Antwerp, did not live in a ſterile celibacy, ſince they have left us ſuch excellent works. It is much more eaſy to produce children, who will die as we do, than to produce works which will paſs to immortality.

Peter Paganus, of Heſſe, the illuſtrious profeſſor of poetry and hiſtory at Marburg, who was held in favor by the Emperor Ferdinand, had at firſt a deſire to marry. He had, at Marburg, loved a young lady of the nobility, who had a great deal of wit; but he wiſhed to know her character before marrying her; ſhe had alſo the ſame idea, and being one day with him at a great party, ſhe wiſhed to make him drunk, in concert with other young and fooliſh perſons to whom ſhe imparted the project. She wiſhed, after having made him drunk, to ſend him away, *ad ambas uſque aures vino ingurgitatum*. He pretended not to ſee her intention, and kept himſelf ſober; but this perfidy, and many other things which ſhe made him ſee, under the perſuaſion that he was drunk, deſtroyed the charm of love: and Paganus, judging all women by this one, wiſhed never to ſee any of them again.

Nicolas de Passeribus, the natural ſon of a noble of Genoa, preferred to ſhine through eloquence, rather than to burn by the fire of love, and was never curiouſly anxious to have either natural or other children.

The celebrated lawyer VINCENT PLACCIUS, of Hamburg, had caused to be engraved, upon the front of his house, these words of Horace, *Linquenda tellus et domus;* but he was careful not to add these other words from the same author—*et placens uxor.* He did not desire one, amiable or otherwise.

The famous Norman, WILLIAM POSTEL, who was called the Abyss of Knowledge, the Polyglott, the Divine Mathematician, the Cabalist *par excellence,* fell doubtless into many errors, but never into that of women; at least, he boasts that he never did, and says he was *a congressu venereo impollutus.*

The Count Palatine BERNARD PRÆTORIUS, one of the most learned men in Germany, lived in the same continence, as did also JOSEPH SCALIGER. Concerning this last, Wagner tells a fact which appears nowhere else. He says that Scaliger was mutilated (*castratus*) by his own father, the proud Cæsar of Escale, in order to protect him from the greatest obstacle in the pursuit of literature. Nor was he deceived in his attempt, for Joseph Scaliger has been called a *well of erudition; an ocean of knowledge; the sun of literary men; a divine man; one of the gods*—he who was unable to make a mortal. "It is not wonderful," continues Wagner, "that he was continent after this."

Our author says the same of VIRGIL, the greatest of the Roman poets. But in this case he is not the author of the *Priapea,* which may willingly be believed. At any rate, he had the reputation of having lived publicly at Naples with a certain Plotia. It is true that Asconius Pedianus, who was the intimate friend of this great poet, denies this story, and agrees that Varus only offered him this woman, but that he did not wish her.

This notice of nearly fifty of the hundred persons mentioned by Wagner, will serve to give the reader an idea of his original work.

Miscellaneous Items.

The Talmud and Kepler.

WE *see* the sun and the stars rise and set, while the earth does not move: this impression has naturally caused the first theory of the system of the world, and has been admitted by all antiquity. Ptolemy (B. C. 175) has given a scientific form to this system, which consists in making the earth *fixed* in the centre of the world, and having all the celestial bodies circle around it. In 1443, the illustrious Pole, Nicolas Copernicus, reversed this system, and established, with great probability, the *hypothesis* that the sun is *fixed* in the centre of the world, and that the planets, comprising the earth, move around him. In 1851, a young Frenchman, named Foucault,* changed this *hypothesis* into a *certainty;* and by the aid of an instrument (the *gyroscope*), which is perhaps more admirable still, the celebrated physicist succeeded not in *demonstrating* but in *showing* the movement of our globe. So that this movement has become a truth beyond all power of attack. The fixedness of our globe is the *spontaneous primitive* belief. Its motion is a *reflective* belief, two kinds of belief which are rarely identical. Several passages of the Bible, however, declare the movement of the sun and the fixity of the earth. Here are the passages:

"Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the

* Jean-Bernard-Leon Foucault, born at Paris, the son of a bookseller, the 8th of September, 1819.

ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves upon their enemies."—(*Joſhua* x. 12, 13.)

"One generation paſſeth away, and another generation cometh: but the earth abideth forever."—(*Eccles.* i. 4.)

"In them hath he ſet a tabernacle for the ſun; which is as a bridegroom coming out of his chamber, and rejoiceth as a ſtrong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it."—(*Pſalm* xix. 4, 5.)

"Who laid the foundations of the earth, that it ſhould not be removed forever."—(*Ps.* civ. 5.)*

It is perfectly plain that in all theſe paſſages the motion of the ſun and the fixity of the earth are admitted. But ſince theſe paſſages were *inſpired*, to maintain the contrary had an air of hereſy; therefore Galileo, having *publicly* profeſſed the ſyſtem of Copernicus, received, on the firſt of March, 1616, the firſt warning that he ſhould ceaſe teaching ſuch a doctrine. Having paid no attention to this warning, he was forced to appear at Rome before a commiſſion formed of eleven cardinals, and, the 22d of June, 1633, he was condemned to *abjure* the mobility of the earth. This diſgraceful deciſion would not have been taken, if the commiſſion had known and applied this ſage maxim of the *Talmud*, of which ſo frequent uſe has been made:

"The words of the *Thora* conform themſelves to the ordinary language of men."

Note this fact of the Hebrews, as ignorant as they were thirty-three centuries ago.

Kepler, without ever having read the *Talmud*, employs the ſame maxim—and, ſingularly enough, in almoſt the ſame words—in order to repel the accuſation of hereſy which the theologians brought againſt the Copernican theory. It occurs thus in the introduction of his *Aſtronomia Nova* (1609), an immortal work, in which he has given the laws that Newton uſed in the creation of his celeſtial mechaniſm, or, following the ſtyle of the doctors of the *Talmud*, the *conſtruction of the car*, comparing the world to a ſyſtem of wheels, the ſolid portions of which, united, force the wheels to advance together—a picturesque and juſt metaphor. This is the text of Kepler:

Jam vero et ſacræ litteræ, de rebus vulgaribus (in quibus illorum inſtitutum non eſt homines inſtruere) loquuntur cum hominibus humano more, ut ab hominibus percipiantur; utantur iis quæ ſunt apud homines in confeſſo, ad inſinuandum alia ſublimiora et divina.

"The Sacred Writings, in common affairs (in which it is not their affair to inſtruct men), ſpeak to men in a human manner, in order that they may be underſtood by men; they employ the terms commonly in uſe among them, in order thus to inculcate other more elevated and divine truths."

It is unfortunate that in 1633 the cardinals, judges of Galileo, did not regard what Kepler ſaid in 1609. In effect, God, having created man in his own image—that is to ſay, having made him an intelligent creature—wiſhed him to uſe this intelligence for the diſcovery of the ſciences: the object of the Bible, therefore, was not to teach ſcience—its only aim was to inſtruct us in our duties toward men and God; what muſt be done in order to pleaſe the Creator, and what muſt be avoided in order not to diſpleaſe him: this is what muſt be ſought for in the Sacred Writings, and nothing elſe. The attempts which have been made, doubtleſs with good intentions, to ſupport ſciences upon the Bible, and the Bible upon ſciences, are unfortunate attempts, which do harm to both the Bible and Science: it is enough, to read the at-

* Kepler ſhowed that this magnificent Pſalm was modelled upon the Hexameron of Geneſis: the verſes 2, 3, 6, 20, 26, and 28, correſpond to the ſix ſucceſſive formations of the firſt chapter of Bereſchit.

tempts which have been made to reconcile the firſt chapter of Geneſis with the natural ſciences. In attempting to change the object of the Bible, nothing but inſuperable obſtacles can be encountered. The Bible ſhould perfect the moral man, and Science the intellectual man; each has its vocation.*

Let us return to Kepler, who continues thus:

"This is what I have to ſay concerning the authority of the Sacred Writings; as for the opinions of the *ſaints*, I will reply by a ſingle word: in theology we muſt weigh *authorities*, but in philoſophy we muſt weigh *reaſons*. Lactantius denies the roundneſs of the earth; Saint Auguſtine admits the roundneſs, but denies the antipodes; the Holy Church admits the ſmallneſs of the earth, but denies its motion. But for me the earth is round, there are antipodes, the earth is extremely ſmall and moves in ſpace; for in philoſophy the ſacred truth ſhould be the preponderant authority."

The celebrated Borelli, who firſt diſcovered the law of percuſſion (*De vi Percuſſionis*, Bononiæ, 1667), the author of the famous work upon the movement of animals (*De Motu Animalium*, 2 volumes, Romæ, 1681), and who died the 30th of December, 1679, in the greateſt poverty, in a convent at Rome, was obliged, when teaching aſtronomy, to ſay, *Ita ſancta docet Eccleſia, ita credendum.*

M. Lieber, a bookſeller, has publiſhed an authentic portrait of the immortal aſtronomer of Würtemburg; in this face the great Creator has diſplayed a high intelligence, great goodneſs, and the features of high birth. At the firſt glance, we ſee he is a choſen man, diſtinguiſhed by his thought, by his firmneſs of character, by his perſeverance, the gifts of a creative genius. Kepler, however, ſpent a part of his life in holding out his hand to his auguſt protectors for the bread his family often wanted: he died ſtruggling againſt abject poverty.

Albert Girard ſuccumbed under the ſevere preſſure of great want.

* The numerical ſtatements of the Bible hardly ever agree with each other.

Borelli died in an obſcure hoſpital at Rome.

At the age of ſeventy, Galileo was ſtigmatized, not by the tortures, but by the agonies and fearful terrors of the Inquiſition, that daughter of Hell!

Leibnitz, deſired by all the ſovereigns of Europe, dying diſgraced, was buried in the night, accompanied only by an obſcure Jew, his faithful diſciple.

In our own days, the inventor of the marine ſcrew, which broke the ſceptre of Neptune in the hands of England, died in a hoſpital on the outſkirts of Paris. Where is his ſtatue? That of Madame du Barry ſtands among the glories of France at Verſailles.

Among the high leſſons which we owe to the Sacred Writings, the moſt inſtructive, in my opinion, is this: "And it repented the Lord that he had made man." (Geneſis vi. 6.)

[From the *Bulletin de Bibliographie, d'Hiſtoire et de Biographie Mathématique*, t. vii., 1861.]

☞ Messrs. PHILES & CO. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of The Paradise of Dayntie Devises. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of the art, upon India paper, and is limited to 500 copies, as follows:

400 on ſmall paper, at $2.00 each;
100 on large paper, at $4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies.

Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of old English poetry. The next volume in the ſeries will be "England's Helicon."

The Philobiblion

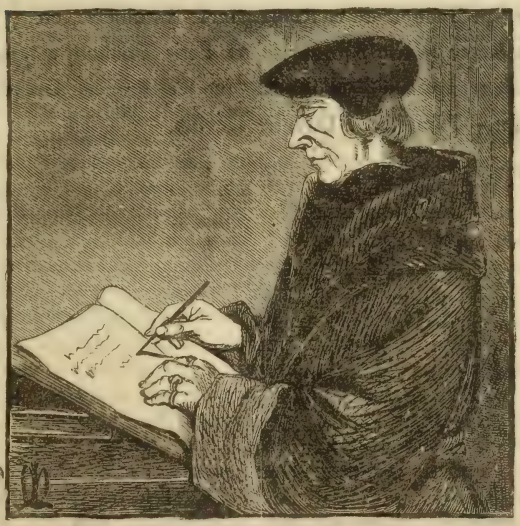
A Monthly Bibliographical Journal.

Containing Critical Notices of, and Extracts from, Rare, Curious, and Valuable Old Books.

Vol. II.

Græcos primùm auctores,

Statimque ut pecuniam accepero,



deinde vestes emam. Eras. Epist.

GEO. P. PHILES & CO., 64 Nassau Street, New York.
MDCCCLXIII.

Contents of Number XXIII.

PAGE

I. Lettres de Gui Patin 241

II. Brathwaite's Strappado for the Diuell 247

III. Bibliographical Curiosities 253

IV. Sylvae Nvptialis Libri Sex 256

V. Miscellaneous Items: 259

Livres du Boudoir de la Reine Marie-Antoinette, etc.; Bibliothèque de la Reine Marie-Antoinette au Petit Trianon, etc.—The Fortſas Catalogue again.—Old Poem on Sir Francis Drake.—Voltaire's Receipt.—Paradiſe of Dayntie Deviſes.

VI. Catalogue.

C. A. ALVORD, PRINTER.

Lettres de Gui Patin.

Those readers who are unacquainted with the Letters of Gui Patin (and there are probably many who are so), will be able to enjoy, in their perusal, one of the greatest and most useful pleasures which reading can afford. Born in 1601, at Houdan, near Beauvais, not far from the birthplace of Calvin, whose genius he admired too greatly, Gui Patin, almost forgotten as he is now, stands none the less, in the scientific history of France, as a man of letters, as a philosopher and a physician, among the men of the first rank—full of frankness and honesty. He was primarily exceedingly just—very caustic, it is true, and a great railler; but men of this kind are needed. They are created expressly to counterbalance the enormous influence of the countless charlatans in morals, religion, politics, science, and art; and without them the moral and intellectual world would be overwhelmed. Let us add, that the great disorders which prevailed in the public society of his time justifies only too well his Rabelaisian misanthropy. On the other hand, applying to him the wise rule of judging a man by his friends, it is only necessary to name those with whom he was intimate, in order to make his eulogy. Without mentioning the nearest of them all, Gabriel Naudé (who, though more celebrated than he was, was not nearly his equal), Gassendi, the master of Molière; Lamoignon, the first president; La Mothe le Vayer; Olivier Patru; M. Talon, the *procureur-général*; the fathers Mersenne and Pétau; the learned physicians Charles Spon, Riolan, Falconet, and many other superior men, honored him with their friendship.

The opposite test is not less favorable to him, since he had as enemies only such persons as the two Renaudots, the doctor and the gazetteer; the doctors Guénaud, Courtaut; and especially the first physician to the king, Valot—all of them persons whose knowledge of life destined them rather to pecuniary fortune than to solid reputation; a characteristic in which Gui Patin did not greatly resemble them. In his indignation against the thiefts of Mazarin, he was doubtless too much a partisan of the Fronde, but this was because he believed, with Mathieu Molé, that the object of the Fronde was to bring about reforms which would be useful to the public. It must also be confessed that his aversion for quackery, which made him exclusively in favor of the ancients against the moderns, led him to excesses in his war against the barber-surgeons, and against the use of antimony, bezoar, treacle, the powder of fine pearls, potable gold, and generally against the remedies of occult medicine. Perhaps he should be pardoned for his fury against antimony; the emetic of his day was a cruel dose; but he was decidedly wrong in his opinion of quinine, which he disdainfully called the *quina* of the Jesuits of Rome, and to which he ap-

plied this well-known verſe: *Barbarus ipſe jacet, ſine vero nomine pulvis.* After all, we owe him thanks for his hygiene, founded as it was upon moderation; and for his natural and conſcientious practice, which, as it conſiſted principally in *the divine art of bleeding*, to uſe his own expreſſion, and in ſimple purgatives, ſuch as ſenna, caſſia, and the ſyrup of pale roſes, muſt have often cured. His three ſaints in medicine, after Hippocrates, were Galen, Fernel (who flouriſhed under Francis I.), and Simon Pietre, the worthy rival of the former, under Louis XIII. He ſaid of Fernel, whom he always called the Great, that no prince had ever done as much good in the world as he did, and that he would rather be deſcended from him than from the emperors of Conſtantinople.

We cannot but wonder how ſuch vaſt and profound learning as Gui Patin had acquired in the midſt of the moſt aſſiduous profeſſional labors, was united with an accurate taſte in literature, with a perfect knowledge of the world and the affairs of his time, both political and religious, and with the moſt biting genius for ſatire. He not only wrote in French with an eaſe and vigor which the ſchool of Arnaud, Paſcal, and Le Maitre would not have diſavowed, but in his Latin chair he could give to the developments of ſcience the charm of oratorical eloquence, ſo that all the lettered public of Paris, with the illuſtrious ſtrangers in the city, crowded to his lectures in the Royal College. He lived for a long time happy, but he died too ſoon, in 1672, of the regret, it is ſaid, which he felt at ſeeing his ſecond ſon, the Doctor Charles Patin, his favorite child, baniſhed from France, under the ſlight pretext that he diſplayed a certain boldneſs of thought, mingled with ſomething of indiſcretion in public. So active a paternal ſenſibility does him honor. May the earth reſt lightly upon him, and the heavens be propitious to him! His life has been written by Thomas Bernard Bertrand, profeſſor of ſurgery, in 1724, and who died in 1751. Patin himſelf has given, in his firſt letters to Charles Spon, an account of his birth, and of forty-one years of his laborious life. This account is a finiſhed ſketch, which his biographers could have uſed to better advantage than they have; but it is ſufficient to read his correſpondence, which is a true mirror of his mind and character, in order to know him well.

His letters, filled with facts, with judicious reflections, with learned remembrances and anecdotes, which it ſeems have been too haſtily queſtioned, are written without any art, and ſo familiarly, that their author bluſhed one day when in company the father Méneſtrier confeſſed to him that he had become acquainted with ſome of them through their mutual friend Falconet, to whom ſeveral of them were addreſſed. Such eaſe of ſtyle is a further merit. Thus we may read all the volumes of his letters, in fine print, without fatigue, and even with a delight and curioſity which does not weary, from the firſt, dated November, 1642, to the laſt, dated December, 1671.

After ſeeking how beſt to give an idea of this voluminous correſpondence, it has ſeemed that a letter ſuppoſed to be written in 1650, and compoſed of accurate extracts ſelected from the commencement to the end of the collection, would be better than any other method of analyſis; and ſuch a letter is here given, for what it really is—that is, for an imaginary ſketch prepared by the maſter himſelf, in which only the tranſitions and the inevitable anachroniſms are not by himſelf. But it will be ſeen that the anachroniſms are of ſmall importance; and as for the tranſitions, we have been ſo ſparing in making them, following the example of the original author, who hardly ever uſes them, that the reader

will pardon us for this pious fraud, for the indulgence he gains by them. Let us say, in ending, that the editions of this valuable collection are all so defective, that it is very desirable that some skilful philologist should give us a new one, with such notes as enrich the excellent modern editions of Madame de Sévigné—a difficult enterprise, it is true, but one which would procure as much honor. This task has been attempted by M. J. H. Reveillé-Parise, whose edition of 1846 (three volumes) is so carelessly done, that a good edition of Gui Patin's Letters is still a desideratum in literature.

A. M. F. D. M. From Paris,
the 1st of March, 1650.

Sir:

I have received yours from the hands of
1651. M. Paquet, for which I thank you. That gentleman is well, thanks to God. We speak
1655. very often of you: he loves you very cordially, as I do, and I pride myself in doing so for the great obligations that I have long enjoyed from you, and for your great merits. I will do
1658. all I can for your son, for your sake. I have never wished to take any one to live in my family, although I have often been requested to do so: but I can refuse you nothing. You speak of the price of board; I know nothing about it, and would charge you nothing. Only tell me whether you wish him to follow the course of philosophy, and what wine you wish him to drink. For the rest, he will live as we are in the habit of doing; and for his studies, I will take care of them, and give you a regular account of them.
1643. I am very sorry for the sick knee of Miss Falconet; but what does her new Hippocrates mean by the coagulated tartar which he pretends is the cause of the trouble? All this is nothing but talk and nonsense: he promises a cure, and doubts of nothing because he knows noth-
1659. ing. I have seen a great many people of his sort, who, like the boaster of the good Plautus, had set a leg for Æsculapius. This man is *an ass among asses*, as Joseph Scaliger said of Monseigneur du Perron, who, ten years before he was cardinal, in order to appear learned before the ladies of the court of Henry III., entertained them *de æstu maris, de levi et gravi*, and *de ente meta-*
1669. *physico*. Beside, I have nothing more to say to you: it is for you to order, since you are president. There is as much difference between a doctor who prescribes at a distance for a patient, and one who has him under his hands, as there is between Alexander who overcame the Persians at the pass of the Granicus, and the prince who makes war by his lieutenants. Medicine is the science of occasions in the sickness. We are only the advocates of the patients; Death or Nature are the judges. You will see, that,
1659. after all, this gentleman will gain money; it is such impudent men who govern the world; this is not a new arrangement of the pres-
1651. ent—some one in Herodotus has said it. A certain continuer of the chronology of Gautier has placed M. Meyssonnier in the rank of distinguished men: *Non equidem invideo, miror magis.* I am afraid that hereafter paper will serve
1655. only as pimps do, for the prostitution of reputations.

I will say to you that M. Courtaut does not appear very wise. He does not leave me alone, and heaps abuses upon me unworthy of a man of letters: I believe that this controversy will end only with his death. He and those like him
1649. have a fine time in enveloping themselves with the grand mysteries of polypharmacy, in having themselves puffed by the apothecaries, for a consideration, in poisoning their patients with emetic wine for the consolation of husbands who wish to change their wives, as well as for wives who desire young husbands. They cannot prevent the fact, that medicine should be only the art of healing, and that the art of healing does not consist in the occult receipts of those Arab cooks, called apothecaries, monstrous colossuses of thieft, good only to cheat their poor dupes, while killing them; but exclusively in an easy and familiar way, such as by the use of bleeding, of senna, with the syrup of pale roses, and other similar remedies. I am not the only one who thinks so: besides our old doctors, MM. Marescot, Simon Piètre, John Hautin, Bouvard, Du Chemin, Brayer, La Vigne, Merlet, Michel Séguin, Baralis, Alain, Moreau, Baujonier, Charpentier, Launay, Guillemeau, have introduced this good and natural practice among the families of Paris. There is no remedy in the world which performs such miracles as bleeding. Our Parisians take but little exercise, eat
1645. and drink a great deal, and become very plethoric; in this state they are hardly ever relieved if bleeding, powerfully and copiously, is not first applied. Age makes no difference.
1650. I have bled with success, two or three times in succession, infants of twenty and thirty months; and recently my father-in-law thought

he was about to die; he is a fat and portly man: he had an inflammation of his lungs, with delirium; besides this, he had the stone in his loins and bladder. At his last attack, I bled him eight times in the arm, taking nine ounces of blood each time, although he was eighty years old; after the bleedings, I purged him well, four times with senna and syrup of pale roses; he was so well relieved, that it seemed like a miracle, and he seems rejuvenated by it, and is consequently very content, and yet he gives me nothing for it, except a statue, rich even as he is: old age and avarice
1659. always agree with each other; this sort of people are like hogs who leave every thing when they die, and are good only then. The old fellow would be well with the Count de Rebé:
1643. both of them would willingly discard the stepping-stone, and without scruple would willingly eat the pig which was cooked in its mother's milk. I know what I expose myself to in muzzling the calves who think themselves doctors, and are only pickpockets. They have already published against me a satire, entitled *Patinus Verberatus*, a title which is a stale and outrageous abuse; but I don't care for it. *Vera loqui si vis, discite scæva pati.* As long as I live I will maintain the true doctrine, that of easy and familiar
1665. medicine, which is the only good one. As for mineral waters, I will tell you that I do not greatly believe in them, and have never believed more. Master Nicolas Pietre undeceived
1648. me concerning them some forty years ago. Fallope calls them an empirical remedy. They make a great many more husbands deceived, than cure sick persons. The book of M. Hoffman, *De Medicamentis Officinalibus*, is very
1649. good. There are fifty chapters in it which cannot be paid for. The whole first volume is worth gold, except where he says that senna is windy. It is an abridgment of all the botanies and works on antidotes which have been printed during the last hundred years. Our Dean, my friend M. Riolan, who is the author's enemy, does not hesitate to say that the preface is worth by itself an hundred crowns. This excellent man should be believed, for he has excellent sense, notwithstanding that he grows old in a way to excite pain and pity. We must all of us thus get ready to make the grand voyage from which no one returns. This is sad, and also that it is with a learned man as with a sack, which, however full it may be, becomes finally exhausted and empty by things being
1651. taken from it. I am about to move: this will be a great bother to me for my books, and, when I think of it, my hair stands on end. All my folios are moved and put in place; there are already more than sixteen hundred in place. We have commenced to move the quartos, and then will come the octavos, and so on, until the end of the procession, which will last about a month, after which my ten thousand volumes will be greatly in honor. It is a great many
1645. books; so many are not necessary. One can almost be satisfied with the history of Pliny, which is one of the finest books in the world: this is why it has been called *the poor man's library*. If Aristotle is put with him, they make a library almost complete. If Plutarch and Seneca are joined, the whole family of good books will be there, father, mother, eldest and youngest.
1660. Do not confound the Père Labbé, my good friend, who wrote a life of Galen, with a Père Labbé of Lyons, who writes Latin like gingerbread, all in points; they are very different.

There has been a great ceremony here, at the church of the Augustins, for a certain Span-
1659. ish saint of their order, named Frère Thomas de Villeneuve, whom the pope canonized the last winter. They made fireworks at the end of the Pont Neuf, in which this new saint was represented like a rascal of Quintain. There was a numberless crowd of people to see it, and they said that it seemed peace must be going to be made, otherwise they would not have received a Spanish saint in France.

Des Fougerais, the most violent of our antimonial brothers, is dead. The slow fever car-
1659. ried him off, and it is well if you will be allowed to say, *Beautiful soul, before God, if he believed in one!*

Our good friend Gassendi died on Sunday, the 24th of October, at three in the afternoon,
1656. aged sixty-five years, and armed with the sacraments *ex more*. This is a great loss for the republic of letters. I should have preferred that ten Des Fougerais and ten cardinals of Rome should have died—it would not have been so much loss for the public.

In order to answer your questions, I will tell you that an honest man, one of my friends, has given me an old register of our schools, in
1650. contracted and gothic letters, of the year 1390; I have sent it to M. Riolan, who has found that mention is made in it of a testator who bequeathed, in 1009, a manuscript of Galen's to the Medical School of Paris, *De usu partium*; so that we are much the elder of MM. of Montpellier, who are very assuming, both concerning their knowledge and their antiquity.

Another thing; it not only concerns
1665. Zacutus; Fabius Pacius, in his *Traité de la Vérole*, thinks as he did, and that from certain passages of Xenophon, Cicero, and Apuleius, that this disease is not modern. The late Simon Piètre, the elder brother of Nicolas Piètre, two incomparable men, said that before Charles VIII., in France, the syphilitic were confounded with the leprous, from which it happened that so many hospitals for leprous people were established, the majority of which are now empty.

This is not all. Bolduc, a Capucin, has
1660. written, as has also Pineda, a Spanish Jesuit, that Job had the syphilis. I would willingly believe that David and Solomon had it also. The third answer: M. Naudé, who was not a liar, told me that Lucas Holstenius, of Hamburg, who is prebend of Saint John of Latran, at Rome, had assured him that he could point out eight thousand mistakes in Baronius, and prove them by the manuscripts of the Vatican, of which he is the keeper.

I am delighted that my description of the
1656. Queen Christina, of Sweden, pleased you. It is said that she has passed through Turin and Casel, and has gone from there to Venice, if she is not there already. I know nothing concerning the plans of this princess, nor what will be the end of her adventures; but I think that she travels with her mind as well as with her body. Many people travel thus, who would do better to stop and learn very many good things, of which they are ignorant. What is this spirit of peregrination? An uneasiness of the mind and body, without any result. These moving feet could just as well in this way see a number of steeples of which they have not the offering.

The Queen-Regent, urged on by her red
1650. head, has had the Prince of Condé arrested in the Cardinal Palace, together with the Prince of Conti and the Duke de Longueville, and has had them sent to Vincennes. Paris has not been at all excited by it; on the contrary, some bonfires have been kindled to celebrate it. It is to be feared that the prisoners do not eat in their prison what Nero, in Suetonius, calls the *food of the gods*; that is, the mushrooms of the Emperor Claudius. M. de Longueville is very sad, and says not a word; the Prince of Conti weeps, and hardly stirs from his bed; the Prince of Condé sings, swears, hears mass, reads French and Italian books, dines, and plays battledore. Two days ago, when the Prince of Conti was asking some one to send him a copy of the *Imitation of Jesus Christ*, the Prince of Condé said: "And I beg you, sir, to send me also the Imitation of M. de Beaufort, so that I can escape from here, as he did, some two years ago."

What will be the result of all this? Mazarin robs people, the partisans skin them, the cunning priests deceive them, Condæus kills them, and very few have pity on them.

Our young king is, however, in good 1663.
health; they say he has good intentions: let us wait for their results.

At present nothing is spoken of here but the preparations which are making at Versailles for the tournament, and the festival of the 1665–6–8.
ladies of the court. It will be perfectly magnificent. They are preparing ballets, and are building the Louvre, which will also be very beautiful; but M. Talon is about to be removed from his charge and sent back to Parliament, but never any great reduction of the taxes, or relief for the poor people who die of hunger; no assistance for the soldiers who have been dis- 1657.
missed the service, and who are begging in the cities and pillaging in the country. Nothing is sought for except good money, to be taken wherever found.

It is said that there will be 110 millions of taxes notified to the partisans. There have been already 89 millions, 8 millions of which in the island of Nôtre Dame alone, and many to illustrious persons. It is necessary that these public leeches must have sucked well, in order to give up all this, and still have a good quantity remaining.

God give grace to the king to diminish the taxes, and live eighty years after in such good condition! Since Hugh Capet, who was the chief of
his race, there has been only one who has 1670.
reached the age of sixty, who was really a skillful man, but dangerous and malicious: this was Louis XI., by whose fault we have lost the Low Countries. If he had not, by his cursed caprice, committed the singular fault of allowing the hand of Mary of Burgundy to be lost for one of his family, he would have saved the lives of many millions of men; and the house of Austria (*Autriche*), which N** calls the house of Autru-riche, on account of the great wealth which has come to it by its alliances, would not be so difficult to break down as it is.

Quæ tam dissita terris
Barbaries, Francæ ludibria ne sciat aulæ!

As all the other kings have been unfortunate or debauched, Louis XII. and Francis I. have deserved to be praised by posterity. As for Henry IV., he saved France from the hands of the Hu-

guenots and the members of the League, who had become furious *inebriati poculo et zelo cruentæ religionis*, to which they were carried by the ambition of the Pope and the *pistoles* of Spain—who had miserably deceived the people.

1664. The family of idiotic birds was at that time large. There are not as many now; the world is well cured of its stupidity, thanks to God, and the monks who have sharpened up many people. Would they have said, at the time of the Apostles, that piety would have brought us there? It is because piety engenders riches, and the daughter stifles the mother.

1660. M. Benoit de Saumur told me, forty years ago, that in 1664 there would be a great change in the religion of France, and that we would all go to the preaching of which he had had a vision. I have no faith in these chimeras of visions; but there may be a change in the political government of Europe: this can be foreseen, considering the great number there is of rascals, hypocrites, Nebulons, Ardelions, Loyolaites, and sharp priests who deserve punishment. However, give me a cent, and you shall have stories enough.

1666. Yesterday morning, in Barbette street, there was a great carnage of waiters, who were fighting duels; there were many wounded, and seven killed on the ground. In the evening five large valets were broken alive on the wheel; they belonged to a band of fourteen, who in open day had gone into the house of a widow in Paris, had strangled her and her servant-woman, and taken away a small quantity of money they had just received. Two brothers have also committed a great theft: one has been caught, and will soon be hung; the other will do well to escape to America, and become king there. Hardly a day passes without giving occupation to the executioner. I believe that the end of the world is coming near, at seeing such things—so many partisans, extortioners, leeches of the people, insatiable red-heads, with so many nests of monks and preachers.

1654. The Duke of Orleans arrived at Paris yesterday, and went to dine with Mazarin. *Cum canibus timidi venient ad pocula damæ.*

The curate of Saint Paul's had been exiled by Mazarin, in order to give satisfaction to the fathers of the Society; soon after, he was recalled; but while he was in exile, a paper was posted on the doors of his church, with these words: *Louis XIV., King of France and Navarre, Archbishop of Paris, and Curate of St. Paul's.*

The little river of Gobelins has made great ravages in the quarter of Saint Marceau; it rose in the night, and drowned a great many poor people: they counted yesterday forty-two bodies, besides those they did not know. Many people say that a great ditch should be made before Saint Maur, which passes across the plain of Saint Denis, and empties into the Seine, between Saint Omer and Saint Denis, seeing that it is the river of Marme which gives us so much water. 1665. 1658.

There is an Englishman here, the son of a Frenchman, who thinks of making carriages which shall go and return from Paris to Fontainebleau in the same day, without horses, by an admirable machine: the machine is preparing in the Temple. 1645.

A great deal is said of the languor of M. the chancellor (Ségnier); if this place becomes vacant, there are persons who designate it for M. Colbert, for M. Pussort his uncle, for MM. D'Haligre or *Le Tellier*. I for my part wish it will be for the most worthy; it is the solstice of honor of our statesmen, our politicians, and learned lawyers. 1670. 1666.

Is it true that the young wife of the incomparable M. de Lorme died suddenly? If it is so, I am sorry for him: when a man is young, he needs a wife; when he is old, he needs two. I have been greatly troubled in mind concerning the shipwreck of the poor and excellent M. de Campigny: these things make me lose myself in the abyss of Providence, which is full of obscurities for us, as much for human affairs as for divine ones. God governs the world, but in his own way. Predestination is a strange mystery: when I think of the misfortunes of all good people, *sollitor nullos esse putare Deos*, but nevertheless I do not say it—my reason restrains my passion. 1665.

Good-by, sir. I kiss your hands, and am, from the bottom of my heart, entirely yours.

(*Analectabiblion.*)

Epitaph on Peter Aretin.—Sir John Reresby, in his *Travels*, says: "In the church of St. Luke (Venice), lies interred Peter Aretin, that obscene profane poet, with this epitaph, till the Inquisitors took it away: '*Qui jace Aretin, poeta Tusco, qui dise mal d'ogni uno fuora di Dio; scusandosi decendo so no'l cognosco.*' Here Aretin, the Tuscan poet, lies, who all the world abused but God, and why? He said he knew Him not."

Brathwaite's Strappado for the Diuell.

A STRAPPADO FOR THE DIUELL. EPIGRAMS AND SATYRES ALLUDING TO THE TIME, WITH DIUERS MEASURES OF NO LESSE DELIGHT. By Μυσοσυκος, to his friend Φιλοκρατες.

Nemo me impune lacessit.

At LONDON printed by *I. B.* for *Richard Redmer*, and are to be sold at the *West dore of Pauls at the Starre.* 1615. (Sm. 8vo, pp. 362.)

THIS is a highly interesting and amusing work, from the prolific pen of RICHARD BRATHWAITE; but it is unfortunately disfigured by several gross vulgarities, which detract considerably from the pleasure that would otherwise be derived from the perusal of this writer's works, and for which he is justly deserving of censure. This is the more to be regretted, as there is much that is estimable in this volume, which, like several other works of this author, is adorned with beautiful imagery, set forth in highly-pleasing language.

"Brathwaite (says Mr. Fry, in his *Bibliogr. Memor.*, p. 387) will amply repay the labour of a perusal; interesting notices of ancient customs and manners recommend him to the notice of the antiquary, and his poetical merits will not be estimated as slight, or undeserving, by the active and ardent student in general literature." And Mr. Collier remarks: "There is, perhaps, no work in English which illustrates more fully and amusingly the manners, occupations, and opinions of the time when it was written, than the present volume by Richard Brathwaite."

The work commences with the Author's Anagram, *Vertu hath bar Credit*, and others upon the names of Sir Thomas Gainsford and Mr. Thomas Posthumus Digges, the latter of whom is addressed in this flattering style: "To his much honoured and endeered Mecænas (the expressiu'st Character of a generous Spirit) iudicious approuer of best-meriting Poesie, Guerdoner of Arts, cherisher of Wittes, and serious Protectour of all freeborne Studies, Mr. Thomas Posthumus Diggs, the Author humbly dedicates himselfe, his Time-suting Epigrams with the use of his diuinely importing Anagram." These are followed by a prose address *To the gentle Reader*, apologizing for defects of the press occasioned by the author's absence, and a poetical one addressed *To his Booke.* Then comes *The Epistle Dedicatorie* (and one leaf *Vpon the Errata*):

To all Usurers, Broakers and Promoters,
Sergeants, Catch-poles, and Regraters,
Ushers, Panders, Suburbes Traders,
Cockneies that haue manie fathers.
Ladies, Monkies, Parachitoes,
Marmosites, and Catomitoes,
Falls, high-tires and rebatoes,
False-haires, periwigges, monchatoes:
Grave Gregorians, and She-painters,
Send I greeting at adventures,
And to all such as be euill,
My *strappado** for the diuell.

There is much humor in this and in some other dedications to his poems, of which the following, from the first poem in the present work, may serve as a specimen: "To the true discouerer of secrets Mounsieur Bacchus, sole Soueraigne of the Iuybush, Master-gunner of the pottle-pot ordinance, prime founder of Red lattices, cheerer of the hunger-starv'd Muses, and their thred bare followers, singuler Artist in pewter language, and an observant linguist for anon anon Sir. His dere Canary-Bird wisheth red-eyes, dropsie-legges, and all other

* The "strappado" was a cruel military punishment, in which, a rope being fastened under the sufferer's arms, he was drawn up by a pulley to the top of a high beam, and then suddenly let down with a jerk, by which his arms were broken, or his joints dislocated.—(See Douce's *Illustrated Shakespeare*, vol. i. p. 427; R. Holme's *Academy of Arms and Blazon*, book iii. ch. vii. p. 310.)

accoutrements befitting." We give a few of the commencing lines of the poem:

Bottle-nof'd Bacchus with thy bladder face,
To thee my Muse comes reeling for a place:
And craues thy Patronage;—nor do I feare
But my poore fragments shall be made of there
For good reuersions by thy scrambling crew,
That belch, and reade, and at each enteryiew
Of a sharpe temperd line, commend the vaine,
Digest it, and then rift it up againe.
But know thou cup shot god, what is expreft
Within these Pages doe deserue the best
Of thy light-headed Shamroes, nor's my tutch
For such as loue to take a cup too-much.
No, no, my lines (though I did seeme to stand
And begge a poore protection at thy hand)
Shall liue in spite of Time, for Time shall see
The curtaine of her vices drawne by me:
And though portraide by a lesse art-full fist,
Yet he that limm'd them is a Satyrist,
For th' lines he writes (if ought he write at all)
Are drawne by inke that's mixed most with gall.
Yea, he was borne, euen from his infancie,
To tell the world her shame, and bitterly
To taxe those crimes which harbour now and then
Within the bosomes of the greatest men.
"Yea, nought I doe but I againe will doe it,
"Nor ought will write, but I will anfwer to it."

Among other poems in this portion of the work is *A Satire Upon the Generall Sicolists* [Sciolists] *or Poettasters of Brittannie*, which is quoted at length in the *Restituta* (vol. iii. page 145), in which is introduced the following panegyric upon George Wither, who, it is well known, was greatly admired and imitated by Brathwaite—and upon William Brown, whose *Shepherd's Pipe*, written in conjunction with Wither, was published in 1614:

Yet ranke I not (as some men doe suppose)
These worthlesse swaines amongst the laies of those
Time-honour'd Shepheards (for they still shall be
As well they merit) honoured of mee,
Who beare a part, like honest faithfull swaines,
On witty *Wither's* never-withring plaines,
For these (though seeming Shepheards) have deserv'd
To haue their names in lasting Marble carv'd!
Yea this I know I may be bold to say,
Thames ne'er had swains that song more sweet than they.

It's true I may auow't, that nere was song
Chanted in any age by swains so young,
With more delight then was perform'd by them,
Pretily shadow'd in a borrowed name.
And long may Englands *Thespian* springs be known,
By louely Wither and by bonny Browne,
Whilest solid *Seldon*, and their *Cuddy* too,
Sing what our (Swaines of old) could neuer doe.

At page 54 is an epigram, called *His Catch:*

Singing my catch, if you be not my friend,
For all my catch, I shall be catcht ith' end.

This is inscribed to *The right Worshipfull Rich. Hutton, Sergeant at Lawe*, and was occasioned by *the restraint of the Author, who in the justnes of his cause (like Zenophons Sparrow) fled for refuge*, to this person, who appears to have been his godfather and patron, if not more nearly connected:

Who should I flie to (Sir) but unto you
That are a Sergeant, and has power to place
Your God-sonne free from any Sergeants Mace?

And in *Astræa's Teares, an Elegie upon the death of Sir Richard Hutton Knight* (1641, 8vo), he calls his son, Sir Richard Hutton, Knt., "my most endeared Colin," and again alludes to the father:

Let us then joyne our Funerall odes in one.
His dearest God-sonne with his Eldest Sonne.

And again:

Ar't gone just judge? yet ere thou go'st from hence
Receive thy God-sonnes teares in recompence
Of many Blessings thou bestow'd of him.

This circumstance also clearly identifies Brathwaite as the author of this latter work upon the death of Judge Hutton. Some of the remaining poems in this first part are of an amatory description. Among others is one *composed in honour of his Mistris*, allusively shadowing her name in the title (probably Frances), which he entitles *His Frankes Anatomie*. It appears, however, from the next poem, *Upon his Mistris*

Nuptiall, enſtiled, His Frankes Farewell, that ſhe afterward played him falſe. In the next *Epigramme called the Wooer* is the following pleaſing deſcription of rural ſcenery:

It chanc't upon a time (and then was th' time)
When the thigh-fraughted Bee gathered her thyme,
Stored her platted Cell, her fragrant bower,
Crop't from each branch, each bloſſom, and each flower,
When th' pretty Lam-kin ſcarce a fortnight old,
Skipped and frolicked 'fore the neighbouring fold,
When th' cheereful Robin, Larke, and Lenaret
Tun'de up their voices, and together met,
When th' fearefull Hare to cheere her quaint delight,
Did make her ſelfe her owne Hermaphrodite,
When th' lovely Turtle did her eies awake,
And with ſwift flight follow'd her faithfull mate,
When euery Beaſt prepar'd her wonted den,
For her owne young, and ſhade to couer them,
When Flora with her mantle tucked up,
Gath'red the dewie flowers, and them did put
In their embordred ſkirts which were ranck ſet
With Prime-roſe, Cow-ſlip, and the violet,
The dill, the daſie, ſweet breath'd Eglantine
The Crowfoote, panſie, and the Columbine,
The pinke, the plantaine, milfoile, euery one,
With Marigold that opens with the *Sunne*;
Euen then it was, (ill may I ſay it was,)
When young Admetus wooed a countrey laſſe,
A countrie laſſe whom he did woe indeede,
To be his Bride, but yet he could not ſpeede.

After a few more epigrams, and a curious *Eclogue* in the northern dialect *between Billie and Jockie called the Muſhrome,* and *A Panegyrick Embleame, intituled, Saint George for England,* etc., we come to a ſingular and humorous poem *Upon a Poet's Palfrey, lying in Lauander, for the diſcharge of his Prouender—An Epigram,* containing numerous alluſions to various works and perſons of that age, and commencing with a quotation from Shakeſpeare's play of *Richard the Third*:

If I had liv'd but in King *Richards* dayes,
Who in his heat of paſſion, midſt the force
Of his Aſſailants troubled many waies
Crying *A horſe, a Kingdome for a horſe.*
O then my horſe which now at Liuery ſtayes
"Had been ſet free, where now he's forc't to ſtand
"And like to fall into the Oſtlers hand."

Beſides this, there are alluſions to *Don Quixote,* Shelton's tranſlation of which had appeared only three years before:

If I had liv'd but in Don Quixotes time
His Rozinant had been of little worth
For mine was bred within a coulder clime, etc.

To Marlowe's tragedy of *Tamburlaine the Great* (1590):

If I had liv'd when Fame-ſpred *Tamberlaine*
Diſplaid his purple ſignalls in the Eaſt,
Hallow ye pamphred Iades, had been in vaine
For mine's not pamphred, nor was ere at feaſt
But once, which once's nere like to be againe,
How methinks would hee haue ſcour'd the wheeles,
Hauing braue *Tamberlaine* whipping at's heeles.

To Banks and his celebrated horſe:

If I had liv'd but in our *Banks* his time
I doe not doubt, ſo wittie is my Iade,
So full of Imitation.

To Vennard's or Fennor's *England's Joy,* acted at the Swan in 1603:

If you remember, as was that ſame toy
Of *Banks* his horſe, or *Fenners* Englands ioy.

To Sir John Mandeville, and the Pageants acted at Bartholomew Fair:

What none? no *Mandeuill?* is *London* growne
To ſurfet of new actidents?—why hoe,——
Saint *Bartlemewes,* where all the Pagents ſhowne
And all thoſe acts from *Adam* unto *Noe*
Uſ'd to be repreſent? canſt ſend me none,
Of any ſort? or thou'ld not any ſpare
But keepe them for the Pagents of thy Faire.

To *Mother Red-cap*—to *Whipping the Cat at Abington,* and other curious circumſtances. This is followed by *Hymen's Satyre, A Marriage Song,* etc.; another *Upon the commodious though compendious labour of Mr. Arthur Standiſh, in the inuention of planting of Wood—a woodman's Embleame;* a poem addreſſed *To the truely worthy the Alderman of Ken-*

dall and his brethren; and another *To all true-bred Northerne Sparks of the generous ſociety of the Cottoneers who hold their High-roade by the Pinder of Wakefield, the Shoo-maker of Brandford, and the White Coate of Kendall; Light Gaines, heauie Purſes, good Tradings, with cleere Conſcience.* In this he alludes to the tricks played by the manufacturers, reſembling ſome of thoſe practiſed in the preſent day; and, deſcribing the introduction of the cotton-trade into the north, makes mention of Workington and the Curwens, Cartmell, Staveley (corruptly Staulay), Sturbidge fair, Wakefield, Bradford, Kendal, and the "ruin'd caſtle of Lord Par." The following is Brathwaite's deſcription of Wakefield and her famous Pindar:

The firſt whereof that I intend to ſhew
Is merry *Wakefield* and her *Pindar* too;
Which Fame hath blaz'd with all that did belong
Unto that *Towne* in many gladſome ſong:
The *Pindars* valour and how firme he ſtood
In th' Townes defence 'gainſt th' Rebel *Robin-hood*,
How ſtoutly he behav'd himſelfe, and would
In ſpite of *Robin* bring his horſe to th' fold,
His many *May-games* which were to be ſeene
Yeerely preſented upon *Wakefield-greene*,
Where louely *Iugge* and luſtie *Tib* would go
To ſee *Tom-ſiuely* turne upon the toe;
Hob, *Lob*, and *Crowde* the fidler would be there,
And many more I will not ſpeake of here:
Good god how glad hath been this hart of mine
To ſee that Town, which hath in former time
So flouriſh'd and ſo gloried in her name,
Famous by th' *Pindar* who firſt raiſ'd the ſame?
Yea I haue paced ore that *greene* and ore,
And th' more I ſaw't, I tooke delight the more,
"For where we take contentment in a place,
"A whole daies walke, ſeemes as a cinque pace:
Yet as there is no ſolace upon earth,
Which is attended euermore with mirth:
But when we are tranſported moſt with gladneſſe
Then ſuddenly our ioyes reduc'd to ſadneſſe;
So far'd with me to ſee the *Pindar* gone,
And of thoſe iolly laddes that were, not one
Left to ſuruiue:—I griev'd more then Ile ſay.

The author is laviſh alſo in the praiſes of Kendal and her excellent paſtor:

But of all the bleſſings that were reckoned yet
In my opinion there is none ſo great
As that eſpeciall one which they receiue,
By th' graue and reuerend Paſtor which they haue;
Whoſe life and doctrine are ſo ioint together
(As both ſincere, there's no defect in either,)
For in him both Urim and Thummim be
O that we had more Paſtors ſuch as he
For then in Sion ſhould Gods flocke encreaſe
"Hauing ſuch Shepheards would not flea but fleece;
Thus what wants *Kendal* that ſhe can deſire
Tyre's her Paſtor, and her ſelfe is *Tyre*,
He to miſtruſt her people, ſhe to bring
Wealth to her Towne by forraine trafficking."

There is a punning alluſion here to the vicar of Kendal, who, at the time that Brathwaite wrote, was Ralph Tyre or Tyrer, an excellent paſtor, who was vicar of Kendal from 1591 to his death in 1627. Brathwaite himſelf was connected with the neighborhood of Kendal, being deſcended from the family of this name of Burneſhead or Barnſide in the barony of Kendal, and ſpent much of the earlier part of his life on this family eſtate; and there is a monument ſtill in Kendal church to the memory of Sir Thomas Braithwaite, Knt., of Burneſhead, who died in 1683, and might poſſibly be a younger brother. Our author, according to Anthony Wood, at a later period of his life removed to Appleton in the pariſh of Catterick, near Richmond in Yorkſhire, where he appears (from a monument to his memory in the church of Catterick) to have died May 4, 1673, at the advanced age of eighty-five, leaving an only ſon, Sir Strafford Brathwaite, Knt., who was ſlain when fighting againſt the Moors in Africa, and was buried at Tangier.

Kendal was formerly celebrated as a great place for making cloths and dyeing them with bright colors. Thus we read in Drayton's *Polyolbion*:

——— where *Kendal* town doth ſtand, [land.
For making of our *cloth* ſcarce match'd in all the

The *Kendal green* ſo celebrated by Shakeſpeare, was the livery of the famous outlaw

Robin Hood and his companions when living in Sherwood Foreſt, when, according to the old play—

——————— all the woods
Are full of outlaws, that in *Kendal green*
Follow the out-law'd earl of Huntington.

But while it was formerly noted for its *green*, it appears from this poem that the men of Kendal were eſpecially remarkable for their *White coates*:

Deſcending thither where moſt bound I am,
To *Kendall-white-coates*, where your trade began.

. . . . . .

As for this name of *White-coate* uſ'd to fore
It came from th' *milk-white furniture they wore*
And in good-ſooth they were but home-ſpun fellows
Yet would theſe *white-coats* make their foes dy yellows,
Which might by latter times be inſtanced,
Euen in thoſe border-ſeruices they did.

At the end of this long and curious poem alluſions are made to ſome old and celebrated tunes: *Wilſon's delight*, *Arthur a Bradly*, and *Mal Dixon's round*. *Arthur a Bradly* is ſtill a ſong well known, but the other two, we fear, are not now in exiſtence. A few lines *To the Worſhipfull Recorder of Kendall* follow, and then two more poems *To the Landlord wherefoeuer*, and *To the Tennant howſoeuer*, conclude this portion of the volume.

After page 254 there is a freſh paging, but with continuous ſignatures; and a ſecond part of the work commences with a new title, thus:

LOVES LABYRINTH: *or the true-Louers knot:—including the diſaſtrous fals of two ſtar-croſt Louers Pyramus and Thyſbe—A Subiect heretofore handled, but now with much more proprietie of paſſion, and varietie of inuention, continued:*—By RICHARD BRATHWAYTE.

Res eſt ſoliciti plena timoris amor.

[Imprint and date as before.]

This part commences with a Latin dedication to Sir Richard Muſgrave, Bart., of Harcley, with an anagram upon his name, which is followed by ſome lines *Upon the Dedicatorie*, in which the author ſtates his reaſon for dedicating this poem to his patron, who was then deceaſed. Next comes a funeral elegy *Upon the premature death of the moſt Generous and Ingenious, the right Worſhipfull Sir Richard Muſgrave, Knight Barronett of Hartley; who died in Italy, being preuented of his religious purpoſe, intending to viſit the holy Sepulchre of our Sauiour in Ieruſalem, an Epicedium: The Author dedicates theſe Obiteres, unto his vertuous and modeſt Lady, the much honoured Francis Muſgrave, daughter to the truly honourable Philip Lord Wharton.* This is ſucceeded by various anagrams upon Sir Richard Muſgrave's name, and ſome ſhort epitaphs upon the ſame. Next enſue ſome ſtanzas addreſſed *To all unhappy Louers*, on the ſubject of the poem; and two ſhort copies of verſes entitled *The Author upon his infant Poeme*, and *Upon the Preſſe*. The poem of *Pyramus and Thyſbe* then commences, preceded by *The Argument*, alſo in verſe, thus:

Childrens loue and Parents hate,
Pure affection croſ'd by fate;
True their loue, ſo true to either,
That they chuſ'd to die together.
Curteous woodnimphs, Tigres fierce,
Waſh with teares their doleful hearſe;
Myrtle branches, roſes ſweete,
Satyres ſtrow about their feete.
Woodnimphs with their Syrens voice
Call their parents by their noiſe,
Who with pace (ſlow pace God wot)
Made haſt they could, yet haſted not,
Till they ſaw their children lie
Arme in arme full louingly.
Oft they ſought, but all in vaine
To bring life to them againe.
Trickling teares came dropping downe,
Groues with teares were ouerflowne,
Water mixt with crimſon blood
Made a deluge where they ſtood.

Thiſbees obſequies they ſee
Grauen in an Oliue tree,
Their bones to aſhes they doe burne
And place them in one ſacred urne,
That as their loue was all in all
So they might haue one Buriall.
To this ſhrine, this ſtatue faire,
Louers wont for to repayre,
Who to confirme their ſincere loue
Offered them a Turtle Doue.
But when their reliques ſcattered were,
Maids here after offered there
Their wonted incenſe, but forſooke
The altar which was wont to ſmoke
With mirrhe and thime, which they did burne
With ſolemne rites about their urne.
Yet leſt their fame ſhould ſo decay,
Their tombe is to be ſeene this day,
Which firſt erected was to be
Conſeruer of their memory.

The ſtory of *Pyramus and Thiſbe*, which Brathwaite deſcribed in the title as "a Subiect heretofore handled," had been twice publiſhed before his time, viz.: *The Boke of Perymus and Theſbe* (London, *for T. Hacket*, 1562), 4to, blk. lett.; and Dunſtan Gale's *Pyramus and Thiſbe* (London, 1597, 4to); and again in 1617. It is alſo found annexed to Greene's *Hiſtorie of Arbaſto, King of Denmarke* (4to, 1617), in the title to which it is called *a lovely Poem of Pyramus and Thiſbe*. At the end of this is a poem inſcribed, *The Anſwere of Hipolitus unto Phædra*, in octave ſtanzas, to which is prefixed an argument in proſe. The volume is cloſed with five additional unpaged leaves, the firſt two of which contain *An Embleame including the Authors name*; lines addreſſed *To the equall Reader*, and four lines *To the Captious Reader*, with directions on the bottom of the firſt page to "place this and the leafe following after the end of the firſt Booke." The three other leaves contain Latin notes and authorities relating to paſſages in the poem of *Pyramus and Thiſbe*, addreſſed *To the underſtanding Reader*.

Such are the contents of this curious and intereſting volume; for a further account of which the reader may conſult Fry's *Bibliogr. Memor.*, p. 385, art. 101, 102; the *Bibl. Ang. Poet.*, No. 47; *Archaica*, vol. ii. pref., p. xiii.; and Collier's p.p. *Bridgewat. Cat.*, p. 32. Long extracts have been given from it in the *Reſtituta*, vol. iii. pp. 145 and 203, embracing the whole of the ſatire upon the *Poettaſters of Brittannie*, and the epiſtle or epigram to *Phantaſto Moriane*. See alſo Ellis's *Specim.*, vol. iii. p. 103; Wood's *Athen. Oxon.*, vol. ii. p. 516; Dibdin's *Libr. Comp.*, vol. ii. p. 197; and *Bibliomania*, p. 394.

The *White Knights* copy, No. 597, ſold for 3*l.* 19*s.*; the Roxburghe ditto, No. 3372, 2*l.* 12*s.* 6*d.*; Inglis's ditto, No. 216, 2*l.* 12*s.* 6*d.*; Gilchriſt's ditto, No. 76, 4*l.*; Strettell's ditto, No. 126, 2*l.* 17*s.*, bought by Mr. Skegg, and at his ſale in 1842, No. 182, ſold for 1*l.*; Naſſau's ditto, pt. 1. No. 312, 5*l.* 10*s.*; *Bibl. Ang. Poet.*, No. 47, with portrait of Brathwaite from the frontiſpiece to his *Complete Gentleman*, 1630, inſerted 8*l.* 8*s.* The ſame copy ſold in Midgley's ſale, No. 31, for 6*l.*, to Baron Bolland, and was again diſpoſed of at his ſale in 1840, No. 274.

Collation: Title A 2; Sig. A to Z 6, in eights; Q 6 is a blank leaf. Two additional leaves, Sig. ¶, are to be placed at the end of the firſt book.

(Corser's *Collectanea Anglo-Poetica.*)

Origin of the Star as a Decoration of Knighthood.—It was on St. George's day, in the year 1626, that "in imitation of the order of St. Eſprit in France," the Knights of the Garter were permitted to add a ſtar to their decorations. (See *Stow's Annals.*) This ſpecies of ornament had its origin in the croſs, properly ſo called, which the knights of the religious orders (as well as the clergy) wore on their outward garments. When Henry IV. was expiring, his attendants applied the croſs of his order to his lips inſtead of a crucifix, "putting him in mind of God." It is curious to obſerve, that what was firſt a mark of Chriſtian humility, has degenerated into one of the moſt oſtentatious emblems of mundane vanity.

Bibliographical Curiosities.

Quod juvat innumeris replevi scrinia libris?
Nunc pro cunctis Biblicus esse potest.
Nil juvat innumeris repleri armaria chartis,
Si facienda fugis, si fugienda facis.

LECTIONUM BIBLIOTHECARUM MEMORABILIUM SYNTAGMA, CONTINENS DISSERTATIONES VARIORUM: DE BIBLIOTHECIS ET LIBRIS, LITERIS ET LITERATIS. EDITA RUDOLFO CAPELLO. *Hamburgi, sumptibus Georgii Wolfii*, 1682. (12mo.)

Bibliotheca meum regnum, templum atq. lyceum.
Quin eris antidotum, bibliotheca, meum.
E ductis, ceu fonte, fluit sapientia libris.
Usus habet laudem, crimen abusus habet.

THIS volume is not one of the easiest to collate, because the pages are not numbered. It is complete, however, between the signatures A–H*h*, this last containing 10 leaves, the last of which is occupied with the printer's name, Michel Piper. The first three sheets, with the exception of about two pages, are printed in German, as are the ten preliminary pages, which are not counted in this record, and which are not comprised in the register. The one numbered as the first is engraved. At the head of leaf A should be found a portrait of Rodolph Capel. As the book was published at the expense of Wolf, of Hamburg, I at first thought that it must have been since included, either entire or in part, in the *Monumenta Typographica*; but I have probably verified the fact that it is not there, since I find it placed in my notes in the column of *unknown* books, and I have since convinced myself that it is not less unknown to the Germans than to the French.

The misfortune of our Capellus is a lesson by no means slightly disgraceful for the writers of our time who occupy themselves with philology and bibliography. It shows, in a startling way, that in this kind of literature, more than in any other, books have their destiny; for the *Lectiones Bibliothecariæ* is, in my opinion, really one of the most interesting collections which this study has produced—one of those which, from the interest and variety of its subjects, is read, from the beginning to the end, with the greatest pleasure. Has its false title in German, and the three or four sheets in the same language which take about a tenth part of it, and are unfortunately in the beginning, caused its rejection from our libraries? I can understand this; but by what fatal chance is it almost entirely ignored by German bibliographers, so careful as they are of facts, such lovers of authorities, so little prone in their science to repudiate the reputations of their predecessors, that if they can be accused of excess, it would be for the excess of deference which they display for Bauer as for Freytag, for Freytag as for Vogt, for Vogt as for Beyer?

An opinion may be formed, however, of the rarity of the works of this very remarkable bibliographer, whose name has escaped M. Weiss himself, in the *Biographie Universelle*, and is not to be found, *as far as my knowledge goes*, in *any* catalogue, unless it may be that of Bunau. It will be seen, nevertheless, that the disappearance of such a book, which cannot be explained by a legal suppression, cannot be explained either, in the time of good knowledge and study, by the neglect of a wise contempt which has sent so many volumes to the grocer's shop, and which has made the conventional success which so many old volumes enjoy. For I reiterate that the book of Capellus is as amusing as instructive; and to comprehend its rarity, we must suppose that it met with some accident similar to that which has made the folio of Rudbeck and the octavo of Dalgarno so rare.*

* Rudbeckius (Olavus). *Atland eller Manheim. Atlantica, sive Manheim vera Japheti posteriorum sedes ac patria.* Upsalæ, 1702. A learned work

Although I have promised to give the reader some idea of the merits of this curious work, by an author whose name even is but little known, I will refrain with care from giving an analysis which would fill many pages; for there are but few volumes in which may be found more excellent bibliographical facts and anecdotes. I will indicate, in the first of its four sections, an excellent *adhortation* upon the means of forming, preserving, and making a useful public library; in the second is an onomatology and phraseology for librarians, which contain all that it is most important to know upon the questions which present themselves most frequently in these matters; in the third are excellent researches upon writing with the hand, or chirography, which we now call, somewhat emphatically, calligraphy; upon the art of printing, upon paper, vellum, the pictorial ornaments of our period; upon the burning of libraries, and in particular upon the burning of that of Hevelius, which has so considerably reduced the number of copies of his famous *Machina Cœlestis*; finally, in the fourth, the singular dissertations of Spizelius upon fortunate and unfortunate literary men; of Ferrarius, upon the poverty of literary men; of Bartolinus, upon their vices, and upon the accidents which happen to libraries; and of Fritschius, upon the same questions.

Has the learned editor of the Ciceronian book of Alcyonius, entitled *Medices Legatus, sive de Exilio*, Johann Burckard Mencke, united all these excellent pieces of literature in his collection of 1707.* I cannot verify this just at present, since I no longer have his book in my possession; but I regret that he did not know our Capellus, and I am not afraid to assert that these curious lucubrations are not to be easily found elsewhere.

My learned friend M. Peignot speaks somewhere of the three enemies of books—rats, worms, dust—and adds wittily a fourth, borrowers. Our good Fritschius could have given him a hundred others, of which I will cite a dozen against whom amateurs should take special precautions: bedbugs, cockroaches, moths, kittens, children, awkwardly curious people, people with dirty hands, oil, wax, or tallow, used in reading, and particularly thieves. But I was mistaken; Fritschius mentions enemies still more to be feared: *Tyranni, hostes et persecutores, inepti, stupidi, stolidi, imperiti homines, odio habentes eruditionem, libros, literas et literatos.*

The volume ends with an essay full of learned views upon the literary and bibliographical history of the antediluvian and postdiluvian times, the ante-Mosaic and ante-monarchic times—that is, upon the most obscure and interesting *incunabula* of literature, in the study of which the scholar is guided only by confused traditions which nothing but an enlightened spirit of criticism can illumine. I have therefore done nothing too much in commending my Capellus to bibliophiles and bibliographs; and I do not hesitate to add that the reprinting of his work would be a service to learned literature, in a country which still occupies itself in its pursuit—in Germany, for instance.

C. Nodier.

M. Nodier, in his researches, seems not to have consulted the *Allgemeines Gelehrten-Lexicon, Darinne die Gelehrten aller Stände sowohl mann-als weiblichen Ge-*

upon Northern Antiquities.—Dalgarno (George). *Ars Signorum Vulgo Character Universalis et Lingua Philosophica.* London, 1661. A work upon the Universal Language. The editions of both of these works were burnt accidentally, before they were distributed from the printing-office.

* Mencke's work, *Analecta de Calamitate Literatorum*, contains—Petri Alcyonii, *De Exilio*, libri ii.; Jo. Pier. Valerianus, and Corn. Tollius, *De Infelicitate Litteratorum*; and Jos. Barberius, *De Miseria Poetarum Græcorum, cum Præfatione* (8vo, pp. 646); and was published in Leipsic, in 1707.

schlechts, welche vom Anfange der Welt bis auf ietzige Zeit gelebt, und sich der Gelehrten Welt bekannt gemacht, Nach ihrer Geburt, Leben, merckwürdigen Geschichten, Absterben und Schrifften aus den glaubwurdigsten Scribenten in alphabetischer Ordnung beschreiben werden, von Christian Gottlieb Jocher, Leipsic, 1750 (4 vols. 4to), which gives the following account of Rudolphus Capellus:

A Lutheran theologian, the son of Jodicus Capellus, born on the 24th of January, 1634, at Hamburg; studied at Wittemberg and Giessen; was made a *magister* at Giessen in 1655; a professor of eloquence in his native city in 1660, and in the same year a doctor of theology in Giessen; in 1675, a professor of history and Greek at the Gymnasium at Hamburg. In this place he commenced, innocently enough, a controversy with Professor Kirsten, who suspected him of the satire *Alitophilus*, and on this account published a very sharp work against him.

He wrote *Pseudo-Philalethen* ελεγχόμενον; *Nummophylacium Lüderianum Hamburgense*; and also had printed a book by Claudius Chifletius, *De Antiquo Nummo præcipue Romano*; he wrote also *Natalitia Messæ*; *Triumphum Messiæ Ascendentis*; *Syntagma Lectionum Bibliothecarum*; *Syllogen Hymmorum de Angelis*; *Rariora Becceleriana*; *Byzantina*; *Miscellanea in Festa totius anni*; *Verzeichniss derer von alten und neuen Lehrern den Arianern, Photinianern*, etc., *entgegen gesetzten Schrifften*; *Beschreibung der Glaubens-und Lebens-Tafel des wahren Christenthums*; *Vorstellungen des Norden, oder Bericht von einigen Nordländern, absonderlich Grönland*; *Discursum de Johanna Papissa*; *Achtmahlige Uebersetzung in deutsche Verse und heilsame Betrachtungen des 91 Psalms*; *Rede von das Messia Auferstehung von den Todten*; some *Schediasmata*, as, for instance, *De Locis Sacris Terræ Sanctæ, et de Peregrinationibus ad Sepulcrum Christi*; *De Incremento Hæresium in Britannia*; *De Martinaliis et Ganzaliis*; *Programmata*; *Epistelus*. He left also, under assumed names, as Cravelius, *Historium Vitæ et Scriptorum Galeni*; as Kressius, *Exclamationem de B. Luthero ejusque Diuno Reformationis Opere*; under the name of Lochovius, *Ciceroniana*. He published the *Tabulas Scriptorum Ecclesiasticorum* of Cavæus; the *Pomer. Ducis Comment. in nummum aureum Zenonis Imp.* of Philip II.; the *Historiam Navigationis* of Matt. Forbisserus (Frobisher?), the *Hymnum Catecheticum Græce et Latine cum Notis* of Clement Alexander; the *Expositionem Doctrinæ de S. Cœna* of Balth. Menzerus, in German heroic verse; the *Hymnum* of Ambrose and Augustin, *Te Deum Laudamus*, translated into Greek and German verse, with notes; Paul Fleming's *Thun und Leiden Christi*; a German translation of the *Confusionem Sectæ Mahumedanæ* of John Andrea, a converted Mohammedan. Besides these things, he left, in manuscript, *Testimonia Autorum Pontificorum de Veteris Ecclesiæ Scriptoribus*; *Hemerologium*, *Menologium*, *et Martyrologium Hamburgense*; *Anonymi Vetus Chronicon Rerum Hamburgensium Prosaico-Metricum Notis Illustratum*.

He was a man who failed not in memory but in judgment, on which account his writings, which would hold their own with others, are held in but little esteem. He died the 20th of April, 1684, while a work of his in German, upon *The Cross of Christ*, was in the press.

For further information, the reader may consult Gœtze, *Elogia Theologorum*, and Möller, *Cimbria Litteraria*.

Bad Books.—'Twas a merry saying of Rabelais, that a man ought to buy all the bad books that come out, because they will never be printed again. *Tom Brown's New Maxims.*

SYLVAE NVPTIALIS
LIBRI SEX.

In quibus ex dictis Moder. materia Matrimonij, Dotium, Filiationis, Adulterij, Originis, Successionis, & Monitorialium plenissimè discutitur: Vnà cum remediis ad sedandum factiones Guelphorum & Giebelinorum. Item modus iudicandi & exequendi iussa Principum. Ad hæc, de authoritatibus Doctorum, priuilegiisque miserabilium personarum. Quæ omnia ex quæstione, *An nubendum sit, vel non, desumpta sunt.*

Ioanne Neuizano *Astensi*, Iurisconsulto Clarissimo, Authore.

Omnia multò quàm antehac castigatiora: Indice etiam locupletissimo, ac Argumentis in singulos libros additis, auctiora reddita.

LVGDVNI,

Apvd BARTHOLOMÆVM VINCENTIVM.

M. D. LXXII.

[8vo, pp. vi.–606.]

JOHN NEVIZANO, the author of this singular work, was an eminent Italian lawyer, who flourished during the first half of the sixteenth century. He was born at Asti, in Piedmont, studied law at Padua, under Francis Curtius; afterward became professor of law in the University of Turin, and died in 1540.

His *Sylva Nuptialis* is a condensation of all the arguments upon the question whether a man should marry or not. Like all rational men, Nevizano examined both sides of the question with true philosophical fulness and accuracy of research. Finding, however, as is necessary, that the question is a most difficult one to decide, he lived and died a bachelor—not, however, as a fanatic, but, following the example of Saint Augustin, in such a way that he left a natural son, who also became a lawyer, but, having lost all his property, died insane, thus ending, at least in name, the family of Nevizano. His book, though somewhat forgotten now, was formerly quite a favorite one, as is shown by the various editions it has gone through.

The edition of Paris, 1521, 8vo, is the earliest actually known, although it is supposed by Bayle, Beuchot, and others, that the date of the first edition was 1519 or 1517. There were also editions printed at Lyons, in 1524, 1545, 1556, and 1572; and at Venice, in 1570 and 1573.

The work is divided into six books. "In the FIRST," says the author, "I will give six reasons against marriage; in the SECOND, nine supplementary proofs of this side of the question; in the THIRD, twelve reasons for marrying; in the FOURTH, answers to those who hold the opposite opinion; in the FIFTH, a discussion upon the way in which judgments should be rendered; and, in the SIXTH, the reasons why a question is doubtful."

Book I.—Many learned authors advise us not to marry: Plato, Aristotle, Plutarch, Seneca, Petrarch, Theophrastus, and others. All of these tell us marriage is slavery. It is doubtful whether women belong to the human race; they have no other reason than their caprice; they are universally silly; and so extravagant, that those who are less so obtain a reputation for wisdom. Insatiable of pleasures, of fancies and frivolities, they persecute us if they love us, they torment us if they are jealous, they send us to the devil if they hate us, and engage us in their own follies: *Qui tetigerit picem, ab ea inquinabitur.*

Besides this, they are light and inconstant. They have no manners; they are cunning and unfaithful. Women are saints in the church, angels at first, demons at home, owls at the window, magpies at the door, goats in the garden, and deceitful sirens in all intimate relations.

After these invectives, Nevizano decides with great acuteness many questions of law relating not only to marriage, but also to civil and public order.

Book II.—Marriage has a tendency to shorten life. Therefore, as Avicenna says, eunuchs are longer lived than men, the mule than the ass, the capon than the cock. It is the same with vegetables: the trees most prolific in fruit are the soonest decayed. "Old age," says Terence, "is a malady; with a wife it is death."—"A young woman," says Bernardin, "who marries an old man, brings his pall into his house. In love, a young man is foolish; an old man is a fool."

These aphorisms are supported by our author with great wealth of anecdote and learning.

The disparity of age is not the only thing which makes marriages unhappy; a difference in tastes or in birth is as bad.

If marriage is such an evil, second marriages are worse; and this proposition the author supports with his usual wealth of instances. By marrying a poor woman, you bring poverty into your house; with a rich one, you introduce a storm. A beautiful woman is worse than either. Incidentally the author here gives the thirty requisites which make a beautiful woman. Nor is it better to marry an ugly woman. For a beautiful woman sells pleasure, but an ugly one buys it. But if, avoiding such, a man selects his wife for her learning, he finds his error is as great:

Intret nulla domum conjux, sed si tamen intret,
Nec sit pulchra nimis, docta nec illa nimis.

Nor is there more safety in marrying a woman of another nation, or of a different religion, or of an opposite party in politics. Among the Jews, the sect of the Essenes, that wise and virtuous band of philosophers, rejected marriage, not from a disbelief in the virtue of mankind, but from a want of faith in the virtue of women.

Book III.—*Audi alteram partem.*

Here the author commences with the praise of marriage. By it the race becomes immortal. God himself instituted this union, and woman is a gift from Heaven. He who has not known woman, is ignorant of happiness. Our fathers have set us the example, and we should be dutiful in following it. We live after death only in our children, and the instinct for posterity is universal. Even gray hairs cannot cure the folly of an unmarried man; and the Romans, in honoring a man, counted not his years, but his children:

Omnis amor magnus, sed aperto in conjuge major.

Marriage is the nursery of citizens for the state; without it the nation cannot exist. A wife is a charm, a consolation, and a support to the husband. Without women, we should display our natural ferocity; their society realizes a heaven upon earth.

Book IV.—There are burdens in marriage, but such is the lot of all things human. Its increased cost is a profit:

Paupertas, si læta venit, ditissima res est.

Live in conformity with Nature, and you will always be rich. If your expenses augment, work the harder. It is only idleness which brings unhappiness. Poverty gives opportunity for the display of virtue, yet marriage never reduces any one to poverty. Nor is marriage a slavery. The husband is an emperor in his own house. Wives are not cunning, avaricious, and grasping; it is those women who are not wives who are so. All women are not silly, and many men are indebted to their wives for a reputation for wisdom. Women are not inconstant, and it ill becomes men to charge them with being so. Let those only without sin cast the first stone. To err is human, but in this the fault is at least equal. It is men, and not women, who deceive:

Sæpe viri fallunt teneræ non sæpe puellæ.

Besides, it is the men who not only make the laws, but who interpret them. It is the old fable of the sculptor and the lion.

Through all this defence of women, every now and then the feelings of the author, which kept him always a bachelor, crop out. He mentions Aristotle's observation, that women alone of all animals are always desirous of love; and refers to the famous dispute between Jupiter and Juno concerning the question for the solution of which Bruscambille visited the infernal regions. Tiresias, who, the fable says, had enjoyed the advantages of both sexes, decided that marriage was the source of more pleasure to women than to men, and was in consequence struck blind by Juno for thus indiscreetly betraying the secrets of the sex.* Thus, with a mixture of learning and wit, Nevizano heaps arguments, facts, anecdotes, and reflections together, until it is impossible to say whether his work is most instructive or amusing. In this book the author advises the holiness of marriage as a cure for the war of the Guelphs and Ghibelines, and all similar civil wars.

Book V.—In this book, Nevizano appears as a lawyer: he gives an account of the difficulty of the law as a study, and also of its importance; he draws a picture of what judges and lawyers should be, and devotes himself to similar topics, but always with a wide margin of digression, anecdote, and satire.

Book VI.—In this book, the author continues the subject of the preceding one. A judge should decide according to the common opinion; where this is wanting, according to the text of the law; where opinions are divided, and the law ambiguous, according to the spirit of the law; and always to prefer the opinion which nearest approaches humanity. He gives excellent advice for the treatment in law of wards, widows, women, the unfortunate, and the poor. He advises the avoidance of lawsuits; inquires whether unjust laws should be obeyed; and concludes that we should suffer death in defence of the truth.

The *Sylva Nuptialis* has appended to it a poem, by Philip Vagnon, in 184 hexameter verses, entitled, *De Conditionibus Hominum eius Temporis*, commencing—

Si modo quid faciunt homines fortasse requiis,
Quid quoque Vagnonus forte' Philippus agat.

Vagnon was a friend of Nevizano, was also a lawyer and a poet, and died in 1499. His satire is as applicable to the present day as it was to his own. We will give a translation of it in some future number of **The Philobiblion.**

Erasmus, in his letter to Botzhemius, mentions a work he was once writing, in *Praise and Blame of Marriage*, for William Montjoy, whom he was at the time instructing in rhetoric, and continues thus: "When I once asked him whether he was pleased with the portion I had written, he answered, jokingly, 'It pleases me so well, that you have fully convinced me I should marry.' Then I replied, 'Suspend your judgment until you have read the opposite side.'—'Keep that to yourself,' he rejoined; 'the first pleases me.' He is now single," continues Erasmus, "having lost his third wife; perhaps he is about to marry his fourth, so easy is it to ruin any matter, if we are so inclined."

Erasmus died unmarried, and so did Nevizano; but, on the authority of François de Billon, in his *Fort Inexpugnable de l'Honneur du Sexe Feminin*, the last was stoned by the women away from the city of Turin, and allowed to return only on making an humble apology upon his knees,

* The only explanation of this physiological question which has come under our observation is to be found in the following extract from Bolla, *Thesaurus Proverbiorum*: "Quia festum fit domi suæ, et manent reliquiæ."

with a placard attached to his forehead, containing the following inſcription:

Ruſticus eſt verè qui turpia dicit de muliere,
Nam ſcimus verè, quod omnes ſumus de muliere.

Though this ſtory is apocryphal, its moral is none the leſs uſeful, or applicable to both men and women; and may ſerve as an antidote, if any is needed, to thoſe who are intereſted and amuſed with the wit and learning of the *Sylvæ Nuptialis.*

Beſides the *Sylvæ Nuptialis,* Nevizano wrote ſeveral legal works, and two diſſertations, in Latin, upon the queſtions *Whether it is important to own many Books,* and *How beſt to diminiſh the Number of Printed Books,* which may be found appended to the *Elenchus Omnium Scriptorum qui in Jure tam Civili quam Canonico—ad Noſtrum ætatem uſque claruerunt,* of J. W. Freymon.

Miscellaneous Items.

I. Livres du Boudoir de la Reine Marie-Antoinette. CATALOGUE AUTHENTIQUE ET ORIGINAL, PUBLIE POUR LA PREMIERE FOIS AVEC PREFACE ET NOTES. Par LOUIS LACOUR. Paris (1862), 12mo, pp. lxiv.–144. *Only* 317 *copies printed.*

II. Bibliotheque de la Reine Marie-Antoinette au Petit Trianon, D'APRES L'INVENTAIRE ORIGINAL DRESSE PAR L'ORDRE DE LA CONVENTION, CATALOGUE AVEC DES NOTES INEDITS DU MARQUIS DE PAULMY, MIS EN ORDRE ET PUBLIE par PAUL LACROIX. Paris, 1863, 12mo, pp. xxviii.–128. *Only* 317 *copies printed.*

IT is an old aphoriſm, that "a man is known by the company he keeps;" but a modern and better maxim is, that "a man is known by the books he reads."

"Show me the books you love to read,
You've ſhown me then yourſelf indeed."

The formation, therefore, of a library, is an unconſcious autobiographical work. It is a piece of the mercileſs compenſatory juſtice of things, by which, in all our intereſts and pleaſures, we make an unconſcious record of our character.

The great maſters of fiction know this by inſtinct. Cervantes gives the catalogue of Don Quixote's library, and what an inſight it affords to the character of the chivalrous old enthuſiaſt!

Thackeray, on a viſit to his friend in the country, deſcribes moſt accurately the hollowneſs of his pretence when he tells us that "Major Ponto's library conſiſted of boots."

Again, *magna componens parvulis,* not the leaſt fault in Bayard Taylor's *Hannah Thurſton* is the effect the hero produces by lending from his library books which have never exiſted. Here, however, the author was perhaps unconſciouſly correct—ſince ſuch an evidence of ignorance is more conſiſtent with the inſolent vulgarity and egotiſm of the entire work, than accuracy would have been.

But to paſs from fiction to fact. The ſtudy of Selden's library, as it is preſerved together and complete, in the Bodleian Library, is a moſt valuable aid to the comprehenſion of the character of Selden himſelf, and of the effect he produced upon his time.

The remains of the libraries of Increaſe and Cotton Mather, which are now in the Hiſtorical Society of Worceſter (Maſſachuſetts), are moſt valuable aids to a comprehenſion of the ſtate of ſociety of their times, and have been made good uſe of by Mr Higginſon, in ſome of his articles in *The Atlantic Monthly.*

The catalogue of Jefferſon's library would be of ineſtimable ſervice in forming a correct appreciation of the man to whom,

more than any other, this country is indebted for its religious freedom.

It is from this point of view that the catalogues which head this article are valuable as hiſtorical documents. They ſhow the poſition which the unfortunate Marie Antoinette deſerved to hold. Nor can the French Revolution be wondered at, when we find that the poſition of ruler was held by a perſon who could collect only ſuch worthleſs traſh from the contemporary literature.

Haydon, in his *Autobiography*, tells us that Sir Robert Peel once ſaid he had never read Adam Smith's *Wealth of Nations*, and did not know there was ſuch a book! Can it be wondered that England is what Adam Smith feared ſhe was becoming, "a nation of ſhopkeepers"?

The firſt of theſe collections, that of the *Boudoir*, was undoubtedly at Trianon; and it is a ſingular fact, that the preſent Queen of England ſent recently to the Loan Exhibition, at Kenſington, a bookcaſe which belonged to Marie Antoinette, and which was probably one of thoſe that contained this collection. The catalogue contains ninety-eight works, making about ſix hundred volumes. Many of them are now in the Communal Library of Verſailles. They are generally bound in calf, with gilt edges. On the backs they are ſtamped "C. T." (*Château de Trianon*), ſurmounted with the royal crown, and have the queen's arms ſtamped upon the ſides. The catalogue is made alphabetically, and the following titles will ſhow the character of the queen's private *boudoir* reading: *Adrienne, ou les Aventures de la Marquiſe de N***; L'Amitié dangereuſe, ou Célimaure et Amélie, hiſtoire véritable; Amuſements d'un Septuagénaire; Amuſements du Jour; Anecdotes tirées de l'Amour Conjugal; Aſpaſie; L'Aveugle par l'Amour*; ſeveral *Confeſſions; Les Confidences d'une Jolie Femme; Le Danger d'Aimer un Etranger; Les Dangers de la Coquetterie; L'Ecole des Maris; Les Erreurs d'une Jolie Femme; Eſſais Satiriques ſur les Vieilles Filles; La Femme Infidèle; Le Fils Naturel; Faublas; Les Contemporaines*, in forty-two volumes, of Retif de la Bretonne, with other works by the ſame, etc., etc.

They are all there, with notes by M. Lacour.

There can be no doubt of the authenticity of the catalogue, for the original is preſerved in the *Bibliothèque Impériale*.

Marie Antoinette had, however, two libraries—that of the Trianon, of which thoſe in her *Boudoir* formed only a part, and which is printed complete in the ſecond of theſe catalogues; and another at the Tuileries. This laſt was the largeſt; its catalogue is alſo in the *Bibliothèque Impériale*, as is the collection itſelf, it having been confiſcated by the nation during the Revolution. This ſecond catalogue is taken from the original inventory, entitled, *Catalogue des Livres provenant de chez la Femme Capet, au Petit-Trianon, Diſtrict et Commune de Verſailles*.

M. Paul Lacroix, the editor of this ſecond catalogue, undertakes, in his prefatory letter to Jules Janin, the defence of the queen, as follows:

"Here, then, we ſee what was the library of the Trianon—it was one of recreation and amuſement, compoſed almoſt excluſively of romances and plays. Do you ſee any great evil in this? There is nothing, in my opinion, more natural and proper; for though a queen, one is not leſs a woman, and women before the Revolution read little more than romances, poetry, and plays.

"I will not obſtinately defend the innumerable romances of thoſe times, but I will alſo refrain from condemning them in a maſs. They were what the times had made them; ſuch manners, ſuch novels. *Angola*, *Le Sopha*, and *Les Bijoux Indiſcrets*, were not more out of place in the reign of Louis XV., than *Cyrus* and *Pharamond* during the Fronde. Theſe novels were and ſhould have been in any country or château library. Should

we be aſtoniſhed to find them in that of Marie Antoinette?"

So much for the defence. It ſeems to us inadequate. At any rate, the two catalogues are curious and intereſting, and ſhould be in every collection on the French Revolution.

The Fortsas Catalogue again.

"*Olim et hæc forſan meminiſſe juvabit.*"

In order to complete your account of the Catalogue of the Count de Fortſas, I ſend you a notice of the following volume, which has alſo become quite rare:

Documents et Particularités Hiſtoriques ſur le Catalogue du Comte de Fortſas; Ouvrage dédié aux Bibliophiles de tous les Pays, par Emm. Hoyois, Imprimeur-Editeur. A Mons. [With this inſcription upon the page before the table of contents with which the volume ends:] "Ici finiſſent les Documents et Particularités ſur le Catalogue du Comte de Fortſas; ouvrage dédié à tous les Bibliophiles. Ce petit livre, contenant l'hiſtoire merveilleuſe ainſi que Dieu a volu la donner à connaitre, a été imprimé par les ſoins d'Emm. Hoyois, Imprimeur-Libraire-Editeur, demeurant à Mons, en la rue de Kimy, No. 26 | 163, en face du Prétoire, l'an de Jéſus-Chriſt mil. dccc. l. et vj, le xxvii de Septembre, jour de Saint-Come. Amen. *Vive Mr le Comte!*" [Large 8vo, pp. 222.]

This volume was printed in an edition of only two hundred copies, numbered at the preſs, and on paper of various colors, beſides a few on white and one on China paper. The copy before me is on pink paper, with the number 132.

It will be noticed that this work was iſſued by the printer of the Fortſas Catalogue, to whom all orders were to be addreſſed. This printer, M. Emm. Hoyois, was its author, was himſelf a bibliophile, and was, with M. R. Chalon, a member of the *Société des Bibliophiles Belges, ſéant à Mons.* He and M. Chalon were perſonal friends up to the time of the publication of this volume.

The Fortſas Catalogue was publiſhed in 1840. In 1855, M. Hoyois iſſued a proſpectus for its reimpreſſion, together with the orders and correſpondence of various bibliophiles relating to the ſale, articles from various journals, and a *fac-ſimile* of a letter from the Count de Fortſas. M. René Chalon, as the author of the catalogue, forbade this reimpreſſion, and *hinc illæ lacrymæ.*

The work itſelf is, if poſſible, duller than a treatiſe of controverſial theology. It is written in ſuch a disjointed ſtyle, with ſuch frequent parentheſes, alluſions, and abrupt changes, that it is almoſt impoſſible to either read or underſtand.

Not only did M. Chalon take legal meaſures to prevent M. Hoyois from reprinting the Fortſas Catalogue, but alſo influenced the Society of Bibliophiles Belges to refuſe their ſubſcription to the work. The text of all the various documents which this "tempeſt in a teapot" gave riſe to, is faithfully given in the work we have under notice, with comments in the ſtyle which makes its peculiar charm. The correſpondence and articles from the journals are ſufficiently curious to give a value to the work for a "collector," but will hardly pay the trouble of tranſcription here. We will, however, try to gather from it whatever facts of intereſt the volume contains.

From it we learn that the original catalogue was printed in an edition of one hundred and thirty-two copies, of which two were upon vellum, ten upon colored paper, and one hundred and twenty upon white paper. Among the commiſſions ſent was an unlimited order from M. Van de Weyer for Nos. 7, 8, 12, 36, 47, 64, 78, 142; orders from Techener for 3, 8, 19, 30, 36, 50, 52, 63, 83; from Crozat for 52, 63; from Delepierre for 11, 30, 36, 47, 197; and others. Techener, in his note, ſays he ſuſpects the catalogue is a joke, that this is Nodier's opinion, that others ſay ſo, but

that ſtill he ſends ſome commiſſions. The commiſſions, however, were not as numerous as was expected, ſince moſt of the perſons tempted intended to attend the ſale perſonally.

This volume makes an indiſpenſable adjunct to the Fortſas Catalogue, but it is a pity that it was not written in a ſtyle that would make it readable. There is one curious fact concerning it. It is ſo arranged, that in the notes, remarks, adjuncts, etc., the whole of the original catalogue is reproduced, deſpite the injunction againſt its reproduction. The fooliſh quarrel and bad blood eventually cauſed by this excellent bibliographical joke may be uſed as a commentary upon Dryden's lines:

> "Great wits to madneſs ſure are near allied,
> And thin partitions do their bounds divide."

Old Poem on Sir Francis Drake.

(Printed at London, 1587.)

The True and Perfecte Newes of the Worthy and Valiant Exploytes atchived and doone by that Valiant Knight, Sir Frauncis Drake.

Tryumph, O England, and rejoyce,
And prayſe thy God unceſſantly,
For thys thy Queene, that pearle of choyce,
Which God doth bleſſe with victory,
  In countryes ſtrange, both farre and neere,
  All raging foes her force doth feare.

Yee worthy wights that doo delighte,
To heare of novels ſtraunge and rare,
What valours wonne by a famous Knight,
May pleaſe you marke, I ſhall declare.
  Such rare exploytes performde and doone,
  As none the like hath ever wone.

Firſt call to mind how Gedeon,
But with theſe hundred fighting men,
The Medians hoſts he overcame,
A thouſand to eche one of them.
  He did ſuppreſſe idolatry,
  The Lord gave him the victory.

So likewiſe by Gods mighty hande,
Syr Frauncis Drake, by dreadfull ſworde,
Dyd foyle hys foes in forraine lande,
Which did contemne Chriſtes holy word.
  And many captives did ſette free,
  Which earſt were long in miſery.

Twenty five ſhips were then preparde,
Fifteen pinnaſſes brave and fine,
Well furniſhed for his ſafegarde,
Preventing foes that would him tyne.
  With maſters good and marriners yare
  As ever took charge I dare compare.

The beſt navigators in this lande,
Conferde with him unto thys ende,
By thys famous Knight to underſtande,
Theyr valors to atchieve and wende.
  In countryes ſtraunge beyond the ſea,
  If God permit, who can ſay nay.

Voltaire's Receipt.—For a lampoon on the King of Pruſſia, Voltaire was paid with thirty laſhes on his bare back, adminiſtered by the King's ſergeant-at-arms, and was actually obliged to ſign the following curious receipt for the ſame: "Received from the right hand of Conrad Bachoffner, thirty laſhes on my naked back, being in full, for an epigram on Frederick the Second, King of Pruſſia. I ſay, received by me, Voltaire. *Vive le Roi!*"

☞ Messrs. PHILES & CO. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of The Paradiſe of Dayntie Devices. The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges as a baſis, but incorporating much information that has been brought to light ſince his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of the art, upon India paper, and is limited to 500 copies, as follows:

400 on ſmall paper, at $2.00 each;
100 on large paper, at $4.00 each.

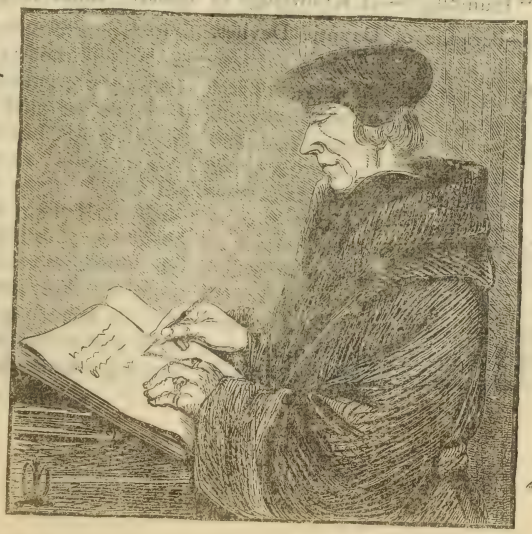
At theſe prices, copies will be furniſhed to ſubſcribers only; and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall-paper copies, and $5.00 for the large-paper copies.

Meſſrs. Philes & Co. propoſe to make this reprint of *The Paradiſe of Dayntie Deviſes* the firſt volume of a ſeries of reprints of ſcarce collections of old English poetry. The next volume in the ſeries will be "England's Helicon."

THE PHILOBIBLION

A MONTHLY CATALOGUE AND LITERARY JOURNAL

Graecos primùm auctores, deinde vestes emam. Eras. Epist.



Statimque ut pecuniam accepero,

GEO. P. PHILES & CO., 64 NASSAU STREET, NEW YORK.

Contents of Number XXIV.

PAGE

I. Dialoghi di Amore, composti per Leone Medico, di Natione Hebreo, et dipoi fatto Christiano 265

II. Sir Philip Sydneys Ourania 270

III. Joseph Justus Scaliger, written by Himself 273

IV. Bibliographical Notes from the Portfolio of a Bibliophile . . 277

V. Miscellaneous Items: 282

Les Neuf Matinées du Seigneur de Cholières.—Charles I. and the Marquis of Worceſter.—Specimen of a Modern Gloſſary.—Singular Specimen of Orthography in the Sixteenth Century.—Origin of the Term "Humbug."—A Knowledge of Books.—Lines on a Printing-Office.—Paradiſe of Dayntie Deviſes.

VI. Catalogue.

Dialoghi di Amore, composti per Leone Medico, di Natione Hebreo, et dipoi fatto Christiano.

In *Vinegia*, nell' Anno M.D.XXXXI. *In Casa de' Figlivoli di* Aldo. (8vo.)

[261 leaves, with one at the end for the subscription and colophon, and two at the commencement, containing the title and the preface of the editor, Mariano Lenzi, to Madonna Aurelia Petrucci.]

Leon the Hebrew, a Jewish philosopher of the sixteenth century, made himself famous by these *Dialogues upon Love*. Among his co-religionists he was known by the name of Juda Abravanel, and was the eldest son of the celebrated Isaac Abravanel, who was born in Lisbon, in 1437, of rich and distinguished parents; was an adviser of Alphonso V., King of Portugal, and afterward of Ferdinand the Catholic. Leon or Juda was born in Lisbon, probably between 1460 and 1470. After the death of Alphonso V., in 1481, Isaac Abravanel, being accused of plotting, was forced to escape into Spain, where his family, deprived of their property, followed him. The edict of 1492 having obliged all Jews to leave Spain, the Abravanel family went to Naples, where Isaac obtained a gracious reception from King Ferdinand, and gained credit at the court. He preserved the same position under Alphonso II., the son of Ferdinand; and after the invasion of the French, he followed this unfortunate monarch in his flight to Sicily.

Leon, who, up to this time, had followed the fortunes of his father, soon after established himself as a doctor at Naples, and subsequently at Genoa. In 1502, he wrote the work we are noticing, and which established his reputation. The other details of his life, with the date of his death, are unknown.

Some authors have maintained that Leon embraced Christianity; but there is no foundation for this opinion. It is true that in the third dialogue of the *Dialoghi di Amore*, Saint John the Evangelist appears with Enoch and Elijah, who are said to be *immortal in body as in soul*; and it is from this passage that those who have not read the work have drawn the conclusion that its author had embraced Christianity. But it must be admitted, with Wolf (*Bibliotheca Hebræa*, t. iii. p. 318), that the words *et ancora San Giovanni Evangelista* were interpolated by the censors of Rome; for it is certain that Leon was a Jew when he was writing the work. Without insisting upon the improbability of the conversion of Leon during the life of his father Isaac, who died in 1509, we may remark that in the *Dialoghi* many passages may be found which show that the author professed

Judaiſm: in many places, when ſpeaking of Maimonides, he calls him (fol. 100 *a* and 174 *a*, of the edition of Venice, 1572) "il *noſtro* Rabbi Moiſe;" and alſo, in citing Avicebron, he ſays (folio 151 *b*): "Il *noſtro* Albenzubron nel ſuo libro *de Fonte vitæ*." In order to fix the period of the Creation, he uſes the Jewiſh calculation, which he calls (fol. 151 *a*) *the Jewiſh truth*: "Siamo ſecondo la verità Hebraica a cinque mila ducento ſeſſanta due, dal principio della creazione"—the year which correſponds with 1502. Finally, in another paſſage (fol. 147 *a*), the author declares his religion in terms which are even less equivocal, ſaying: "Noi tutti che chrediamo la ſacra legge Moſaica," etc.

There is need of nothing more, to ſhow that the author of the *Dialoghi* remained faithful to the Jewiſh religion. Nor can it be admitted that he afterward changed his faith; for he is mentioned in the moſt honorable terms by the Rabbis Guedalia Jahia (in the *Schalſcheleth hakabala*), Azaria de Roſſi (in the *Meor ênaïm*), both of the ſixteenth century; and Imanuel Aboab, in his *Nomologia*, of the commencement of the ſeventeenth century, beſtows a pompous eulogy upon him.

Leon is the only repreſentative, among the Jews, of the New Platoniſm which, introduced from Italy by Gemiſtes Plethones, the Byzantian, and by his diſciple the Cardinal Beſſarion, was propagated with enthuſiaſm by Marſiles Ficin, and which the Count Picus de la Mirandola united with the myſticiſm of the Jewiſh Cabala.

The *Dialoghi* of Leon are principally upon love in the largeſt and higheſt acceptation of that word—upon love under its diverſe aſpects, toward God and in the univerſe, in humanity and in the vileſt creatures, in intelligence and in the ſenſes. About this ſubject, as a centre, he groups the moſt varied conſiderations and doctrines, the interpretation of Biblical traditions and Grecian fables, between which the author frequently makes very ingenious compariſons.

The work is compoſed of three Dialogues between Philo and his love Sophia. The First Dialogue treats of *the eſſence of love*. Philo having declared to Sophia that the knowledge he has had of her has awakened in him both love and deſire, Sophia maintains that theſe two ſentiments cannot agree with each other; and this leads the author to define each of them ſeparately, and examine in what they differ. For this purpoſe, he examines them from three different points of view, diſtinguiſhing in their object what is uſeful, agreeable, and honeſt. He reviews the different ſpecies of good worthy of being loved and deſired. The love of what is honest is the higheſt: the love of God is conſequently the moſt ſublime, for God is the beginning, the end, and the middle of all honeſt or moral actions. But God can be recognized only very imperfectly by our intelligence, or loved by our will. Inquiring, in the next place, in what the real felicity of man conſiſts, the author refutes many opinions put forward upon this ſubject, and concludes that real happiness lies in the union of our intelligence with the active intellect, which the author makes identical with God. This union, which is produced by contemplation, can be made only imperfectly during this life; but it will be perfect and perpetual in the future life.

Returning to his ſubject, the author ſhows that ſenſual love can result only in ſatiety and diſguſt; and, as an example, he cites the love which Amnon, the ſon of David, felt for his ſiſter Tamar. This love is engendered by deſire, while real love engenders deſire, and creates a wiſh for both a ſpiritual and corporeal union, ſo that the lovers, ſo to ſpeak, transform themſelves into each other, and become confounded into a ſingle being. This love, which is purely intellectual, is the parent of deſire,

and the offspring of reaſon and knowledge.

The Second Dialogue treats of *the univerſality of love.* There are five cauſes of love, which are common to both men and animals: the deſire of generation; the reſults of generation, or the relations of parent and child; the benefit, or gratitude; the ſimilitude or homogeneity of ſpecies; and habitual commerce. In man, his intelligence renders these five cauſes either ſtronger or weaker; in the man, love is moſt perfect and noble. In him there are two further cauſes of love which are not common to the animals: the conformity of character and temperament in the two individuals, and the moral or intellectual qualities by which man makes himſelf beloved by his kind.

Philo then paſſes to inanimate things, which alſo have certain natural inclinations that may be called love. Love, which in inanimate bodies is ſimply a certain natural attraction, is both natural and ſenſible in animals; in man it is both natural, ſenſible, and rational. In explaining to Sophia the love of the elements, of the celeſtial bodies, and of all the parts of the univerſe in general, Philo goes over the whole domain of phyſics and coſmogony, and repreſents man as the image of the univerſe, or as a microcoſm.

Touching upon the loves of the gods of mythology, he explains many of the allegories contained in the Grecian myths; and, in paſſing, characterizes the methods of Plato and Ariſtotle—the firſt of whom, while freeing himſelf from the ſhackles of verſe and writing in proſe, has nevertheleſs introduced poetry and fable in his writings, while the other has preferred a ſevere and purely ſcientific ſtyle.

Finally, he touches upon the love of pure intelligences, that of the celeſtial ſpheres. The reaſon by which theſe intelligences move their reſpective ſpheres is in God, the object of their love. Laſtly, the vivifying ſpirit which penetrates the world, and the link which unites the univerſe, is love, without which there would be neither happineſs nor exiſtence.

The Third Dialogue treats of *the origin of love,* and here our author diſcuſſes the higheſt queſtions of metaphyſics. Before entering upon his ſubject, he makes a digreſſion upon ecſtaſy, which abſtracts us from our ſenſes more than ſleep does. The ſoul in this ſtate, attaching itſelf to the deſired and contemplated object, can promptly abandon the body. The ſoul being, according to Plato, of both an intellectual and corporeal nature, can eaſily paſs from corporeal to ſpiritual things, and *vice verſâ.* It is inferior to pure intellect, which is uniform and indiviſible in its nature. In the univerſe, the ſun is the image of intellect, and the moon of the ſoul; the moon holds an intermediate place between the luminous ſun and the tenebrous earth. In a ſolar eclipſe, when, at the moment of the conjunction, the moon interpoſes between the ſun and the earth, it alone receives the light of the ſun in its upper portion, and abandons the earth to darkneſs: in the ſame way the ſoul, in its conjunction with the intellect, receives, above all, the intellectual light, and abandons the body. It is thus that pious and ſainted men die, in ecſtaſy or contemplation; it is thus that Moſes and Aaron died, *by the mouth of God,* as the Scripture ſays, or by a kiſs of the Divinity; that is to ſay, carried away by the contemplation of love.

Coming then to the ſubject of his third Dialogue, the author examines ſucceſſively theſe five queſtions: *whether* love is born; *when, where, from what,* and *why,* it is born.

It reſults from what precedes, that love does exiſt; it is the deſire which draws us toward that which pleaſes us. Examining the definitions given of love by Plato and Ariſtotle, the firſt of whom ſeeks the object

of love in the beautiful and the second in the good, the author develops the ideas of the beautiful and the good, and shows that the definition of Aristotle, more general and more complete, embraces divine as well as human love. Love proceeds evidently from something else; it is the product of the object loved and of him who loves: the first is the agent or the father—the second can be considered as the passive matter, or the mother. The beautiful, the divine, is not in him who loves, but in the object loved, which is, consequently, superior to the other. In fact, it happens also that that which is superior loves that which is inferior; but then there is always wanting in the superior a certain perfection which is to be found in that which is inferior; and this last, from this point of view, has a certain superiority. In God alone, who is the absolute perfection, love cannot suppose any fault; and, in fact, the love which God has for creation is nothing else than the desire of augmenting the perfection and happiness of the creatures.

In order to establish *when* love is produced, the author advances the three principal systems concerning the origin of all things: that of Aristotle, who maintains the eternity of the world; that of Plato, who admits an eternal chaos, but attributes a commencement to the formation of the world; and that of the faithful, who admit the creation from nothing. He shows that the opinions of Plato agree with those of the Cabalists, who admit that the world lasts only a certain time, at the end of which it falls again into chaos, in order to be created anew. The inferior world exists, however, six thousand years, and chaos lasts one thousand years; consequently, creation takes place every seven thousand years. The superior world, or heaven, lasts during seven periods of the inferior world, or forty-nine thousand years; it also falls again into chaos for a thousand years, and is renewed, consequently, every fifty thousand years.

Returning then to his subject, the author ascends to the first love, which is that felt by God for himself—the love of God knowing and desiring for God sovereign beauty and sovereign goodness. This first love is eternal, as is God himself. God is the unity of love, of the lover and the loved; or, as the Peripatetics say, of the intellect, of the intelligent and the intelligible. The second love, or the first which is produced, is that which God has for the universe. Here we meet three species of love: the love of God toward the father and mother of the world, engendered by God, and who are the Primal Intellect and Chaos; the reciprocal love of these parents of the world; and the mutual love of all the parts of the universe.

According to the opinion of Aristotle, these three loves are eternal; according to Plato, the first of them is eternal, and the other two were born at the commencement of time, or at creation; according to the faithful, and the author is one of these (*come noi fideli crediamo*), these three loves were born successively at the commencement of creation (fol. 160 *a*). The question *whence love is born*, is found to be reduced to the last of the three loves of which we have been speaking, or to the mutual love of the parts of the universe; and Philo shows Sophia that this love was born in the world from angels or pure intelligences, who had the most perfect knowledge of divine beauty, and it was communicated thence to the celestial world, or to the spheres, and to the sublunary world.

Here the author develops the theory of emanation in all the different shades it assumed among the Arabs; points out some opinions in which Averroes differs from the other philosophers of his nation; and shows how divine beauty communicates itself successively to the different degrees of crea-

tion, down even to the human intellect.

The fourth question—that *from whom* Love is born—leads the author to the interpretation of divers fables of ancient poets concerning the birth of Eros or Cupid, and also of the allegories of the double Eros, of Androgyne, of Poros and Penia, which are found in the *Banquet* of Plato. According to Leon, the allegory of the Androgyne is borrowed from the Mosaic account of the creation of man and woman. The author arrives finally at the conclusion, that the Beautiful and Knowledge are the father and mother of Love. After considering the Beautiful from all sides, he comes to speak of the *Ideas* of Plato; and he shows that there is a perfect harmony between Plato and Aristotle, and that they express the same ideas under different forms.

The fifth and last question is relative to the final aim of love: this aim is the pleasure which he who loves finds in the object loved (*la dilettatione dell' amante nella cosa amata*). Pleasure is considered in its relations with the good and beautiful, with moral and intellectual virtues; and it is shown that the true aim of the love of the universe is the union of beings with the Sovereign Beauty, which is God.

This imperfect analysis can give only a very feeble idea of the richness of the thoughts developed in the *Dialoghi*, and of the profoundness with which the most varied subjects are there treated. The faults of the author are those of his time and the school to which he belonged. His work is not without importance for the history of philosophy; since it is perhaps the most perfect expression of that Italian school which sought to reconcile Plato with Aristotle, or with the Arabic Peripateticism, under the auspices of the Cabala and Neoplatonism. Italy did justice to the merit of the work, which is great enough to excuse its foreign author for his faults of style. The best proof which can be given of the sensation produced in the sixteenth century by the *Dialoghi* of Leon, is in the numerous editions and translations which have been published of it. Besides the first edition, printed in Rome in 1535, in 4to, there appeared in Venice five or six others, which have all become exceedingly rare. An elegant Latin translation of the work, by John Charles Sarasin (*Saracenus*), was published in Venice in 1564, in 8vo, and reproduced in the collection edited by Pistorius, under the title *Artis Cabalisticæ Scriptores, ex Bibliotheca J. Pistorii*, folio, Basileæ, 1587, the first and only volume published. Concerning the three Spanish translations, two of which were dedicated to Philip II., the reader may consult Rodriguez de Castro, *Biblioteca Española* (t. i. p. 372), and Ticknor's *History of Spanish Literature* (vol. iii. p. 190, edition 1863). There are also two French translations—one by Pontus de Thiard, and the other by Denys Sauvage, called the *Seigneur du Parc*. This last is dedicated to Catherine de Medicis, and is entitled, *Philosophie d'Amour de M. Léon Hébreu, traduicte d'Italien en Françoys, par le Seigneur du Parc, Champenois*, 12mo. Lyon, 1559. The *Dialoghi* have never been translated into English.

It is not certain that Leon wrote any other works. De Rossi, in his *Dic. Storico degli Autori Ebrei* (t. i. p. 29), thinks he is the author of *Drusilla*, a pastoral drama, composed, according to Tiraboschi, by *Leone Ebreo*. But the name of Leon was very common among the Jews of Spain, of Provence, and of Italy. As a general rule, those who were called *Juda*, in Hebrew, adopted the name *Leon* or *Leone* (Lion), from an allusion to a passage of the blessing of Jacob (Genesis xlix. 9). The *Leo Hebræus* mentioned by Picus de Mirandola (*Disputationes in Astrologiam*, lib. ix. c. 8, *et passim*) as author of the astronomical

Canons, and whom Wolf (t. i. p. 436) believes to be the ſame as our philoſopher, is very probably *Levi Ben-Gerſon*.

S. Munck.

——o——

Sir Philip Sydneys Ourania.

THAT IS, ENDIMIONS SONG AND TRAGEDIE, CONTAINING ALL PHILOSOPHIE. Written by *N*[*athaniel*] *B*[*axter*.]

London, *Printed by* Ed. Allde. *for* Edward White, *and are to be ſolde at the little North doore of Saint Paules Church, at the ſigne of the Gun.* 606. (4to, pp. 104.)

Mr. Hunter has very ſatisfactorily ſhown, in his *New Illuſtrations of Shakeſpeare* (vol. i. p. 355), that *Sir Philip Sydney's Ourania* muſt no longer be aſcribed, on the ſtrength of the initials N. B. (as ſome other works have been with no better foundation), to the prolific pen of Nicholas Breton, but was in reality written by the Rev. Nathaniel Baxter, a clergyman, incumbent of Troy, the author of ſome works on divinity, who had been the tutor of Sir Philip Sidney, and whoſe poetical name was *Endymion*. The tract contains ſome intereſting particulars of the author's own perſonal hiſtory; and his name is ſo evidently alluded to in the introductory portion, that it is ſomewhat ſingular it was not noticed earlier by ſome of our bibliographical writers. The poem is dedicated in a double ſonnet *To his everhonored Lady and Miſtris Arcadian Cynthia, Maria Pembrokiana*, in which, under the names of Aſtrophil and Cynthia, Sir Philip Sidney and his ſiſter the Counteſs of Pembroke are figured; and, ſpeaking of ſome detractor of his, he ſays:

Baxtero Maſtix may diſparage mee
That I dare make thee ſubiect of my pen:

and again:

But if perchaunce great *Aſtrophill* thou ſee
And Fates with-holde thee from *Endymion:*
He humbly ſues that hee releaſed be
Of arrogancy, and præſumption,
That he without his knights iniunction
Should dedicate vnto thy princely Shrine,
The treaſurie, and hidden function
Of *Jehouahs* Hexameron diuine.

After this is a metrical epiſtle *To the Right Honourable and vertuous Ladies the La. Katherine Counteſſe of Huntington: the Ladie Mary Counteſſe of Pembrooke: the Ladies Suſan Counteſſe of Mongomria: and the Lady Barbara Viſcountes Liſle, wife to the noble Knight Sir Robert Sidney Viſcount Liſle.* In this he alludes to John Lylly's tract of *Pappe with a Hatchet* and Drayton's poem of *The Owle*, then recently printed; and ſpeaks of himſelf as if advanced in years, and living in retirement in the country:

The greateſt Clearks of yore to trie their wit,
Made fooliſhneſſe the ſubiect of their Pen,
And for their pleaſures others thought it fit
To proue that Baldneſſe beſt becommeth men.
And euerie Stationer hath now to ſale,
Pappe with a Hatchet, and Madge Howlets tale.

And now comes creeping old *Endymion*,
Leauing Myſteries Theologicall,
Scarce worth the rotten earth he treadeth on,
And tells ſtrange Tales Philoſophicall,
Anatomizing th' uniuerſall round,
And whatſoeuer may therein be found.

He pipeth on his homely Countrey Reed,
Made of an olde *Ariſtotelian* Quill,
He kens no Crochets of contentious breed.

. . . . . .

Then follow ſome acroſtic lines addreſſed *To the Right Noble and Honorable Lady Suſan Vera Mongomriana* on the motto *Vera nihil verius Suſanna nihil caſtius;* and four Sonnets *To the Honourable La. Kalandra, the noble D. Haſtings; To the vertuous Ladie M. Agape Wrotha; To the right vertuous young La. K. Muſophila Manſella;* and *To the Right Worſhipfull and vertuous Lady the Lady*

Anne Daniell wife to the Right Worſhipfull Sir William Daniell Knight, one of his Majeſties Iuſtices of the Common-Pleas—each one ſigned N. B. The *Ourania*, which is a philoſophical poem, treating of the univerſe, "and whatſoever may therein be found," is written in heroic rhyming couplets, and is preceded by a poem in ſeven-line ſtanzas, which contains ſome highly pleaſing lines; and as it includes alſo ſome alluſion to the author, may here in part be properly quoted:

It greeues my heart to ſe the gentle Swayne
That kept his tender Lambes on *Ida* Mount:
And brought them downe againe into the plaine,
To take their pleaſure by the ſiluered Fount,
Folding them all, and taking iuſt account,
Leaſt one of them by careleſſe ouerſight
Should wandring periſh in the darke-ſome night.

It greeues my heart (I ſay) to heare his moane,
Faſt by the walles of *Troy* where once he dwelt:
With wringing hands and many a greeuous groane,
He did expreſſe the miſeries he felt.
A heart of flint I thinke would ſurely melt,
To ſee a gentle Shepheard thus caſt downe,
By Enuies practiſe and great *Cynthyas* frowne.

. . . . . .

In *Troy* Towne ſcituate in *Cambria*,
There dwelt this Shepheard of a gentle race:
Neer fronting vpon great *Mongomria*,
Where Princely *Arthur* kept his courtly place,
Guiding great *Albion* with his golden Mace,
Where Knights and Ladies clad in princely weeds,
Shew'd teſtimonie of their worthy deedes.

There did this gentle Shepheard feed his flocke:
There tuned hee his well contryued Reede:
Sitting on top of higheſt *Ida* rocke,
Suffring his tender Lambes meane while to feede,
Whiles he, clad in his homely Countrey weede,
Sang Madrigals and Stanzies of great worth,
And deſcanted to bring his Muſicke forth.

Well could he ſing diuine and ſacred layes,
With bleſſed notes as Poets did record,
In ſiluered lines painting high *Iouahs* praiſe,
And eke the death of Chriſtians dying Lord.
Such Muſicke did he oft his flocke afford,
As made them leaue their foode to liſten well,
As if they were inchaunted with the ſpell.

Satyrs and *Syluans* at the harmonie
Sometime came darting from the darkeſome Groue,
Approouing oft the chaunting melodie,
And with their harſh and rurall voyces ſtroue,
To ſound the praiſes of celeſtiall *Loue*;
But when their Pipes and voyces diſagreed,
They held their peace and caſt away their reed.

Sometimes he made the Rocks for to rebound
With *Eccho* of his Notes; ſometime the dales,
And woods, and ſprings, to yeeld a burbling ſound,
As beaten with reflexe of Madrigales:
Sibillas Oracles, and prophets tales:
Which ſhew the way to immortalitie,
In perfect Hymnes of true diuinitie.

The author then enters on a long and beautiful deſcription of Cynthia and her attendant ladies (already mentioned in the dedications), and thus addreſſes that celebrated perſon:

Renowned *Cynthia* glorie of thy Sexe,
For learning had in admiration:
The ſhine of whoſe illuſtrious reflexe
May dazle wits of high inuention:
Diuine Miſtreſſe of Elocution,
Pardon poore Shepheards rude, and worthleſſe Rymes,
Not ſuch as were the Layes of olderne Tymes.

Rare is thy ſkill, in mightie Poeſie:
Whom Poets Laureat crowne, with laſting Bayes,
In Songs of neuer dying Memorie,
Such as great *Homer* ſung in former dayes:
When he with Hymnes, did chaſte *Caſſandra* praiſe.
O let me liue, I pray thee, on this Hill,
And tune in Country ſort my crazed Quill.

She engages to become his patroneſs, and encourages him to undertake ſome higher ſtrain, "and ſacred Notes, mongſt learned men to chaunt." This he obediently conſents to do, and "encouraged by Muſophila, the Lady Bride, and Bride of happy choyce," he enters on the ſubject of his *Ourania*—

A Subject fit for *Sydneys* eloquence,
High *Chaucers* vaine, and *Spencers* influence.

The poem embraces every ſubject connected with the preſent world from its firſt creation—the planets and elements, the

seasons, earthquakes, thunder, rain, flowers, herbs, trees, beasts, insects, birds, fishes, minerals and precious metals, man, the soul immortal, and lastly the creation of woman. In his account of the silkworm, he confirms the truth of Thomas Moffat or Muffet being the author of the poem of *The Silke-wormes and their Flies: by T. M. a Countrie Farmer, and an Apprentice in Physicke.* 4to, 1599. Also dedicated to the Countess of Pembroke:

All princely Ladies celebrate her fame,
Shining in glorie of the Silke-wormes frame.
This might abate the glorie of humane pride,
Since a poore Silke-worme hath it magnified.
Why boastest thou thy shining Satten Sute?
If't not a part of the Caterpillars mute?
Her forme, her life, her foode, her worke, her end,
By Doctor *Muffet* is eloquently pen'd.*

And in his description of *The Owl*, he again notices Drayton's poem:

Learned *Drayton* hath told Madge-howlets tale,
In couert verse of sweetest Madrigale.†

The song-birds of our woods and groves, which delight us so much in the spring, are thus pleasingly mentioned:

Furthermore in blessed *Tellus* coate,
Are framed Birds, of sweet and pleasing Noate.
Long liuing Ouzle, little chaunting Thrush,
Singing on tops of trees, and highest bush;
Delighting passengers with Melodie,
Varying their tunes so curiously,
That Shepheards wonder how so diuers Noates
Should couched be within such little throates.

But 'tis an admirable speculation,
To heare the delectable variation,
Of sweetest Noates, with stops vnmutable,
With loftie streynes, Musicke inestimable,
Of little *Philomela*, sacred Nightingall,
Phœbes Phœnix, Organist-imperiall.
Let no Musitian with her voice compare,
No voice so sweete, so exquisite and rare.

The following is a curious notice of Tarlton, the celebrated comic performer:

But tell me, is not this a golden age
When Rascalls ride in Golden Equipage
With Princely Lords and men of highest blood,
As *Tarlton* clad in *Cæsars* goulden Hood?

At the end of the poem are several other seven-line stanzas (thirty-nine), which open thus:

With that, *Endymion* cast his eyes aside,
And saw a gentle Knight come pricking on,
Swift was his pace, and knightlie did he ride,
Bending his race towards *Endymion*.
A stately Knight he was to looke vpon,
Complete his armes in rich caparison,
His horse like *Pegasus*, and he *Belerophon*.

This was the noble Astrophil, the shade of the gentle Sir Philip Sidney, then dead:

He rein'd his Steed, and lightly downe discended,
And with a Courtly disposition
Lift vp his Beuer, whereby euery one
Knew him to be the mightie *Astrophill*,
Whose prayse is paynted with an Angels quill.

Prince of all Poets in *Acadia*,
Magnanimous of euerlasting Fame,
Of chiefe regard with famous *Cynthia*,
Appollo parted with him halfe his name,
And gave him skill darke ignorance to tame,
Appollo twined with his learned hand
The Lawrell Crowne, which on his head doth stand.

But when my *Cynthia* knew 'twas *Astrophill*,
She ranne to clasp him in her daintie armes,
But out, alas! it passed mortall skill:
Inchaunted was the Knight with sacred Charmes.
His bodie dead of yore, the more our harmes.
O noble *Drayton* well didst thou rehearse
Our damages in dryrie Sable verse.*

The shepherd Endymion inquires if he were Astrophil:

Shepheard (quoth he) I am, and am not hee,
I am not perfect *Astrophill*, but part,
The shade which now appeareth vnto thee
Is substance spirituall fram'd by Arte:
What mortall was, is slaine by deadly Dart
Of *Thanatos*, corrupt, consum'd to dust:
Such is the end of all this worldly lust.

* Doct. *Muffet's* Booke of the Silke-worme.
† *Michael Draiton's* Owle.

* *Drayton* vpon the death of S. P. S.

But what art thou that sitst among the bayes?
Vnfold to me for I must needes be gone.
I was reader (quoth he) in former daies
Vnto great *Astrophill*, but now am one,
Stripped, and naked, destitute, alone.
Naught but my Greekish pipe and staffe have I
To keepe my Lambs and me in miserie.

Art thou (quoth he) my Tutor Tergaster?
He answered, yea: such was my happie chaunce.
I grieue (quoth *Astrophill*) at thy disaster:
But fates denie me learning to aduaunce.
Yet *Cynthia* shall afford thee maintenance.
My dearest Sister, keepe my Tutor well,
For in his element he doth excell.

In this latter stanza we have another proof, as Mr. Hunter has remarked, of the name of the author of this poem, and "are at no loss to understand the propriety of the name *Tergaster*, which Sir Philip Sidney appears sportively to have given to his tutor; that is, *Back*-ster, or Baxter." The volume concludes with two sets of six-line stanzas: the first addressed *To the right Worshipfull Sir John Smith of Olde-Hunger Knight, a worthie fauourer of learning*; and the other *To my Worshipful friend John Stone Esquire, Counsellor at the Law, and Secondarie of the Counter in Woodstreet London.*

This volume, so interesting in itself, and remarkable also as adding another name to the long list of our Elizabethan Poets, is rare, and excepting the very important notice of Mr. Hunter as to its author, has not, that we are aware of, been previously described.

Bibl. Heber., pt. iv. No. 180, *l.* 13*s.*; Sir Mark M. Sykes, pt. i. No. 550, 2*l.* 2*s.*; Bright, No. 390, 2*l.* 5*s.*; Inglis, No. 300, 2*l.* 6*s.*; Bindley, pt. iii. No. 2027, 3*l.*; Perry, pt. i. No. 602*, 3*l.* 6*s.*; Midgley, No. 91, 3*l.* 13*s.* 6*d.*; *Bibl. Ang. Poet.*, No. 39, 7*l.* Another edition, printed for Jane Bell, was published in 1655. See *Bibl. Ang. Poetica*, pt. 40. Its contents are the same with the present impression.

Collation: Sig. A. to N 4, in fours. pp. 104.

CORSER's *Collectanea Anglo-Poetica.*

Joseph Justus Scaliger.

DESCRIBED BY HIMSELF.

THE Jesuits and Papists will quote me sooner than our Ministers; Schottus citat aliquoties. The Papists hate me more than Calvin or Beza, and call me the old Calvinist. I was twenty-two years old when I was catechized by Mons. Chandieu and Mons. Viret. People deceive themselves in three things concerning me: that I have money, that I have some fine things on the New Testament, and that I write many verses: se & Patrem nihil umquam scripsisse, quod scivissent ab aliis dictum aut scriptum. Scaliger Pater optimè pingebat, & Græcè & Latinè, & quidem duobus tantum digitis, pollice & auriculari, ob podagram; pictura veterum, & nova. JULIUS CÆSAR SCALIGER, when in the army, exercising himself in Greek, wrote some treatises of Galen so well that it was said they might be five or six hundred years old. *Vidi ipse, monstrante filio.* Messieurs de l'Escale, father and son, made no use of spectacles. Julius Cæsar Scaliger always said he should die in the month of October, quod factum fuit. Scaliger habet Biblia Samaritana. Varro was the first book he composed and had printed. The father considered himself the seventh from Margareta Countess of Holland; it is the son who is the seventh, and he the sixth. We have seen books of Galen written by the hand of Julius Cæsar Scaliger in Greek. Those who wrote of our ancestors call us in Poland *Scalischi.* I have seen that there was not a difficult word in the Bible or the Greek Poets, especially in Nicander and Callimachus, that I did not know. There is nothing in my book *De Emendatione* that any one has said, even if there are learned men who will not acknowledge it. Look at Monsieur de Beza, honest man that he is; he says I invented my *Sabbathum* δευτερόπρωτον, and that I do not prove

it. He ſo good a theologian, and does not ſee that I prove it even from the Bible. I do not expect to ſee my *Euſebius* finiſhed; I am getting old; I ſleep but three hours; go to bed at ten, awake at half-paſt one, and can ſleep no more afterwards. If I had ten children, I would not make one of them ſtudy; I would advance them at the courts of princes: rediens ad ſtudia dicebat, I am going to dig in the vineyard. They ſent aſſaſſins to Agen to kill my father, and me at Paris. The ambaſſador of Venice had a hireling; Monſieur du Puy appriſed me of it; I told it to the nobleſſe, who replied that I ought not to care for it, and that orders would be given concerning it. Scaliger has been at Verona, ſed alio nomine, nam eſſet occiſus. My father wrote correctly. What a fine book is his *Exercitationes!* He always ſaid to me, "I wiſh you to be more learned than I." I have not a good memory, but a good deal of reminiſcence; quando memoriæ ſiſto vadimonium; I ſcarcely remember many proper names: but when I think, at length I find them. Never, or rarely, is judgment found with great memories. It is forty years ſince I heard the laſt maſs at Rome; it was the brother of Mons. de Buzenval, now a Papiſt, that took me to the ſermon, during the firſt troubles. At Paris Mons. du Chandieu, a young man, and Matthew Viret catechized me. I have travelled ſince, but then I was not well informed and aſſured. I was at Lauſanne when the maſſacre occurred, and the ſcenes at Straſburg, whence I came incontinently to Geneva. All the verſes written here are believed in France to be mine, juſt as Lipſius was made to believe that I had compoſed verſes againſt him. My father pronounced naturally the languages he knew, as if he had been a Frenchman or a German, and yet he could not pronounce well the *e* feminine, as père, mère. If I had plenty of money, I would not ſpend it ſo much for books as in travelling and viſiting. I have always affected this matter of time. There is no one who can ſo well refute Baronius as I would. If the Venetians had me, they would ſew me up in a ſack. Bavarus non eſt ex Scaligeris ſed ex una ex filiabus. Lingelſhemius dixit mihi, ſunt adhuc Scaligeri Veronæ, ſed ex Nothis. Beatrice Regina de la Scala, very virtuous and very beautiful, fuit decanta ta ab omnibus. There have been made ſo many verſes for her! There is no one in this city who can judge of my book againſt Serarius. Monſieur Caſaubon alone can appreciate and enjoy it. The mother of Monſieur de l'Eſcalle knew the Lombard, Gaſcon, and French languages. The father knew all the dialects of Guienne, and ſpoke very good French without having ever been farther in France than Bordeaux. They have written to me to be the preceptor, or ſuperintendent of the preceptor, of the Prince of Condé, but I have no mind for it; I do not wiſh to be a courtier. I honor the great, but have no love for grandeurs. I do not think there is a man in Holland who labors more than I do. I have two ſiſters; one is a religieuſe, the other a widow of two huſbands. She is my heir of whatever I may have in thoſe quarters. My little brother Odet ought to have been called Eudo, and not Audectus. In Aquitaine there have been Kings of that name, who were not Kings of France. My father was a foreigner, and did not know this name *Eudo.* He called all his children Cæſar; he called me Juſtus, and my mother called me Joſeph. My father wiſhed to write about every thing. I am making a Hiſtory of eight thouſand years, according to the Heathen. The laſt ſix hundred years are clear from the times. I have not a complete library. My father, four years before his death, was a demi-Lutheran; every day he ſaw more and more abuſes: he wrote epigrams againſt

the monks, whom he hated. The nephew of Melanchthon was impriſoned at Bordeaux; the theologians were very impetuous; my father wrote ſo that he ſaved him: if he had been a Frenchman he would not have eſcaped. My father was honored and reſpected by all the gentlemen of the court. He was more feared than loved at Agen: he poſſeſſed authority, majeſty, and preſence; he inſpired terror, and ſpoke in a manner that put all in fear of him. Auratus dicebat Julium Cæſarem Scaligerum Regi alicui facie ſimilem. Yes, to an Emperor. There is neither King nor Emperor of ſo lofty a bearing. Look at me; I reſemble him in every thing, the aquiline noſe. I was but eight years old when I held my ſiſter at baptiſm, and the ſame day my father whipped me, his godfather. My ſiſter is a poor woman, an imbecile. The Cordeliers ſtole my beſt books from me at Agen. They returned ſome old volumes on law. I have been twice at Rome, in two ſucceſſive years, when I was twenty-five and twenty ſix years old. They did wrong at Geneva to put into my father's poems, *Divæ & Divi.* Monſieur Goulart wiſhed them to be printed: Commelin has now printed them. My father did not then know what he was doing. He followed what he heard about the Preachers, and what the vulgar ſaid. My father replied in the ſixth edition of Cardan *de Subtilitate.* My father's book was very well printed in Paris; there were no errors in it; the ſecond edition in German was dedicated to me. My father wrote his manuſcripts clearly, which was the reaſon why his books were well printed. Meſſieurs. Lingelſheim and the Abbé, receiving my letters when they had the fever, were cured of it. My book againſt Serarius was welcomed in France, but among the Papiſts. Monſieur Le Fevre ſaid, ut ſcribit mihi Thuanus, that when the Society met, it could not write any thing that would be worth a page of this book: and though I do not know what I may have written in anger, without much meditation, I do not repent of having done it, and that it is printed. There is no one in this country who has any taſte for it: that great Doctor de Gomarus, who perſiſts in ſpeaking of every thing that he does not underſtand, and Dujon, if he were living, would comprehend nothing of it. It is no wonder, if thoſe who have never eaten of good things do not know that there are choice diſhes. I have made a treatiſe on the Aſs, but no one has it except myſelf. Mea nobilitatis mihi eſt dedecori, I would rather be the ſon of Vander-Vec Marchand. I ſhould have money. No one thinks a prince can become poor. I write my letters without reading them again; often I do not know what I have written: people have ſhown me letters which I did not remember having written. I do not write ſo well in any language as in Arabic, and I write well only when I have a good pen. My father did not make his own pens, they were made for him; I cannot well make mine. I honor the great, but do not court them. It is ten months ſince I saluted His Excellency. The farthest I have been is to Naples and Scotland. The Jeſuits of Cologne have not given the whole of my father's Epigram in Petrum. I have had it printed; my brother had written it. I have not ſtudied much. I have been obliged to run rather than ſtudy. No one has ever written so many letters as I have. My late father walked ſo erect, and yet he was gouty. It belongs to our race to walk erect. Our theologians will believe nothing that I ſay; and when they ſee that it is true, they ſay, *Jam dictum.* When my father wrote his letters rapidly, they were fine; but when he meditated them, they ſmacked of the philoſopher. I was eighteen years old when my father died. There is no Hollander who writes ſo well or ſo faſt

as I, especially Greek. I have a good Greek letter. I cannot bow, it would strangle me. When I stoop, it is with the whole body together, not the head alone or the shoulders. My father made twenty books of plants, which filled an entire chest. He described them very well. They were brought to him from Provence. I recovered ten more of them; he tore the greater part, seeing that another had collected them.

Pater meus licet veritatem Religionis planè non cognovisset, tamen si vixisset tempore Jesuitarum illos odisset, quia hypocritas & mendaces oderat cane pejus & angue, quæ duo vitia Jesuitis maximè frequentia sunt. Ego adhuc animadvertor esse Vasco, nam habeo quosdam accentus; purè nihilominùs Gallicè loquor; ita de aliis qui multas linguas sciunt. Descendimus ex Filia Leopoldi Comitis Habspurgensis, quæ nupsit cuidam Scaligero. Atavorum nostrorum uni. Patrem meum ita petunt regium virum, ex sola facie poterat nosci descendisse ex Principibus. Meus liber de Asse tam malè scriptus fuit, ut vix legi posset. Non credo Voüerium habuisse. Ego sum ultimus Scaliger. Veneti dicunt nullum superesse. Muretus dicebat mihi ne nomen meum Venetiis dicerem. Veronæ insignia sepulchra domus Scaligerorum. Non eversa sunt, quod mirum est. Ego non curo quidquam nisi resurrectionem; sepulchrum non curo; ubi sepeliar non interest. Cum moriar, meum corpis erit ut asini corpus. Sunt qui nolunt alios in suo sepulchro sepeliri: sed in nostra Religione non deberit fieri. In Inscriptionibus, sæpius hoc est. *Si quis in hoc sepulchro vult condi, petat à Pontifice.*

If I had written my book *De Emendatione* sixty years ago, it might have been placed at the foot of a crucifix. There was more candor than at the present day. No Jesuit can write as my father wrote. He had an excellent judgment, read every thing, and examined every thing. Si multos haberem liberos, nollem illos studere nisi legere, scribere & parumper Latinè loqui. Hodiè docti soli sunt stulti, & ego etiam stultus, sed non ut illi. Olim libri non erant ita cari, & plures docti; hodiè cariores sunt libri, & homines minus docti. I understand three things, non in aliis, in vino, poësi, and to judge of persons. Si bis hominem alloquar, statim scio qualis sit. Ego scribo Syriacè ut Syri ipsi, & à nemine didici, sed multum scribendo assecutus sum, nemo etiam me Arabicè docuit. It is a singular case, my father was a foreigner and spoke good Gascon. No Frenchman, though he may have lived fifty years in Gascony, can put together four words without error and without making a blunder. My mother was very eloquent in Gascon. My father said that if she had been a man, they would have had to make her a lawyer, and that she might have gained bad causes.

Magna est Providentia Dei in rebus meis. Ego ab obitu Patris semper eleemosynis vixi. Avus vixit in honore, sed paupertate: habeo Saraynam Veronensem, qui de Scaligeris scripsit, 36 annis antè me notum. Nobilitas se perpetuò cædit Veronæ. Hæc præcipuè fuit causa cur electi sint Scaligeri, ex tota Nobilitate Illustrissimi & Nobilissimi, ut haberent qui resisterent cædibus. Primò dicti sunt Dictatores, postea Principes. Veneti dicunt in Guilielmo avo avi mei defecisse Scaligeros, sed falsum. Fuit ille nepos Margaretæ Hollandicæ, sed non defecit. Guillandinus si vidisset vitam Patris, non scripsisset de Burdonio. Pater meus Ripæ in Italia est natus & educatus in armis; educatus fuit Burdeni in Comitatu, qui erat Patruelis ex Matre, quæ erat ex Imperatore Constantinopolitano: Burden est in Sclavonia. Ut Bonifacius Patruus, terribilis vir, illum à Tito fratre distingueret, vocabat hunc à Burden, cum non posset unquam esse hæres illius Burden. Vocatur Bononiæ, Tonso à Burden. Erat strictè tonsus, cum Itali reliqui gestarent capillos oblongos in utramque partem, ut olim Monachi: erat Dæmoniacus, habebat diabolum, ut credebatur. Habui fratrem Constantem; qui dicebatur Vasco Diabolus, tam terribilis fuit; semel ingressus lusum pilæ inter 8 Germanos, aliquot occidit, alios læsit; fugit in Poloniam, postea amatus fuit à Stephano Poloniæ Rege, sed invidia Nobilium truncatus est, & confossus in venatione; & frater Leonardus Laudini cæsus à 12: non potui habere justitiam. Condæus noluit; Sylvius fuit doctus; habitabat propè Bartas; erat negligens; nihil scripsit: liberos non reliquit, bona ejus habuit Nepos uxoris ipsius, per stultitiam & negligentiam fratris. Pater

habuit Politica Ariſtotelis Græca cum levibus Scholiis nullius momenti: habuit multos libros M. S. S. quos eripuerunt nobis Franciſcani. Pater valdè oderat Italos, & illi ipſum oderant. Veneti dicunt Gentem noſtram interiiſſe ante 200 annos & nunc dederunt falſas tabulas Jeſuitis contra me: cur ergo voluerant Patrem in Aquitania ter occidere & me Pariſiis, niſi Nobilitas & Puteanus monuiſſent? Per Legatum hoc curabant. I have been proſtituted to make verſes for everybody, like Dorat; I will do it no longer. Si mea carmina, non verſiones tantum, excuderentur ſimul, daretur integrum volumen. Puteanus ſervabat omnia, ego numquam ſervavi, ſtatim ac feci abjicio, & odi mea carmina, interdum bis idem feci diverſè, neſciens. Quidam eſt hodiè Joſephus Scala, qui ſcripſit Ephemerides: Siculus eſt: ut apud Tacitum eſt Julius Burdo, apud Veteres eſt Hieronimus Cardianus, & quidam Rhodomanus, tale eſt nomen Codomanni. Patavii effinxerunt litteras Doctoratus Patris mei, qui ſe non vocabat Scaligerum, quia periculoſum erat, ſed Tonſo da Burden. Quidam nebulo nuper ſcripſit falſiſſima de Cane Scaligero fuiſſe hominem vulgarem. Veneti dicunt ante 250 annos non fuiſſe ampliùs Scaligeros.

—o—

Bibliographical Notes

FROM THE PORTFOLIO OF A BIBLIOPHILE.

I.

Praise of Drunkenness, by Boniface Oinophilus. 8vo, Lond., 1812.

Of the *Ebrietatis Encomium*, printed for Curll in 1727, Dr. Farmer remarks in 1777, "I have not ſeen another copy. . . . The booneſt companions for Drinking are, the Greeks and the Germans: the firſt will drink as many glaſſes, as there be letters in his miſtreſs' name;* the other will drink the number of his (Qu? her) years, and—muſically, a health to every one of theſe ſix notes, *Ut, re, mi, fa, ſol, la*; which, with his reaſon, are all comprehended in this hexameter:

*Ut re*levet *mi*ſerum *fa*tum, *ſol*itoſque *la*bores.*

The feweſt draughts he drinks are three; the Firſt to quench the thirſt paſt, the Second to quench the preſent thirſt, the Third to quench the future." (Howell's *Lett.* II. 54.) The whole Epiſtle, addreſſed to 'the Lord Cliff', is extremely curious. Wine, it contends, is but Water ſublimed: and thus the Italian, after a long draught, paradoxically complained *per mancamento d'acqua bevo dell'acqua: ſe io haveſſi acqua, beverei el vino.* H. ſeems himſelf, with venial nationality, to have preferred the Welſh Metheglin; as appears from his lines to a friend, in which he alludes to the Turkiſh ſaying, that 'there lurks a Devil in every berry of the Vine':†

Non Vatis, *ſed* Apis *ſuccum tibi mitto bibendum,*
Quem legimus Bardos olim potâſſe Britannos.‡
Quâlibet in baccâ Vitis Megæra *lateſcit,*
Quâlibet in guttâ Mellis Aglaia *nitet.*

I think it is Galileo, who ſays; *Vino altro non è, ſe non luce del Sole meſcolata*

---

* Naevia *ſex cyathis, ſeptem* Juſtina *bibatur.* (Mart.)

which Geo. Hardinge happily applied to the three daughters of Job,

Sex Jemima *ſcyphis, ſeptem* Chezeia *bibatur:*
Ebrius eſt, ſi quis te, Cherenhappuk, *amet.*

Such a name, undoubtedly, Ὑποσκελιζει ὁδαστα τους πεπωκοτας.

* Theſe Notes, it is well known, were taken by Guy d'Arezzo from the Hymn to the Baptiſt, though the modern air is not preciſely the ſame as in his time. The words are,

Ut queant laxis *re*ſonare fibris
*Mi*ra geſtorum *fa*muli tuorum,
*Sol*ve polluti *la*bii reatum,
Sancte Joanne.

Am I wrong in conjecturing the ſeventh note of the ſcale, *ſi*, to be formed from the Initials of the Adonic, or laſt line?

† Or, as Caſſio ſays, "Every inordinate cup is unbleſſed, and the ingredient is a Devil." (*Othello*, II. 14.) Vindici likewiſe, in Tourneur's *Revenger's Tragedy*, repreſents the Drunkard as ſuffering "wet damnation" to run through his teeth!

‡ I ſhould prefer, *Quem Bardos olim fama bibiſſe refert.*

con l'umido della vite: treading (according to Tiraboſchi) in the ſteps of Dante, who in his *Purgatorio* ſpeaks of the

——— *calor del Sol, che ſi fa vino*
Giunto all'umor, che della vite cola. (C. xxv.)

and thither, I ſuppoſe, as to their fountain, other ſtars (the night-planets of earth, the *Marſes* and *Venuſes* of the Strand)

Repairing, in their golden urns draw light!

To the Roman ladies, as to their ſlaves, wine was altogether forbidden. This we learn from Dion. Halic., Athenæus, Ælian V. H. II. 38, &c. See *Budd. Miſc. Lips.* III. lvi.

Menage refers to the ſober P. Sirmond the celebrated triplet,

Si benè commemini, cauſſæ ſunt quinque bibendi—
Hoſpitis adventus, præſens ſitis, atque futura,
Et vini bonitas, et—quælibet altera cauſſa.

Of theſe Five Reaſons the following literary verſion is, upon I know not what authority, aſcribed to Dean Aldrich;

—— a friend, good wine, or being dry,
Or leſt you ſhould be by and bye,
Or—any other reaſon why.

Jos. Scaliger's rule was a ſafer one:

Conviva fige potui primum modum,
Quod eſt neceſſe; proximum quod eſt ſatis.
Nil ſat bibaci, ſobrio nil eſt parum.

Eubulus, the Greek Comic Writer, allowed three Cups, to Health, to Love, and to Sleep: the ſeven following he aſſigns, reſpectively, to Ὕβρις, Βοη, Κωμοι, Ὑπωπιαι, Κλητηρ, Χολη, and Μανια; which Cumberland, in his '*Obſerver*,' has not rendered with preciſion, e. g.

Mad with the *Ninth*, &c.

Alexis, in his τοις μετριον πινουσι, και κεκραμενον (which is an important *addition*) is ſomewhat more indulgent.

II.

ΕΡΩΤΟΜΑΝΙΑ, or a Treatise Discoursing of the Eſſence, Causes, Symptomes, Prognosticks, and Cure of Love, or Erotique Melancholy. By James Ferrand, M. D. [Tranſlated from the French, by *Ed. Chilmead.*] Small 8vo, Oxford, 1640.

Though this Volume does not profeſs to be a Second or later edition, it exiſts in French printed at Paris, in 1623! To the Engliſh Work are prefixed Commendatory Verſes by Towers, Goodridge, Maſter, Lluellin, Holway, Everard, Palmer, and Richard Weſt (all of Chriſt-Church, Oxford) not one of whom refers to it as a tranſlation!

It is a very ſingular production, and contains many learned references and many extraordinary ſtories. After inveſtigating at large the Seat, Derivation, Kinds, Periods, Prognoſtics, and Symptoms of this 'Erotique Melancholy' (as diſtinctive between the Lover and the Amoriſt) in which Aſtrology, Phyſiognomy and Chiromancy, Magic, Oniromancy, &c. are diſcuſſed, the Author inquires both into the prevention and the cure of it: under the Firſt head introducing order of with Chirurgical and Medicinal Diet, remedies; and under the Second, beſide Philters, thoſe which are denominated Empirical, Methodical, Chirurgical, and Pharmaceutical. I do not believe, indeed, that he has noted Luther's mode of curing an amorous maid-ſervant, whom he thraſhed into a ſeverer way of thinking. But the great Reformer was fond of the *argumentum baculinum;* and once converted even a theological diſputant—the moſt hopeleſs, perhaps, of caſes—by the application of a good cudgel. Ferrand dwells, however, upon the virtues of Camphor, and of Hare's Fleſh as "maintaining (according to Philoſtratus) mutual love and amity betwixt married perſons" in particular; and making thoſe that eat it—for a time at leaſt—"comely and of a gracious aſpect," to which Martial alludes in the ſubjoined Epigram:

Si quando leporem mittis mihi, Gellia, dicis:
"Formosus septem, Marce, diebus eris."
Si non derides, si verum, lux mea, narras;
Edisti nunquam, Gellia, tu leporem. (V. 30.)

Upon the subject of hare's flesh, however, and it's influences, the Reader may find a more elaborate discussion in Pincierus' Note upon his Ænigma (II. 21.)

Dic, ubi non niveâ sed nigrâ carne palatum
Gallinæ oblectent, discutiantque famem?

Of this black-fibred Mozambique poultry he says, in his '*Solutio*': *De his si medicorum quorundam requireretur judicium, in eorum alimentorum opinor classem ab illis referrentur, quæ melancholicum et crassum sanguinem generant: quemadmodum et leporibus contigit*, &c. He then quotes Galen, Pliny, Lampridius (whose Hendecasyllables are not very correct) Martial who affirms, *Inter quadrupedes gloria prima lepus*, with Mercurialis' comment, in his Var. Lect. II. 7, &c. See, likewise, Beloe's *Anecd.* VI. 376–379.

III.

MATRIMONY UNMASKED. By the Author of *Aminadab*. 12mo, Lond. (?), 1714.

Γαμος γαρ ανθρωποισιν ευκταιον κακον, says one of the old Poets. Erasmus' *Echo* is worth quoting:—*Quid si mihi veniat usu, quod his qui incidunt in uxores parùm pudicas parùmque frugiferas?* Feras. *Atqui cum talibus morte durior est vita?* Vita. These two replies, as Harington observes (*Nug. Antiq.* II. 89.), may signify either *Suffer during life*, or *Shun shrews*. In Wilkinson's '*Merchant Royall*', a *rare* Marriage-Sermon preached at the nuptials of Lord Hay before James I. in 1607, a married woman is compared to a Merchant-ship, and it is recommended that the *rigging* be not superfluous, &c. It was on the 'intempestive' union of the aged and gouty Godwin (Bp. of Bath and Wells) with a London Widow, that Ralegh from a desire to get the lease of his Manor of Banwell denounced him to the Queen; upon which some one remarked, "there were three sorts of marriages—one of God's making, as when Adam and Eve, two young folks, were coupled: one of Man's making, when one is old and the other young, as Joseph's marriage: and one of the Devil's making, when two old folks marry, not for comfort but for covetousness." It surprises one that Dr. Johnson, whose domestic experience generated so much posthumous tenderness in his recollections of his deceased wife, should have broken out (in his notice of the objects of Pope's '*Rape of the Lock*', and Boileau's '*Lutrin*') into the following unjust *tirade*: —"The freaks and humours and spleen and vanity of women, as they embroil families in discord, and fill houses with disquiet, do more to obstruct the happiness of life in a year than the ambition of the clergy in many centuries." Even Cardan is kinder in his censure, by dividing the burthen, where he says: *Omnes enim privatæ injuriæ oriuntur ex verbis aut jurgiis aut amore mulierum, aut ob pecunias.* Of the snaky Tisiphone threatened to Posthumus by Juvenal, as J. was a professed satirist, we take no notice.

The story of the 'Drive on' of the Thief, that preferred the Rope to the Ring in the case of a singularly ugly woman, whose hand would have snatched him from the gallows, is well told by Duport in his iambics, ending:

Duci ad patibulum præstat, hanc quàm ducere;
Satius semel me, quàm crucem semper pati.
Laqueo ergò collum, sed jugali, non dabo:
Magis mihi iste nodus et funis placet,
Simulque vitæ et feminæ dicam vale.
(Mus. Subsec. p. 200.)

Euripides, who (notwithstanding his *Alcestis*) was called the 'Woman-hater', has well discriminated:

Γαμοι δ' ὁσοις μεν ευ καθεζασι βροτων,
Μακαριος αιων· οἷς δε μη πιπτουσιν ευ,
Τατ' ενδον εισι τατε θυραζε δυζυχεις.

And the illustrious admirer of Euripides, the thrice-wived Milton:

"Favour'd of heaven, who finds
One virtuous, rarely found,
That in domestic good combines:
Happy that house! His way to peace is smooth."

Randolph has a poem more generally in their praise; calling those 'parricides to their mothers' names,' who 'with foul ink requite the milk they lent them.'

The widower Montaigne, indeed, without his usual good-humour, declared; "He would not marry a second wife, though it were Wisdom herself." There is an entertaining passage on the subject in Hollis' *Memoirs*, pp. 516–518. With him Anaxandrides appears to agree, in his

'Ωστ' ουδαμως κακου γ' αμαρτειν γιγνεται.

Eubulus, too, has a fragment, in which (with the ironical profession of great regard for the ladies, as παντων αριστον κτηματων) to Medea he promptly opposes Penelope, to Clytemnestra Alcestis, and to Phædra——— he does not know whom:

οι μοι δειλαιος·
Ταχεως γε μ'ἁι χρηζαι γυναικες επελιπον,
Των δ'αυ πονηρων ετι λεγειν πολλας εχω.

And Scaliger, in his Versification of a beautiful Sonnet of Petrarch's, *Era il giorno*, &c. beginning *Lux aderat, quâ Sol*, &c. (Silv. V.) could have no very strong impression of female meekness, when he chose to give Aëlla as the *aliàs* of the unparagoned Laura! Neither had Ignoramus, in the *Westminster Fifth Act*, a much more favourable opinion of the ladies. *Mulier est valdè slipperia res nescis ubi habere eas*; which was, indeed, Falstaff's imputation against his indulgent hostess, Mrs. Quickly. Belphegor, also, or the *Married Devil*, conveys a severe slur upon the conjugal state: but it has some redeeming passages of another kind. When Harlequin inquires of the Hero, whether 'they had any atheists among them?' he answers; "No: abundance of fine gentlemen; but I never heard that they professed atheism below."

Menander more honestly puts in apposition the good with the evil, concluding

——— αν δ'εκλεγης
Αει το λυπουν, μηδεν αντιπαρατιθεις,
Των προσδοκουμενων οδυνησει δια τελους.

And in another passage he complains that the dowry, which *makes itself wings* and does not stay 'five months', is accurately assayed; but that, with respect to the abiding part of the bargain, it is the practice μη δοκιμασασθαι μηδεν, αλλ' εικη λαβειν.

IV.

Pope's Essay on Man. 8vo, Lond., 1796.

That Pope was a sly but industrious pilferer, has been frequently proved. His celebrated *dictum*, asserted in disparagement of 'modes of faith' ("He can't be wrong, whose life is in the right") Jortin traces in Cowley, who speaking of his friend Crashaw, a convert to the Roman Catholic Church, says;

His faith, perhaps, in some nice tenets might
Be wrong: his life, I'm sure, was in the right.

And Cowley, he thinks, might have taken the hint from Lord Herbert's

Digladient alii circa res Religionis:
Quod credas nihil est, sit modò vita proba.

These Writers seem to be ignorant, that Christian Faith is the very heart's blood of Christian Action—and, if the source of life be destroyed, can life remain! Yet Lord

Bolingbroke ſolemnly aſſures us, that the '*Eſſay on Man*' was written for the benefit of Chriſtianity! So the executioner ſaid to Don Carlos, when he was about to ſtrangle him; "Pray, my Lord, be quiet: it is all for your good."

In the ſame paſſage J. juſtly condemns the Poet for having ſubſtituted Cæſar for the Czar, in his Cæſar perhaps might anſwer he was drunk; as Suetonius tells us, that 'Cæſar was admitted even by his enemies to have been *vini parciſſimus*', and he alone (according to M. Cato) *ad evertendam Remp. ſobrius acceſſit.* § 53.

The ſon of the immortal Racine, whoſe Janſeniſm was not Optimiſm, in one of his poems ridicules Pope's 'Whatever is, is right':

—— *Sans doute qu'à ces mots, des bords de la Tamiſe*
Quelque abſtrait raiſonneur, qui ne ſe plaint de rien,
Dans ſon flegme Anglicain ſ'écriera: Tout eſt bien.

The fickle and feeble Ramſay, author of the '*Travels of Cyrus*' (a poor imitation of *Telemachus*) undertook to effect a reconciliation between the two poets.

V.

WARBURTON'S DIVINE LEGATION OF MOSES. 3 vols. 8vo. Lond., 1742.

"This man," ſaid Dr. Bentley (in looking over the Firſt Volume of the Work, which appeared ſingly in 1737–8) "has a monſtrous appetite, with a very bad digeſtion."

That Warburton did not, indeed, diſdain to derive aſſiſtance, in tranſlating three Greek lines, from a French Verſion, will appear from the following;

Εγω γαρ ουδεν, ματερ, αποκρυψας ερω·
Αςρων αν ελθοιμ' αιθερος προς ανατολας
Και γης ενερθε, δυνατος ων δρασαι ταδε—

"*I will not, Madam, diſguiſe my ſentiments:* I could *ſcale heaven,* I could deſcend to the *very entrails* of the earth, *if ſo be by that price* I could obtain a kingdom." (*Confuſion worſe Confounded*, p. 53.)

"*Je ne déguiſerai point ici mes ſentimens, Madame; j'eſcalerais le ciel,* et je deſcendrais aux *entrailles de la terre, ſi à ce prix* je pouvais conquérir la plus brillante des couronnes." (Brumoy's *Théâtre des Grecs*, II. 406.)

Thoſe, who will take the trouble to collate Hurd's famous Critique on the Allegory in the third Georgic with P. Catrou's Notes *in loc.*, will find that W. was not without his follower in this reſpect alſo. Yet H. attacked Lowth—*the foe of W.*—as having diſplayed in his '*Latin Lectures upon Hebrew Poetry*' a "vein of criticiſm not above the common", and in his '*Verſion of Iſaiah*' ſhown "how little was to be expected" from Dr. Kennicott's Collation; an attack, only warrantable in a perſon of the greateſt critical ſkill and the moſt profound knowledge of the ſacred language: as otherwiſe, Jortin has truly told us, "it ſhows a meanneſs of ſpirit in a man to decry works, which he is not able to imitate."

"The Methodiſts deſpiſed W. for a part of his Chriſtian character, as much as he deſpiſed them for a part of their character; and both had equal reaſon. His learning is almoſt as much unlike to Chriſtianity, as their Chriſtianity is unlike to learning." (Jones' *Life of Bp. Horne.*) A curious ſtory of Dr. Waterland's reſentment, in conſequence of being confounded with Dr. Warburton by a country-apothecary, is alluded to in a Letter by Pope, and related by Dr. Middleton (*Lit. Anecd.* V. 563.) And Mallet who, however, was his enemy ſays; "The Writer I had no reaſon to be afraid of: the Man I abhorred—a head

filled with paradoxes unproved and unprovable; a heart overflowing with virulence, and the moſt ſlanderous malice." M. is ſuppoſed to have written the Pamphlet, addreſſed 'To the moſt impudent man alive.'

On Warburton's Theory of the Sixth Book of Virgil's *Æneid* being a "mimic ſcene intended to repreſent the initiation of Æneas as a lawgiver in the Eleuſinian Myſteries," ſee Gibbon's '*Account of his own Life and Writings*,' pp. 136–139. Hardouin made a much greater diſcovery: viz. That the whole *Æneid* was an allegory, intended to deſcribe the Voyage of St. Peter to Rome!

'W.'s Prefaces and Notes,' as it was wittily obſerved, 'were his eſtabliſhed places of execution for the puniſhment of all, who did not implicitly adopt his ſentiments.' His poor opinion of Markland's and Taylor's critical abilities, as lacking (with Dr. Clarke) common ſenſe, which is ſmartly cenſured by Maty, has made few converts. There is an able diſquiſition on his literary character, compared with that of Dr. Johnſon, in *Blackw. Mag.* VIII. 243.

In a Note upon the *Purs. of Lit.* III. 131, is given (from Hurd's *Supplement to Warburton's Works*) a Liſt of the Books, in their diviſions and order, which that Prelate's vigorous intellect regarded as only the *First* Part of an *Introduction* to the Study of Theology.

—— *Hæc limina victor*
Alcides ſubiit.——

For a ſplendid view of his character, ſee the Dedication and Preface of the *Tracts by Warburton and a Warburtonian*, pp. 149–157, 181–183, ending;—"He was honoured by the friendſhip of Pope, and the enmity of Bolingbroke. In the fullneſs of his meridian glory, he was careſſed by Lord Hardwicke and Lord Mansfield; and his ſetting luſtre was viewed with nobler feelings than those of mere forgiveneſs by the amiable and venerable Dr. Lowth. Halifax revered him, Balguy loved him, and in two immortal Works Johnſon has ſtood forth in the foremoſt rank of his admirers." He alludes to the Life of Pope, and the Preface to Shakſpeare. Bp. Law, however, calls him "the very extraordinary Author of that moſt empirical piece of incoherence, the D. L.!" And Walpole has no better name for him, than "that turn-coat hypocrite infidel," and "that ſaucy prieſt." See his *Lett. CCV. to Geo. Montagu*, for two of Quin's *bon-mots* againſt the Biſhop: the firſt (he ſays) "in eight monoſyllables comprehends at once the guilt of Charles I. and the juſtice of puniſhing it"—*by all the laws he had left them.*

Miscellaneous Items.

Les Neuf Matinees du Seigneur de Cholieres.

Dediees a Monseigneur de Vendosme.

Phoſphore, redde diem, quid gaudia noſtra moraris?

A Paris, chez Jean Richer, ruë Sainct Jean de Latran, à l'enſeign de l'Arbre Verdoiant. 1585. Avec privilege du Roi. (8vo.)

The bibliophiles who have a paſſion for rare and curious books, and who prefer those works at once inſtructive and amuſing which were produced by the Gallic mind during the ſixteenth century, in one of the moments of its moſt vigorous expanſion, all know, by name at leaſt, the works of Nicolas Cholières. It has been almoſt always impoſſible, however, to read them, becauſe they belong to the claſs of works of *haulte graiſſe*, as the celebrated hiſtorian of Gargantua ſays, which were ſo well thumbed, when they appeared, that they are to be found now only on ſuch occaſions as ſeldom occur twice in a lifetime.

The *Matinées*, printed firſt in 1585, and reprinted ſome fifteen years afterward, un-

der the title *Contes et Discours bizarrez*, is one of the volumes which is constantly advancing in price. The *Manuel* quotes a sale at 40 francs; Solar's copy sold since for 92 francs.

The *Neuf Matinées* may be classed with the *Serées* of Bouchet; they occupy the same ground of discussion upon more or less recondite subjects, and their language often rises into a freedom which shocked no one at the time of Rabelais and Molière, but which our modern pruriency finds somewhat astonishing. It entered the mind of no one, at the time of Henri III., to be scandalized because Cholières entered upon a profound dissertation concerning *Les Chastrez*. Shortly after him, a comedian who made all Paris roar with laughter—Deslauriers, better known under his name of Bruscambille, consecrated one of his facetious prologues to a consideration of the same subject. The author of the *Matinées* treats a still more dangerously delicate question, in the conversation he devotes to the examination of all that concerns the *treve conjugale;* but it will not be necessary to follow him there. There is less peril in examining whether it is better to marry an ugly than a handsome woman, or in indulging in grave reflections upon what should be the respective ages of married people, or in treating the question of domestic jealousy, or endeavoring to determine which of two young women (one of whom has married a soldier and the other a scholar) has the best chance for happiness.

The selection of subjects chosen by Cholières authorizes us in classing him among the precursors of Stendahl, the author of the *Physiologie du Mariage*. There is doubtless in this last work, composed about 1830, a wit, an irony and mocking skepticism, which should not be expected in a book published a short time before the reign of Henri IV.; but the malice is not less, although it expresses itself in other forms, and some critics of delicate perception have confessed that they acquired their taste for such reading from the *Matinées*.

The lawyers, to whom the writers of the sixteenth century attributed, perhaps wrongfully, an excessive rapacity, and the doctors, did not escape the satire of Cholières. He will be found sometimes diffuse, but this fault is common to him with all his contemporaries. The art of condensing had not yet been learned; and although books were numerous, they were much less so than at present; the journals did not exist; and the authors, presuming that their readers did not want leisure, heaped page upon page, and never became weary.

Although Cholières cannot be ranked among the writers who deserve immortality, he deserves not to be forgotten. Some modern authors have read him, and not mentioned the obligation they owe him. Many of the passages of *Tristram Shandy* show that Sterne borrowed much without acknowledgment from the *Matinées*.

But little can be said concerning the life of Cholières, for but little is known of it, except that he was an advocate in the Parliament of Grenoble. It is probable that he was in Paris about 1585, since it was at this time that he must have given to the printers of that city the manuscripts of his three works; for the means of communication were at that time so irregular and difficult, that he could hardly have sent them up to Paris from Dauphiny. The authors of that period generally had their works printed in the cities they inhabited. Rabelais was first printed at Lyons, by François Juste; Montaigne's first edition of the *Essais* was printed by Simon Millanges, at Bordeaux; while Bouchet first printed his *Serées* at Poitiers—and many other such instances could be cited.

Cholières followed the poetic inspiration which was so general in the second half of

the ſixteenth century, but his verſes do not riſe above mediocrity; they may be found appended to his *Guerre des Mâles contre les Femelles*, a work in three dialogues, which was printed in Paris, in 1588—mingled, under the title *Melanges Poétiques*, with verſes taken from Ronſard, Amadis Jamin, and Meſdames des Roches.

The work which, in 1587, appeared as a companion to the *Neuf Matinées*, entitled *Apres-diſnées*, was reprinted in 1611, with the following title: *Les Apres-diſnées de Carnaval.*

The *Apres-diſnées* is like its predeceſſor—the ſame mixture of learning applied to curious ſubjects, and Rabelaiſian wit. Cholières had certainly read Rabelais a great deal, and borrowed from him that gayety which was ſo neceſſary to France, deſolated as ſhe then was by civil war, and the hatred of the parties arrayed againſt each other.

The following liſt of the contents of the *Neuf Matinées* and the *Apres-diſnées* will ſhow the queſtions diſcuſſed in theſe curious volumes:

In the firſt, after the prefatory congratulatory poems, the author's advertiſement to the reader, and a letter from the Sieur Felicien Valentin to the author, comes the

Matinee 1. *De l'Or et du Fer.—Lequel des deux nous eſt le plus dommageable ou profitable.*

Matinee 2. *Des Loix et de la Médecine.—A Sçavoir, ſi la Juriſprudence eſt à preferer à la Médecine.*

Matinee 3. *Des Mains des Advocats.—S'il eſt loiſible aux Advocats de prendre.*

Matinee 4. *Des Chaſtrez.*

Matinee 5. *Des Laides et Belles Femmes.—S'il vaut mieux prendre à Femme une Laide qu'une Belle.*

Matinee 6. *De la Jalouſie du Mary et de la Femme.*

Matinee 7. *De l'Inegalité de l'Aage des Mariez.—Si un Vieillard doit prendre une Jeune Fille; ou une Vieille rechercher un Jeune Homme.*

Matinee 8. *Des Lettres et Guerriers.—Si une Fille doit plus deſirer d'eſtre accouplée à un Homme d'Eſtude qu'à un Guerrier.*

Matinee 9. *De la Trefve Conjugale.—En quel Temps n'eſt loiſible au Mary de toucher Conjugalement ſa Femme.*

The *Apres-diſnées*, after a preface *aux Liſeurs*, contains—

1. *Du veiller et du dormir.—S'il faut dormir l'Apres-diſnée.*
2. *Du Mariage.—S'il vaux mieux n'eſtre marié que l'eſtre.*
3. *De la Puiſſance Maritale.—A Sçavoir, ſi le mary peut battre et chaſtier ſa Femme.*
4. *De l'Arbre de Vie.*
5. *Du Caquet des Femmes.*
6. *Des Barbes.*
7. *Des Vieillards et des Jeunes Enfans.—S'ils peuvent engendrer.*
8. *Des Pronoſtics et Predictions Aſtrologiques.*
9. *Des Lunatiques.*

New editions, limited to one hundred copies, of the *Neuf Matinées* and *Apres-diſnées*, were publiſhed in 1863, in Paris, in 12mo.

Charles I. and the Marquis of Worcester.

In the "Conference" which took place when Charles I. viſited the Marquis of Worceſter, at Ragland Caſtle, with his court, there is the following curious anecdote reſpecting the poet Gower, which ſhows that the ſphere of a poet's influence is far wider than that of his own age:

The marquis was a ſhrewd though whimſical man, and a favorite of the king for his frankneſs and his love of the arts. His lordſhip entertained the royal gueſt with extraordinary magnificence. Among the

rare curiosities was a sumptuous copy of Gower's *Confessio Amantis*.

Charles I. usually visited the marquis after dinner. Once he found his lordship with the book of John Gower lying open, which the king said he had never before seen. "Oh!" exclaimed the marquis, "it is a book of books! and if your majesty had been well versed in it, it would have made you a king of kings."

"Why so, my lord?"

"Why, here is set down how Aristotle brought up and instructed Alexander the Great in all the rudiments and principles belonging to a prince." And, under the persons of Aristotle and Alexander, the marquis read the king such a lesson, that all the standers-by were amazed at his boldness.

The king asked whether he had his lesson by heart, or spake out of the book.

"Sir, if you would read my heart, it may be that you might find it there; or if your majesty pleased to get it by heart, I will lend you my book." The king accepted the offer.

Some of the new-made lords fretted and bit their thumbs at certain passages in the marquis's discourse; and some protested that no man was so much for the absolute power of a king as Aristotle. The marquis told the king that he would indeed show him one remarkable passage to that purpose, and, turning to the place, read—

> "A king can kill, a king can save;
> A king can make a lord a knave;
> And of a knave, a lord also."

On this several new-made lords slank out of the room, which the king observing told the marquis, "My lord, at this rate you will drive away all my nobility."

Specimen of a Modern Glossary.

The following clever piece of satire is taken from a broadside, printed about the middle of the last century. Its application is not at all weakened, although more than "a hundred years" have passed away since its production:

Angel.—*The name of a woman, commonly of a very bad one.*

Author.—*A laughing-stock. It means likewise a poor fellow; and in general an object of contempt.*

Bear.—*A country gentleman; or, indeed, any animal upon two legs that doth not make a handsome bow.*

Brute.—*A word implying plain-dealing and sincerity; but more especially applied to a philosopher.*

Captain. } *Any stick of wood with a head to it.*
Colonel. }

Creature.—*A quality expression, of low contempt, properly confined only to the mouths of ladies who are right honourable.*

Critic.—*Like* homo, *a name given to all the human race.*

Coxcomb.—*A word of reproach, and yet at the same time signifying all that is commendable.*

Dress.—*The principal accomplishment of men and women.*

Dullness.—*A word applied by all writers to the wit and humour of others.*

Eating.—*A science.*

Fine.—*An adjective of a very peculiar kind, destroying, or at least lessening the force of the substantive to which it is joined, as fine gentleman, fine lady, fine house, fine cloaths, fine taste! —in all which, fine is to be understood in a sense somewhat synonymous with useless.*

Fool.—*A complex idea, compounded of poverty, honesty, piety, and simplicity.*

Gallantry.—*Fornication and adultery.*

Great.—*Applied to a thing, signifies bigness; when to a man, often littleness or meanness.*

Happiness.—*Grandeur.*

Honour.—*Duelling.*

Humour.—*Scandalous lies, tumbling and dancing on a rope.*

Judge.—*An old woman.*

Knave.—*The name of four cards in every pack.*

Knowledge.—*In general means knowledge of the town.*

Learning.—*Pedantry.*

Love.—*A word properly applied to our delight in particular kinds of food; sometimes metaphorically spoken of the favourite objects of all our* appetites.

Marriage.—*A kind of traffic carried on between the two sexes, in which both are constantly en-*

deavouring to cheat each other, and both are commonly losers in the end.

MODESTY.—*Awkwardness, rusticity.*

NOBODY.—*All the people in Great Britain, except about twelve hundred.*

NONSENSE.—*The writings of the ancients.*

PATRIOT.—*A candidate for a place at court.*

POLITICS.—*The art of getting such a place.*

PROMISE.—*Nothing.*

RELIGION.—*A word of no meaning.*

RICHES.—*The only thing upon earth that is really desirable, or valuable.*

ROGUE. } *A man of a different party from your-*
RASCAL. } *self.*

SERMON.—*A sleepy dose.*

SUNDAY.—*The best time for amusement.*

TEMPERANCE.—*Want of spirits.*

TEASING.—*Advice; chiefly that of a husband.*

VIRTUE. } *Subjects of discourse.*
VICE. }

WIT.—*Prophaneness, immorality, scurrility, mimickry, buffoonery; abuse of all good men, and especially of the clergy.*

WORTH.—*Power, rank, wealth.*

WISDOM.—*The art of acquiring all three.*

WORLD.—*Your own acquaintance.*

SINGULAR SPECIMEN OF ORTHOGRAPHY IN THE SIXTEENTH CENTURY.—The following letter was written by the Duchess of Norfolk to Cromwell Earl of Essex. It exhibits a curious instance of the monstrous anomalies of our orthography in the infancy of our literature, when a spelling-book was yet a precious thing:

"MY FFARY GODE LORD,—her I sand you in tokyn hoff the neweyer, a glasse hoff Setyl set it Sellfer gyld. I pra you tak hit in wort. An hy wer habel het showlde be bater. I woll hit war wort a m crone."

Thus *translated:*

"MY VERY GOOD LORD: Here I send you, in token of the new year, a glass of setyll set in silver gilt; I pray you take it in worth. An I were able, it should be better. I would it were worth a thousand crown."

ORIGIN OF THE TERM "HUMBUG."—This, now *common* expression, is a corruption of the word Hamburgh, and originated in the following manner: During a period when war prevailed on the Continent, so many false reports and lying bulletins were fabricated at *Hamburgh*, that at length, when any one would signify his disbelief of a statement, he would say, "You had that from Hamburgh." And thus, "That is Hamburgh," or *Humbug*, became a common expression of incredulity.

A KNOWLEDGE OF BOOKS.—Swift says: "Some know books as they do lords; learn their titles exactly, and then brag of their acquaintance."

LINES ON A PRINTING-OFFICE.

The world's a printing-house; our words, our thoughts,
Our deeds are characters of sev'ral sizes:
Each soul is a compos'tor; of whose faults
The Levites are correctors; Heav'n revises:
Death is the common press; from whence being driv'n,
We're gather'd sheet by sheet, and bound for Heav'n.

☞ MESSRS. PHILES & CO. have ready for the press, and are now taking subscriptions for, a reprint of The Paradise of Dayntie Devises. The text of this edition is taken from the reprint of 1810, edited by Sir EDGERTON BRYDGES. The biographical notes have been prepared expressly for this edition, using Brydges as a basis, but incorporating much information that has been brought to light since his edition was issued. This edition will be printed in small quarto, in the best style of the art, upon India paper, and is limited to 500 copies, as follows:

400 on small paper, at $2.00 each;
100 on large paper, at $4.00 each.

At these prices, copies will be furnished to subscribers only; and as soon as they are supplied, the prices will be raised to $2.50 for the small-paper copies, and $5.00 for the large-paper copies.

Messrs. PHILES & Co. propose to make this reprint of *The Paradise of Dayntie Devises* the first volume of a series of reprints of scarce collections of OLD ENGLISH POETRY. The next volume in the series will be "England's Helicon."

Index.

Acidalius (Valens), Notice of his "Paradoxes ſur les Femmes," page 34.
Adages of Eraſmus, 137.
"Adagia" of Eraſmus, Bibliographical Notice of, 202.
Adverſaria, 16.
Ælianus (Claudius), an Excellent Sophiſt, 233.
Agricola (Rodolphus), 233.
Agrippa (Cornelius), in Praiſe of the Aſs, 17.
A Knowledge of Books, 286.
"Alcilia—Philoparthens louing Folly," 173.
"Alphabet de l'Imperfection et Malice des Femmes," 41.
"Amanda," by N. Hookes, 87, 106.
"America," Notice of a "Turkiſh Hiſtory" of, [38.
Americaniſms, 24.
"A Man's a Man for a' that," 117.
"Analecta de Calamitate Literatorum" (Mencke), 254.
Ancient Grants, 190.
"Ant, Praiſe of the," by Philip Melanchthon, 229, 230.
"Apologie pour Hérodote" (Henri Eſtienne), 193.
Arceſilas of Æolia, 233.
Aretin (Peter), Epitaph on, 246.
"Ars Signorum," etc. (George Dalgarno), 254.
Art of Drinking, by Vincent Obſopæus, 232.
"Aſs, Praiſe of the," by John Paſſerat, 229, 230.

Babelius (Hugo), a Learned Bachelor, 233.
Babington (Biſhop), his Little Book, 16.
Bad Books, 255.
Ballet (a) of the Bacheler (1561), 117.
Bancroft's (George) "Poems," Notice of, 8.
Bancroft's (Thomas) "Epigrammes and Epitaphs," 199.
Baſket (The) of Minerva, 136.
Baſtard (Thomas), "Chreſtoleros," 221.
Beaumont (Francis) and John Fletcher, 69.
Bedoyere, le Comte H. de la, Notice of his Library, 44.
"Bibliographical Curioſities," 253.
Bibliographical Hoaxing (Count de Fortſas's Library), 75.
Bibliographical Notes from the Portfolio of a Bibliophile, 277.
Bibliographical Notice of the "Menagiana," 14.
"Bibliomania (The"), by John Ferriar, 139, 162.
"Bibliotheca Antitrinitariorum," by C. Sandius, 172.
"Bibliothèque de la Reine Marie-Antoinette," 259.
Birds (The) of Pſaphon, 139.
"Blindneſs, Praiſe of," by Jaques Gutherius, 229.
Blumius (Maurice), his Hatred of Women, 233.
Bodenſteinus (Adam), 233.
"Book-Hunter (The"), by John Hill Burton, Notice of, 60.
Book-Sales in Europe, 145.
Bookſellers, Satirical Poem on, 45.
Books printed by the Philobiblon Society of London, 3.
Borichius Olaiis, 233.
Boyd's (Rev. Zachary) Poem "Jonah," 162.
Bradſtreet's (Anne) "Poems," 182.
Brathwaite's (R.) "Strappado for the Diuell," 247.
Brathwayte (R.), "Loves Labyrinth, or the True Louers Knot," 251.
Browne (Sir Thomas), "Religio Medici," edited by J. T. Fields, 30.
Brunet (J. C.), on the Character of Waſhington, 94.
"Bruſcambille," 185.

Calcagnini (Cœlio), "Praiſe of the Flea," 229.
Cambridge Edition of Shakeſpeare, 22.
Canterus (William), The Wonder of Utrecht, 234.
Capello (Rudolfo), "Lectionum Bibliothecarum Memorabilium Syntagma," 253.
Cardan (Jerome), "Praiſe of the Gout," 229.
Carpentarii (Iren.), "Eruditorum Cœlibum," etc., 233.

Catalogue of the Library of Comte de Fortſas, 77.
"Cato Major," printed by B. Franklin, 25. [25.
"Cato's Moral Diſtichs," printed by B. Franklin,
Charlatan, Origin of the Term, 190.
Charles I. and the Marquis of Worceſter, 284.
Chineſe Proverbs and Moral Maxims, 84.
"Chreſtoleros," by Thomas Baſtard, 221.
Chriſtian Names, 107.
Coccius (Mark. Ant.), 234.
Comitibus (Mark Ant. de), his Hatred of Women, 234.
"Convivilium Sermonum," etc., 228.
Cotton des Houſſayes (Abbé), "Of the Duties and Qualifications of a Librarian," 51.
Curious Modes of Expreſſion, 160.
Curious Story of Syneſius, 16.
Curious Will of George Fox the Quaker, 95.

Dalgarno (George), "Ars Signorum," etc., 254.
Davis (John of Hereford), a Great Maſter of the Pen, 68.
"De Conditionibus Hominum ejus Temporis" (Filippo Vagnone), 258.
Delius (Matthæus), "De Arte Jocandi," etc., 231.
"Democritus Ridens," 231.
Derivation of the Word Pamphlet, 112.
Descartes (René), Love for a Young Woman who had Squint Eyes, 234.
Deſternod (Le Sr.), "Eſpadon Satyrique," 217.
"Dialoghi di Amore, compoſti per Leone Medico, di Natione Hebreo, et dipoi fatto Chriſtiano," 265.
"Diſſertationum Ludicrarum," etc., 229.
"Diſſertation on Learned Bachelors," by Godefroi Wagner, 233.
"Diſſertation on Pamphlets," by William Oldys, 111, 129.
"Diſtichon e Cryptographia protei Chriſtiani," 72.
Divers Pithy Precepts and Counſailes, 46.
Divine Legation of Moſes, 281.
Douſa (John), "Praiſe of Shade," 229, 230.
Drinking-Song in Honor of Franklin, 211.
Drunkenneſs, Praiſe of, by Boniface Oinophilus, 277.

Elephant, Praiſe of the, by Juſtus Lipſius, 229.
Enchanted (The) Iſland, 164.
Engliſh Ale, 190.
Epitaph on Peter Aretin, 246.
Eraſmus, Notice of his "Vidua Chriſtiana," 61.
" Adages of, 137.
" "Adagia," Bibliographical Notice of, 202.
"Eruditorum Cœlibum," etc., by Iren. Carpentarius, 233.
"Eſpadon Satyrique," par Le Sr. Deſternod, 217.
Eſſay on Man, 280.
Eſſay on the Uſe of the Conſonants J. and V., 224.
Eſtienne (Henri), "Apologie pour Hérodote," 193.
Etzler (J. A.), "The Paradiſe within the Reach of all Men," Notice of, 40.

"Fantaiſies (Les) de Bruſcambille," 185.
"Federaliſt (The"), Notice of, 61.
Ferriar (John), "The Bibliomania," 139, 162.
Fields (James T.), Notice of his Edition of Sir Thomas Browne's "Religio Medici," 30.
"Firſt Latin Book that was ever written in this Country," 25.
"Flea, Praiſe of the," Cœlio Calcagnini, 229.
Fortſas (Count de), Catalogue of his Library, 77.
" " Notice of his Library, 75, 261.
Fox (George, the Quaker), his Will, 95.
Frank (John Michael), Bibliographer, 55.
Franklin (B.), Drinking-Song in Honor of, 211.
" " Preface to "Cato's Moral Diſtichs," 28.

Gembloux (Pierquin de), Notice of his "Idiomologie des Animaux," 55.
Gloſſes and Scholia, 136.
"Gooſe, Praiſe of the," by Julius Cæſar Scaliger, 229, 230.
"Gout, Praiſe of," by Bilibaldus Pirkheimer, 229.
" " " Jerome Cardan, 229.
Grave and Gay Poſtſcripts to Ancient MSS., 179.
Gregory (St.), Letter to Satan, 16.
Guarna (Andrew), "Grammatical War," 229.
Gutherius Jaques, "Praiſe of Blindneſs," 229.

Harington (Sir John) and the Servant-Girl, 77.
Heinſius (Daniel), "Praiſe of the Louſe," 229.
Heywood (Thomas), a Prolific Play-Writer, 68.
"Hippolytus Redivivus," etc., 230.
Hobbes (Thomas), 235.
Hookes (N.), Notice of his "Amanda," 87.

"Idiomologie des Animaux," 55.
"Iſmā'īl Ibn Makrī," 163.

Jangermann (Louis), a Great Phyſician, 235.
Jonſon (Ben), his Uſual Oath, 70.
" " Wit-Combat with Shakeſpeare, 69.

Kepler and the "Talmud," 236.

"Latin Facetiæ" (1561–1737), 227.
"Lectionum Bibliothecarum Syntagma," Edita Rudolfo Capello, 253.
Leiceſter (Earl of), 214.

Les Neuf Matinées du Seigneur de Cholières, 282.
Letter from M. Renan to M. Gueroult, 19.
" " St. Gregory to Satan, 17.
"Lettres" de Gui Patin, Notice of, 241.
Librarian, of the Duties and Qualifications of a, 51.
Library of Major Ponto, 259.
Life and Works of Michael Servetus, 91, 97, 121.
Lines on a Printing-Office, 286.
Lipsius (Justus), "Praise of the Elephant," 229.
"Livres du Boudoir de la Reine Marie-Antoinette," 259.
Lotichius (Peter), a Charming Poet, 235.
Lotus (The) and the Sun, 136.
"Louse, Praise of the," by Daniel Heinsius, 229.
Lover, an Aged One, 24.
"Loves Labyrinth, or the True Louers Knot," by R. Brathwayte, 251.

Macaronic Poem, 159.
Majoraggio (Marc. Ant.), "Praise of Mud," 229, 230.
Marie-Antoinette, "Livres du Boudoir de," 259.
Marriage Unmasked, 279.
Melanchthon (Philip), "Praise of the Ant," 229, 230.
"Menagiana," Bibliographical Notice of, 14.
Mencke (Jo. Burch.), "Analecta de Calamitate Literatorum," 254.
Menopus (William), "Praise of Quartern Fever," 229.
Milton (John), "a Notorious Traitor," 71.
More's (Sir Thomas) "Utopia," 66.
Muratori (Louis-Antoine), Historian, 55.

Naudé (Gabriel), a Learned Bibliographer, 54.
Negro School in Charleston, in 1745, 71.
Nequam (Alexander), a Learned Englishman, 66.
Nevizano (J.), "Sylvae Nvptialis," 256.
Nobody, concerning the Existence of, 43.
Noisy Virtue, 24.
Norton (John), "Resp. ad Guil. Apollonii Syllogen ad Componendas Controversias in Anglia," 25.
Notes on Neglected English Poets (N. Hookes), 87, 106.
Notice of Important Book-Sales in Europe, 145.

Obsopæus (Vincent), "Art of Drinking," 232.
Oelrichs (John Charles Conrad), Notice of, 64.
Old Ballad containing the Plot of "The Tempest," 164.
Oldys (William), "Dissertation on Pamphlets," 111, 129.
Olivier (Jaques), "Alphabet de l'Imperfection et Malice des Femmes," 41.
Origin of the Term Charlatan, 190.
" " " " Humbug, 286.

Paganus (Peter), Anecdote of, 235.
Pamphlet, Derivation of the Word, 112.
"Paradise (The) within the Reach of all Men," 40.
"Paradoxes sur les Femmes," Notice of, 34.
Passerat (John), "Praise of the Ass," 229, 230.
Passeribus (Nicolas de), 235.
Passionei (Dominick), 54.
Patin (Gui), "Lettres" de, 241.
Postel (William), called the "Abyss of Knowledge," 236.
Postscripts to Ancient MSS., 179.
Philobiblon Society, London, Books printed by, 3.
Photo-Lithographic Fac-similes of the Earliest Authoritative Texts of Shakespeare's Works, 213.
Pirkheimer (Bilibaldus), "Praise of the Gout," 229.
Placcius (Vincent), Motto on the Front of his House, 236.
Plot of "The Tempest," 164.
Ponto (Major), his Library, 259.
Porson's Skull, 139.
Poverty of Great Men, 238.
"Private Libraries of New York," 64.
Prologue Facecieux sur le Nez, 188.

"Quadragesimal, le Spirituel," 10.
Quarles's Verses on Man, 70.
"Quartern Fever, Praise of," by William Menopus, 229.

Rakehell to be chosen before a Dunce, 17.
"Ralegh's History of the World," 65.
Randolph (Thomas), the Poet, 70.
Renan (E.), Letter to M. Gueroult, 19.
Rythmus Monosyllabicus, 72.
Ross (James), "Selectæ e Profanis Scriptoribus Historiæ," 23.

Saldenus (Guil.), "De Libris," 39.
Sandius (Christopher, Jr.), Notice of his Works, 169.
Satirical Poem on Booksellers, 45.
Scaliger (Joseph Justus), castrated by his Father, 236.
" " " written by Himself, 273.
Scaliger (Julius Cæsar), "Praise of the Goose," 229, 230.
"Selectæ e Profanis Scriptoribus Historiæ," by James Ross, 23.
Servetus (Michael), Life and Works of, 91, 97, 121.
" " Burning of, 105.
"Shade, Praise of," by John Dousa, 229, 230.
Shakespeare and Ben Jonson, Wit-Combat of, 69.

Shakeſpeare, Cambridge Edition of, 22.
" Characteriſtics of the Firſt Folio Edition of, 71.
Shirley's (James) "Poems," 115.
Singular Specimen of Orthography in the Sixteenth Century, 286.
Specimen of a Modern Gloſſary, 285.
"Strappado for the Diuell," by R. Brathwaite," 247.
Surrey's Geraldine, 66.
"Swimming, Art of," Nic. Wünmann, 229, 230.
"Sylvae Nvptialis," Joannis Nevizano, 256.
Syneſius, Curious Story of, 16.

"Talmud (The") and Kepler, 236.
Taylor (Thomas), the Platoniſt, Brief Notice of, 151. [152.
" " Liſt of his Publiſhed Works,
"Turkiſh Hiſtory of America," Notice of, 38.
Two Sides of the Queſtion, 24.

Vagnone (Filippo), "De Conditionibus Hominum ejus Temporis," 258.
"Vidua Chriſtiana" of Eraſmus, 61.

Wagner (Godefroi), "Diſſertation on Learned Bachelors," 233. [68
Wagers's (William) "Tom Tyler and his Wife,"
White (Richard Grant), Notice of his Edition of "The Book-Hunter," 60.
Winſtanley's (W.) "Lives of the Moſt Famous Engliſh Poets," 65.
Wit-Combat between Shakespeare and Ben Jonſon, 69.
Wünmann (Nicolas), "Art of Swimming," 229, 230.

END OF VOL. II.

Catalogue.

1 CANOVAI, (STANISLAS.) Viaggi D'Amerigo Veſpucci, con la vita, l'elogio e la diſſertazione giuſtificativa di queſto celebre navigatore. 1 vol. 8vo, ſewed. Firenze, 1817. $1.50.

2 DARBY, (WILLIAM.) Lectures on the Diſcovery of America, and Colonization of North America by the Engliſh. 1 vol. 12mo, boards. Baltimore, 1828. $0.50.

3 INSURRECTION AT HARRISBURG; or Addreſs of the Hon. Charles B. Penroſe, Speaker of the Senate; and the Speeches of Meſſrs. Fraley, Williams, Pearſon and Penroſe, delivered in the Senate of Pennſylvania, on the ſubject of the Inſurrection at Harriſburg, &c. 1 vol. 8vo, sewed. Harriſburg, 1839. $0.75.

4 PAINE, (ROBERT TREAT.) Works in Verſe and Proſe, with notes, to which are prefixed, Sketches of his Life, Character and Writings. 1 vol. 8vo, boards. Boſton, 1812. $1.50.

5 GUEST, (MOSES.) Poems on Several Occaſions, to which are annexed, Extracts from a Journal kept by the Author while he followed the sea, and during a Journey from New-Brunſwick, in New-Jerſey, to Montreal and Quebec. 1 vol. 12mo, sheep. Cincinnati, 1823. $0.63.

6 BLEECKER, (ANN ELIZA) The Poſthumous Works of, in Proſe and Verſe. To which is added, A Collection of Eſſays, Prose and Poetical, by Margaretta V. Faugeres. 1 vol. 12mo, ſheep. *Portrait.* New York, 1793. $5.00.

7 THE SPIRIT OF THE FARMER'S MUSEUM, and Lay Preacher's Gazette. Being a judicious selection of the fugitive and valuable productions, which have occaſionally appeared in that paper, conſiſting of a part of the Eſſays of the Lay Preacher—Colon and Spondee—American Biography, the choiceſt efforts of the American Muſe, Pieces of chaſte humour, the eaſy Eſſays of the Hermit, the moſt valuable part of the weekly ſummaries, Nuts, Epigrams, and Epitaphs, Sonnets, Criticiſms, &c. &c. 1 vol. 12mo, pp. 318, old ſheep. Walpole, (N. H.) 1801. $1.25.

8 THE MENTAL NOVELIST, and Amuſing Companion, a Collection of Hiſtories, Eſſays, and Novels, thick 12mo, *half bound.* Lond. 1783. $1.25.

Contains an hiſtorical deſcription of the Indians of North America — Hiſtory of the Lancaſhire Witches—The Unheard of Sufferings of David Menzies among the Cherokee Indians, etc.

9 ABRIDGMENT OF THE MINUTES OF THE EVIDENCE, taken before a Committee of the Whole Houſe, to whom it was referred to conſider of the Slave Trade. 1 vol. thick 8vo, hf. cf. Lond. 1789. *Very curious.* $1.00.

10 LEVINI APOLLONII. De Peruviæ, Regionis, inter Noui Orbis prouincias celeberrimæ, inuentione; et rebus in eadem geſtis, Libri V. 1 vol. ſmall

8vo, cf. gilt back. Antverpiæ, M.D.-LXVII. *Rare.* $2.00.

11 DE PAUW, (CORNEILLE.) Recherches Philoſophiques ſur Les Américains, ou Mémoires intéreſſants pour ſervir à l'Histoire de l'Eſpèce humain. 2 vols. in 1 vol. 8vo, hf. cf. Berlin, 1768. $0.75.

12 ROBIN, (M. l'ABBE.) Nouveau Voyage dans L'Amérique Septentrionale, en 1781; et Campagne de l'Armée de M. Le Comte de Rochambeau. 1 vol. 8vo, cf. Philadelphia, 1782. $0.75.

13 JONES, (JO. SEAWELL.) Defence of the Revolutionary Hiſtory of the State of North Carolina from the aſperſions of Mr. Jefferſon. 1 vol. 12mo, cloth. Boſton, 1834. $1.00.

14 WARD, (REV. NATHANIEL.) The Simple Cobbler of Aggawam in America, Willing to help mend his Native Country, lamentably tattered, both in the upper-Leather and ſole, with all the honeſt ſtitches he can take. 1 vol. 12mo, cloth. *Reprint.* Boſton, 1843. $0.75.

14* TRUCCHI, (FRANCESCO.) Dei Primi Scopritori del Nuovo Continente Americano. 1 vol. 8vo, ſewed. Firenze, 1842. $0.75.

15 AMERICAN WANDERER, through Various parts of Europe, in a Series of Letters to a Lady, (Interſperſed with a Variety of intereſting Anecdotes.) By a Virginian. 1 vol. 12mo. Dublin, 1783. $0.50.

16 HUMBOLDT, (ALEX.) Eſſai Politique ſur Le Royaume de la Nouvelle-Eſpagne. 5 vols. 8vo, hf. cf. Paris, 1811. $2.50.

17 HOLMES, (ABIEL A. M.) The Life of Ezra Stiles, D.D., Preſident of Yale College. 1 vol. 8vo, cf. neat, *portrait.* Boſton, 1798. $1.25.

18 MARSILLAC, (J.) La Vie de Guillaume Penn, fondateur de la Penſylvanie; premier legiſlateur connu des Etats Unis de l'Amérique. Ouvrage contenant l'Hiſtorique des premiers fondemens de Philadelphie, &c. 2 vols. 8vo, cf. Paris, 1791. $1.00.

19 RICHARDSON, (JOHN.) An Account of the Life of that Ancient Servant of Jeſus Chriſt, &c., giving a Relation of his Services in the Work of the Ministry, in England, Ireland, America, &c. 1 vol. 12mo, cf. Lond., 1791. $0.75.

20 BROUGHAM, (HENRY.) An Inquiry into the Colonial Policy of the European Powers. 2 vols. 8vo, hf. cf. Edinburgh, 1803. *Very scarce.* $4.00.

21 THEORIE DES REVOLUTIONS, rapprochée des principaux événemens qui en ont été l'origine, le developpement ou la ſuite; avec une table générale et analytique. 4 vols. 8vo, hf. cf. neat. Paris, 1817. $2.00.

22 MARTENS, (G. F. De.) Recueil de Traités d'Alliance, de Paix, de Tréve, de Neutralité, de Commerce, de Limites, d'Echange, &c., et pluſieurs autres actes ſervant à la connaiſſance des relations étrangères des Puiſſances et états de l'Europe tant dans leur rapport mutuel que dans celui envers les puiſſances et états dans d'autres parties du globe depuis 1761, jusqu'à preſent. 14 vols. Cours Diplomatique, ou Tableau des Relations Exterieures des Puiſſances de l'Europe tant entre elles qu'avec d'autres états dans les diverſes Parties du Globe. 3 vols. Together 17 vols. 8vo, hf. cf. Gottingue. $9.00.

23 SCHŒLL, (FREDERIC.) Recueil de Pièces Officielles deſtinées a détrom-

per les François ſur les évènemens qui se ſont paſſés depuis quelques années. 9 vols.—Congrès de Vienne. Recueil de Pièces Officielles relatives à cette Aſſemblée, &c. 6 vols.—Archives Hiſtoriques et Politiques, ou Recueil de Mémoires et Morceaux Hiſtoriques, inédits ou peu connus, relatifs à l'Hiſtoire des 18e et 19e siècles, faiſant ſuite au Recueil de Pièces, &c. 3 vols. Together 18 vols. 8vo, hf. cf. Paris, 1814–18. $9.00.

23* KOCH, (CHR.) Table des Traités entre la France et les Puiſſances Etrangères, &c. 3 vols. 8vo, boards. Baſle, 1802. $0.75.

24 CHASE, (SAMUEL.) Trial of Samuel Chase, an Aſſociate Juſtice of the Supreme Court of the United States, Impeached by the Houſe of Repreſentatives, for High Crimes and Miſdemeanors, before the Senate of the United States. 2 vols. 8vo, boards. Waſhington, 1805. $2.00.

25 COXE, (TENCH.) A View of the United States of America, in a ſeries of Papers, written at various times between the years 1787—1794. 1 vol. 8vo, cf. Lond. 1795. $0.75.

26 THE DANISH LAWS; or the Code of Chriſtian the Vth, faithfully tranſlated for the uſe of the Engliſh inhabitants of the Daniſh Settlements in America. 1 vol. 8vo, hf. cf. Lond. 1756. *Rare and curious.* $2.00.

27 DAMPIER, (WILLIAM.) A New Voyage Round the World. Deſcribing particularly, the Iſthmus of America, &c., the South Sea Coaſts of Chili, Peru, and Mexico, their ſoil, rivers, harbours, plants, fru ts, animals and inhabitants, their cuſtoms, religion, government, trade, &c., illuſtrated with particular maps and draughts. 1 vol. 8vo, old cf. Lond. 1697. $1.00.

28 HOWITT, (E.) Selections from Letters written during a Tour through the United States, in the Summer and Autumn of 1819; illuſtrative of the Character of the Native Indians, and of their descent from the loſt Ten Tribes of Iſrael. 1 vol. 12mo, hf. cf. Nottingham. $0.75.

29 CONDAMINE, (M. de la.) Relation Abrégée d'un Voyage fait dans l'Interieur de l'Amerique Meridionale. 1 vol. 8vo, hf. cf. Maeſtricht, 1778. $0.75.

30 NEW HISTORY OF JAMAICA, from the Earlieſt Accounts, to the taking of Porto Bello by Vice-Admiral Vernon. 1 vol. 8vo, hf. cf. Lond. 1740. $0.50.

31 ANSON'S VOYAGE ROUND THE WORLD, in the years 1740–1, 2, 3, 4. Compiled from his Papers. By Richard Walter, M. A. 2 vols. in 1 vol. 12mo, hf. morocco, neat. Edinburgh, 1812. $0.75.

32 RAPIN. Hiſtoire D'Angleterre, Nouvelle edition, augmentée des Notes de Tindal, &c. 16 vols. 4to, French cf. neat, *Maps and portraits. Beſt edition.* La Haye, 1749. $10.00.

33 DU RUET, (D. M. JULLIEN.) Tableau Chronologique et Moral de l'Hiſtoire Univerſelle du Commerce des Anciens, &c. 2 vols. 4to, French cf. Paris, 1809. $2,00.

34 D'ANVILLE. Etats Formés en Europe après la Chute de l'Empire Romain en Occident. 1 vol. 4to, cf. Paris, 1771. $0.75.

35 STRYKER, (JAMES.) The American Quarterly Regiſter and Magazine.

4 vols. 8vo, hf. morocco. Philadelphia, 1848–50. $2.50.

36 THE AMERICAN REGISTER; or Summary Review of Hiſtory, Politics, and Literature. 2 vols. 8vo, boards. Philadelphia, 1817. $0.75.

37 TRUMBULL, (BENJAMIN D. D.) A General Hiſtory of the United States of America: from the Diſcovery in 1492, to 1792, in Three Volumes. Vol. I. Exhibiting A General View of the Principal Events, from the Diſcovery of North America to the year 1765. *All publiſhed.* 8vo, boards. New York, 1810. $1.00.

38 SANDS, (ROBERT C.) The Writings of—in Proſe and Verſe, with a Memoir of the Author. 2 vols. 8vo, cloth. New York, 1834. $1.00.

39 DOWNING, (MAJOR JACK.) The Life of Andrew Jackſon, Preſident of the United States. *Illuſtrated with numerous cuts.* 1 vol. 12mo, cloth. Philadelphia, 1834. $1.00.

40 CALDWELL, (CHARLES.) Diſcourſe on the Genius and Character of the Rev. Horace Holley, LL.D., with an Appendix, containing copious Notes Biographical and Illuſtrative. 1 vol. 8vo, boards. Boſton, 1828. $0.50.

41 BUCHANAN (JAMES.) Sketches of the Hiſtory, Manners, and Cuſtoms, of the North American Indians. 2 vols. in 1 vol. 12mo, cf. New York, 1824. $0.50.

42 SHEFFIELD, (JOHN, LORD.) Obſervations on the Commerce of the American States. 1 vol. 8vo, boards. Lond. 1784. $0.50.

43 SNOWDEN, (RICHARD.) The Hiſtory of North and South America, from its Diſcovery to the Death of General Waſhington, Reviſed, corrected, and improved, and the Hiſtory of North America brought down to the Ceſſion of Florida in 1821, by Chas. W. Bazeley. 1 vol. 12mo, ſheep. Philadelphia, 1832. $0.50.

44 (MERCIER, L. S.) Tableau de Paris. Nouvelle édition corrigée et augmentée. 12 vols. 8vo, hf. cf. Amſterdam, 1783. $3.00.

45 SAINT-FOIX. Œuvres Complettes de M. De Saint-Foix, Hiſtoriographe des Ordres du Roi. 6 vols. 8vo, French cf. (Wants vol. 6.) Paris, 1778. $1.50.

46 STOW (JOHN.) The Svrvay of London; containing the Originall, Antiquitie, Encreaſe, and more Moderne Eſtate of the ſayd Famous Citie. Written in the yeere 1598. Since then, continued, corrected and much enlarged, with many rare and worthy Notes, both of Venerable Antiquity, and later memorie. By A. M. (Anthony Mundy.) 1 vol. ſmall 4to, old cf. *Black Letter.* Lond. 1618. $2.00.

47 PINARD, (M.) Chronologie Hiſtorique-Militaire, Contenant l'Hiſtoire de la création de toutes les Charges, Dignités, et Grades Militaires ſuperieurs; de toutes les Perſonnes qui les ont poſſedés, ou qui y ſont parvenues depuis leur création juſqu'à preſent, &c. 5 vols. 4to, French cf., gilt edges. (*From the Library of Madame de la Borde.*) Paris, 1760. $6.00.

48 CATTEAU, (JEAN PIERRE.) Tableaux des Etats Danois, enviſagés ſous les rapports du Mécaniſme Social. 3 vols. 8vo, hf. ef. Paris, an X. (1802). $1.00.

49 (DE SALES, J. DEL.) Hiſtoire Philoſophique du Monde Primitif. 7 vols. 8vo, cf., gilt edges. 30 *colored*

plates and maps. Paris, an III. (1795.) $3.00.

50 WHITLOCKE, (BULSTRODE.) Journal of the Swedish Embassy in the years 1653–54. New edition revised by Henry Reeve, Esq. 2 vols. 8vo, cloth. Lond. 1855. $2.50.

51 SIDEN (CAPTAINE.) Histoire des Sevarambes, Peuples qui Habitent un Partie du troisième Continent communément appellé la Terre Australe. 2 vols. in 1 vol. 12mo, old cf. Amsterdam, 1702. *Rare.* $1.50.

52 SIDEN, CAPTAIN.) The History of the Sevarambians, a People of the South Continent. In five parts. Containing an Account of the Government, Laws, Religion, Manners, and Languages of that Nation. 1 vol. 8vo, hf. cf. Lond. 1738. $2.00.

"*In Notes and Queries, vol. iii. pp.* 4, 72, 147, 374, *may be found a curious and interesting discussion relating to this singular work.*

53 LOBO, (R. P. JEROME.) Voyage Historique d'Abissinie, Traduite du Portugais, continuée et augmentée de plusieurs Dissertations, Lettres et Memoires, par M. Le Grand. 1 vol. 4to, 1728. $1.25.

54 MASON (THOMAS, *Preacher of Gods Word.*) Christs Victorie over Sathans Tyrannie, Wherein is Contained a Catalogve of all Christs Faithfvll Sovldiers that the Divell either by his grand Captaines the Emperovrs, or by his most deerly beloued sonnes and heyres the Popes, haue most cruelly Martyred for the Trvth. 1 vol. folio, old cf. *Black Letter.* Lond. 1615. $3.00.

55 SPINA, (ALPHONSI DE.) Fortalicium fidei contra indeos saracenas aliasqz Christiane fidei inimicos.—hic liber (quē fortalitiū editor intitulauit) impſſoria arte Nurmberge impensis *Antonij Koberger* inibi ciuem est consummatus. 1494. 1 vol. 4to, oak boards. *Very rare.* $5.00.

See Clement, Bib. Curieuse, tome viii. pp. 316–322. *Vogt Catl. Lib. Rar. p.* 639. *Placci, Theatrum Anony. p.* 118. *Hain, Repertorium, tome i. p.* 95, *No.* 875.

56 ———. Fortalitium fidei, &c. *Editio vetus absque ullâ loci et anni indicatione, sed circà annum* 1474 *excusa.* 1vol. folio, boards. Fine, clean copy. $7.00.

57 CAMPANI, (JOAN ANT.) Opera; curâ et impensis Michaelis Ferni, Romæ, per Eucharius Silber. 1495. 1 vol. folio, boards. *First edition, very rare.* $5.00.

See Hain, Repertorium, tome i. p. 16, *No.* 4286.
Clement, Bib. Curieuse, tome vi. p. 178.
Santander, Dict. Bibliographique, tome ii. p. 266.
Niceron, Memoires, tome ii. p. 277.
Brunet, Manuel, tome i. p. IInd., p. 1521.

58 THOMÆ WALDENSIS (*vel Netter, Carmelitae Anglici à Walden circa A.D.* 1410.) Sacramentalia, volumen doctrinalis antiquitatū fidei ecclesie catholice cōtra Witcleuistas et eorum asseclas Lutheranos, aliosq hæreticos. 1 vol. folio, oak boards. Parisii, 1523. $3.50.

"*Thomas Netter, or Natter, better known by his monkish appellation of Walden, was a native of Saffron Walden, in Essex, and was a great opponent of Wickliffe and Huss, upholding, with both zeal and learning, the teaching of the Church of Rome.*"

59 ÆNEÆ SYLVII, postea Pii Papæ II. Epistolæ in Pontificata editæ, quam diligentissime castigatas per Petrum Augustinum Philelphum. 1 *vol. 4to, oak boards.* Medoliani, Antonius Zarothus opera et impendio Jo. Legnani. 1481. $3.00.

60 RAULIN, (JOHANNIS.) Opus sermonum Quadragesimalium super epis-

tolas et euangelia quadrageſimalia, &c. &c. Impenſis atq; induſtria honeſti viri Engleberti de Marnef, bibliopole, Pariſii, 1523. 2 vols. 8vo, hf. cf., *fine clean copy. Extremely rare in this condition.* $5.00.

Jean Raulin was a contemporary and rival of the famous "jocular preachers" Oliver Maillard and Michael Menot. Rabelais appears to have filched a good deal from Raulin's Sermons. "The oracle of the bells of Varenes" is taken from Raulin's De Viduitate, ſerm. 3d. *"Harken! Take thee a wife, take thee a wife, and marry, marry, marry; for if thou marry, thou ſhalt find good therein; here in a wife thou ſhalt find good; ſo marry, marry." See Rabelais, Pantagruel, chapts. ix.—xxvii.*

61 IOAN. DVNS SCOTI, Philoſophia Natvralis, ex Quatvor Libris Sententiarvm. et Qvodlibetis Collecta. 1 vol. 4to, plain cf. Pariſiis, 1622. $2.00.

62 CARDANI (HIERONYMI) Opera —viz. De Subtilitate Libri XXI. Nunc demum recogniti atque perfecti. Cl. Ptolomæi Peluſienſis IV. de Aſtrorum Judiciis; Præterea ejuſdem Hier. Cardani Geniturarum, XII., &c. 2 vols. in 1 vol. folio, oak boards, braſs claſps. Baſileæ, 1554. $4.00.

"*A ſcarce and eſteemed edition, becauſe it is the only one that has not been mutilated.*"

Dr. A. Clarke.

"*Legitur in his editionibus longe rariſſimis locus quidam impius ſcandaloſiſſimus, qui in poſterioribus editionibus fuit omiſſus.*"

Vogt Catalog. Lib. Rariorum.

"*L'Horoſcope de Jeſus-Chriſt ne se trouve que dans les editions de* 1554 *et* 1555. *On l'a retranche des ſuivantes.*" Niceron.

63 AGRIPPÆ, (HEN. CORNELII) Opera, in Duas Tomas concinne digeſta, et nunc denuó ſublatis omnibus mendis, in φιλομόσων gratiam accuratiſſimè recuſa. Quibus poſt omnium editiones de novo acceſſit Ars Notoria, ut ſatis indicat Catalogus poſt praefationem poſitus. 2 vols. 8vo, vellum. Vol. I. has 694 pages, and vol. II. 1156. Lugduni, per Beringos Fratres, (abſque anno.) $4.50.

64 AGRIPPÆ, (HEN. CORNELII) De Occulta Philoſophia Libri iii. Item, Spurius Liber de Cæremoniis Magicis, qui Quartus Agrippæ habetur. Quibus acceſſerunt, Heptameron Petri de Abano, &c. 1 vol. 8vo, ſtamped vellum. Lugduni, per Beringos Fratres, (abſque anno.) $2.00.

"*On y trouve les ſûrs moyens d'évoquer les eſprits et de faire venir le diable.*" *See Collin de Plancy, Dict. Infernal, p.* 415.

65 AGRIPPÆ, (HEN. CORNELII) De Incertitudine et Vanitate Scientiarum Declamatio invectiva, denuo ab autore recognita et marginalibus Annotationibus aucta. 1 vol. 8vo, old cf. *Fine portrait of Agrippa on the title-page.* 1537. $1.38.

"*On a peint aſſez bien cet homme ſingulier, lorſqu' on a dit de lui: Nulli hic parcit; contemnit, ſcit, neſcit, flet, videt, iraſcitur, incitatur, carpit omnia. Ipſe philoſophus, dæmon, heros, deus, et omnia.*"

66 GAFFAREL, (JAMES.) Vnheard-of Curioſities; concerning the Taliſmanical Sculpture of the Perſians, the Horoſcope of the Patriarkes, and the Reading of the Stars. Engliſhed by Edmund Chilmead. 1 vol. ſm. 8vo, hf. cf., *plates.* Lond., 1650. $2.50.

"*Gaffarel was librarian to the Cardinal de Richelieu. No perſon has penetrated more deeply into into cabaliſtic and occult philoſophy. His Curioſities is indeed a moſt curious work. It is a feaſt for an occult philoſopher, but is very ſcarce.*"

Dr. Adam Clarke.

67 (BORDELON, ABBE.) Hiſtory of the Ridiculous Extravagancies of Monſieur Ouſle; Occaſioned by his reading Books treating of Magick, the Black-Art, Dæmoniacks, Conjurers, Witches, Spectres and Ghoſts; of Dreams, the Philoſopher's Stone, Taliſmans, Lucky and

Unlucky Days, and all ſorts of Apparitions, Divinations, Charms, Enchantments, &c., with Notes, containing a multitude of Quotations out of thoſe Books, which have either cauſed ſuch Extravagant Imaginations, or may ſerve to cure them. Written originally in French, by the abbot B——, and now tranſlated into Engliſh. 1 vol. 8vo, cf. Lond., 1711. *Very ſcarce.* $4.00.

68 DECREMPS, (M.) La Magie Blanche Dévoilée, ou explication des Tours ſurprenans qui ſont depuis peu l'admiration de la Capitale et de la Province. Avec des réflexions ſur la Baguette Divinatoire, les Automates joueurs d'Echecs, &c. &c. Ouvrage orné de 101 figures. 5 vols. in 2 vols. 8vo, hf. cf. Paris, 1792–3. $2.00.

69 MAGNUM, (OLAUM.) Beſchreibung allerley Gelegenheyte, Sitten, Gebräuchen und Gewonheyten, der Mitnächtigen Völcker in Sueden, Oſt und Weſtgothen, Norwegen und andern, gegen dem euſſerſten meer daſelbſt hinein weiter gelegenen Landen. 1 vol. 8vo, oak boards. *Many curious old woodcuts.* Straſburg, 1567. $1.50.

70 WILKINS, (JOHN) The Mathematical and Philoſophical Works of—containing I. The Diſcovery of a New World; or a Diſcourſe tending to prove, that 'tis probable there may be another Habitable World in the Moon. II. That 'tis probable our Earth is one of the Planets. III. Mercury; or the Secret and Swift Meſſenger, Showing how a man may with Privacy and Speed communicate his thoughts to a Friend at any Diſtance. IV. Mathematical Magick, &c. 1 vol. 8vo, hf. cf. Lond., 1708. $1.25.

71 FIGUIER, (LOUIS.) L'Alchimie et Les Alchimiſtes Eſſai Hiſtorique et Critique ſur la Philoſophie Hermétique. 1 vol. ſm. 8vo, hf. vellum, neat. *Portrait of Friar Bacon inserted.* Paris, 1856. $1.50.

72 VILLARS, (L'ABBE MONTFAUCON DE.) Le Compte de Gabalis, ou Entretiens ſur les Sciences Secretes. 1 vol. 12mo, hf. vellum, neat. Mannheim, 1798. *Rare.* $1.50.

"*Cette petite production eſt ecrite avec aſſez de fineſſe. L'auteur y devoile agreablement les myſteres de la pretendue cabale des freres de la Roſe-Croix. Cet ouvrage lui fit interdire la chaire.*"
Biog. Universelle.

73 (PORDAGE, DR. JOHN.) Theologia Myſtica; or the Myſtic Divinity of the Eternal Inviſibles: viz., the Archetypal Globe, or the Original Globe, or World of all Globes, Eſſences, Centres, Elements, Principles, and Creations of whatſoever Name, &c. &c. (In German) together with Sophia; or, Spiritual Diſcoveries. 2 vols. in 1 vol. 8vo, vellum. Amſterdam, 1698. *Rare.* $1.00.

A curious account of Pordage, "that illuminated Son of Wisdom," *and the marvellous Mrs. Jane Lead, of whom he was a diſciple, may be found in* "*Notes and Materials for an Adequate Biography of the Celebrated Divine and Theoſopher, William Law.*" *By C(hriſtopher) W(alton.) Lond.,* 1856. *pp.* 148–9.

74 ARTEMIDORI. De Somniorum Interpretatione. 1 vol. 8vo, cf. (*with autograph of Gerard Vossius.*) Baſileæ, 1544. $1.00.

75 ARTEMIDORUS. The Interpretation of Dreams, by that moſt celebrated Philoſopher; A Treatiſe of great value and eſteem, and very uſeful and entertaining for all ſorts of people. Together with, Poor Richard's Advice, or the Way to Wealth; being a few minutes advice to thoſe who would wiſh to ſpend the year well, and profit thereby. 1 vol. 12mo, hf. morocco. Lond. No date. $1.00.

76 SCHUBERT, (DR. G. H. VON.)

Die Symbolik des Traumes. 1 vol. 8vo, hf. roan. Leipzig, 1840. $0.75.

77 (CASAUBON, MERIC D.D.) A Treatiſe of Vſe and Cvſtome. 1 vol. sm. 4to, hf. cf. Lond., 1638. *Rare.* $1.00.

78 DISSERTATION. Concerning the pre-exiſtency of Souls; wherein the ſtate of the queſtion is briefly unfolded, and divers Arguments and Objections on both ſides alleged and anſwered. Written in the Latin Tongue, by the learned C. P. and now made Engliſh by D. F. 1 vol. 18mo, old cf. Lond., 1684. $1.00.

79 PARKER, (SAMUEL.) Free and Impartial Cenſure of the Platonick Philoſophie; together with, An Account of the Nature and Extent of the Divine Dominion and Goodneſſe, eſpecially as they refer to the Origenian Hypotheſis Concerning the Pre-exiſtence of Souls. 2 vols. in 1 vol. 8vo, cf. Oxford, 1667. $1.50.

80 DUGUET, (M.) Pythagore ou Précis de Philoſophie Ancienne et Moderne dans ſes rapports avec les Métamorphoſes de la Nature ou la Métempſycoſe. 1 vol. 8vo, ſewed. Paris, 1841. $1.00.

81 COAD, (JOHN.) A Memorandum of the Wonderful Providences of God to a poor unworthy Creature, during the time of the Duke of Monmouth's Rebellion and to the Revolution in 1688. 1 vol. 12mo, cloth. Lond., 1849. $1.00.

"*The beſt account of the ſufferings of thoſe rebels who were ſentenced to tranſportation, is to be found in a very curious narrative written by John Coad, an honeſt, God-fearing carpenter, who joined Monmouth, was badly wounded at Philips Norton, was tried by Jeffreys, and was ſent to Jamaica.*"—Macaulay's Hist. of Eng., vol. i., p. 647—Note.

82 HYDE, (THOMAS.) De Ludis Orientalibus Libri ii. Quorum prior eſt duabus partibus, viz. i. Hiſtoria Shahiludii Latinè: 2. Hiſtoria Shahiludii Heb. Lat. Liber poſterior continet Hiſtoriam Reliquorum Ludorum Orientis. 2 vols. in 1 ſmall 8vo, cf. Plates. Oxonii, 1694. *Rare.* $3.75.

"*Theſe volumes compriſe all that has been written on the Game of Cheſs by the Orientaliſts, in the original languages, with Latin Tranſlations.*"

"*Ouvrage tres ſavant et fort curieux. L'edition que nous en indiquons eſt jusqu'a preſent la ſeule qui ait ete faite, et les exemplaires en sont devenus aſſez rares.*" De Bure.

83 SWAN, (JOHN.) Speculum Mundi; or a Glaſs Repreſenting the Face of the World; Shewing both that it did begin, and muſt alſo end, The manner How, and Time When, being largely examined. 1 vol. sm. 4to, old cf. Lond., 1670. *Rare.* $2.50.

At page 262 will be found a quotation from Shakeſpeare's Romeo and Juliet, with ſome curious variations. See, alſo, Douce's Illuſtrations of Shakeſpeare. 1 vol. 8vo. Lond., 1839. p. 428.

84 GLANVILL, (JOSEPH.) Eſſays, viz. I. Againſt Confidence in Philoſophy. II. Of Skepticiſm and Certainty. III. Modern Improvements of Knowledge. IV. The Uſefulneſs of Philoſophy to Theology. V. The Agreement of Reaſon and Religion. VI. Againſt Sadduciſm in the matter of Witchcraft. VII. Anti-Fanatick Theologie, and Free Philoſophy. 1 vol. ſmall 4to, old cf. Lond., 1676. $1.50.

85 BERROW (CAPEL.) A Lapſe of Human Souls in a State of Pre-Exiſtence, the Only Original Sin, and the ground work of the Goſpel Diſpenſation. 1 vol. 8vo, cf. Lond., 1766. $1.50.

86 SANDII, (CHRISTOPHORI.) Tractatus de Origine Animæ. 1 vol. ſmall 8vo, hf. vellum, neat, red edges. Coſmopoli, (Amſterdam,) 1671. *Very ſcarce.* $1.50.

"*The opinion which the author defends in this Treatise is, that souls pre-existed in a happy state, before the bodies which they have since inhabited.*" *See Wallace's Anti-Trinit. Biog., vol.* 3, *p.* 321.

87 THE GRUB-STREET MISCELLANY, in Prose and Verse, containing—viz. A Song of Venus, The Battle of the Muses in Somerset Gardens, A Poem on the Death of Mother N—d—m, the celebrated English B—d, &c. 8vo, paper wrapper. Lond., 1731. $0.50.

88 SATIRIC TALES; consisting of a Voyage to the Moon: All the Tailors; or the Old Cloak, and the Fat Witch of London. By Nicholas Lunatic, F. R. S. 1 vol. 12mo, boards. Lond., 1808. $0.50.

89 CUPID AND HYMEN; A Voyage to the Isles of Love and Matrimony, containing a most Diverting Account of the Inhabitants of those two Vast and Populous Countries, their Laws, Customs, and Government. To which are added, A Map of the Island of Marriage; The Batchelor's Estimate of the Expences attending a Married Life. The Married Man's Answer to it; None But Fools Marry, &c. &c. By Simon Single. 1 vol. 12mo, boards. Lond., 1772. $1.00.

90 QUEVEDO, (DOM FRANCISCO) The Visions of—Made English By Sir Roger L'Estrange, Kt. 1 vol. 8vo, boards. Lond., 1708. $1.00.

91 FAME AND FANCY; or Voltaire Improved. Containing the Story of Candid — Revised by Lord Hail-Fair. Embellished with twelve plates. 2 vols. 18mo, sheep. Boston, 1826. $0.75.

92 (HAYLEY, WILLIAM.) A Philosophical, Historical, and Moral Essay on Old Maids. 3 vols. sm. 8vo, cf. Lond., 1786. $3.00.

Contents:—Part I. *On the curiosity of Old Maids, On the Credulity of Old Maids, On the Affectation of Old Maids, &c.* Part II. *On the Ingenuity of Old Maids, On the Patience of Old Maids, On the Charity of Old Maids.* Part III. *On Old Maids in Ancient History, Conjectures concerning the Existence of Old Maids before the Deluge, Conjectures concerning Old Maids among the Jews, Egyptians, &c., On the Old Maids of Greece, On the Vestals, and other Old Maids of Rome, &c.* Part IV. *On the Infinite Increase of Old Maids after the Christian æra, On the Canonical Virgins, Panegyrics on Virginity.* Part V. *On some Old Maids of the New World, Concerning Virginity, On various Devices supposed to ascertain it, &c. &c.*

93 GUYON, (M. L'ABBE.) Histoire des Amazones Anciennes et Modernes. 2 vols. 12mo, cf. Paris, 1740. $2.00.

"*A learned and extremely curious history of these remarkable military women.*"

94 CHAUSSE, (JACQUES, *Sieur de la Terrière.*) L'Excellence du Mariage; de sa necessité et des moyens d'y vivre heureux. Où l'on fait l'Apologie des Femmes; contre les calomnies des Hommes. 1 vol. 12mo, cf. gilt back. Amsterdam. $1.50.

Vendu en Janvier 1829 *à* 68 *fr.* BRUNET.

95 BOCCACCIO. The Decameron, or Ten Days' Entertainment, &c. Including the Suppressed Novels. 2 vols. sm. 8vo, hf. morocco, neat. Lond., 1835. $2.50.

96 D'EMILLIANE, (M. G.) Histoire des Tromperies Des Prestres et des Moines. 2 vols. in 1 vol. sm. 8vo, hf. vellum. Rotterdam, 1702. *Curious.* $1.25.

97 (AMORY, THOMAS.) The Life of John Buncle, Esq., containing various observations and reflections, made in several parts of the World, and many extraordinary relations. 4 vols. 12mo, hf. cf. Lond., 1770. $3.00.

98 (KIRKBY, JOHN.) The Capacity

and Extent of the Human Underſtanding; exemplified in the Extraordinary Caſe of Automathes, a Young Noblemen, who was accidentally left in his Infancy, upon a deſolate Iſland, and continued 19 years in that Solitary State, ſeparate from all Human Society. 1 vol. 12mo, old cf. Lond., 1745. $1.25.

"*A notice of this ſingular work may be found in the Retroſp. Review, vol. x., pp.* 78–88."

99 HVARTE, (IVAN.) Examen de Ingenios para Las Sciencias, Donde ſe mueſtra la diferencia de habilidades, que ay en los hombres; y el genere de letras, que a cada vno reſponde en particular. 1 vol. 18mo, boards. 1603. $1.25.

100 (ISLA PADRE.) Hiſtoria del Famoſo Predicador Fray Gerundio de Campazas. 3 vols. royal 8vo, hf. cf. *interleaved, and with MS. notes.* Madrid, 1804. Fine copy. $4.00.

101 ISLA (J . . . FATHER.) Hiſtory of the Famous Preacher, Friar Gerund de Campazas (tranſlated by Thomas Nugent). 2 vols. 8vo, cf. Lond., 1772. $2.50.

102 ESPINEL (VINCENT.) The Hiſtory of the Life of the Squire Marcas De Obregon. Tranſlated by Major Algeron Langton. 2 vols. 8vo, boards. Lond., 1816. $2.00.

103 THE HISTORY AND ADVENTURES OF DON ALPHONSO BLAS DE LIRIAS, Son of Gil Blas of Santillane. Tranſlated from the Spanish Original. 1 vol. 12mo, cf. Lond., 1741. *Rare.* $1.25.

104 FIELDING, (HENRY). The Hiſtory of Tom. Jones, a Foundling. 4 vols. 12mo, cf. Lond., 1808. $1.00

105 CASTIGLIONE, (CONTE BALD.) Il Cortegiano, or The Courtier. (Italian and Engliſh.) Tranſlated into Engliſh by A. P. Caſtiglione, of the ſame family. 1 vol. 4to, cf. Lond., 1727. $1.50.

106 IACQVES IACQVES. Le Favt—Movrir, et les Excvſes Invtiles qv'on apporte a cette neceſſité. Reueu corrigé et augmenté de nouueau des excuſes d'vn Partisan et d'vn Sauetier à la Mort. Le tout en Vers Burleſques. 1 vol. 12mo., French cf. (pp. 151, 2 and 3 ſoiled. Lyons, 1669. *Rare and Curious.* $1.25.

See Dance of Death, Edited by Francis Douce. Lond., 1833. *p.* 26.

Meſſrs. Philes & Co. have ready for the preſs, and are now taking ſubſcriptions for, a reprint of "The Paradiſe of Dayntie Deviſes." The text of this edition is taken from the reprint of 1810, edited by Sir Edgerton Brydges. The biographical notes have been prepared expreſſly for this edition, uſing Brydges' as a baſis, but incorporating much information that has been brought to light since his edition was iſſued. This edition will be printed in ſmall quarto, in the beſt ſtyle of art, upon India paper, and is limited to 500 copies, as follows;

400 on ſmall paper, at $2.00 each.
100 on large paper, at 4.00 each.

At theſe prices, copies will be furniſhed to ſubſcribers only, and as ſoon as they are ſupplied, the prices will be raiſed to $2.50 for the ſmall paper copies, and $5.00 for the large paper copies. Meſſrs. Philes & Co. propoſe to make this reprint of "The Paradiſe of Dayntie Deviſes" the first volume of a ſeries of reprints of ſcarce collections of old Engliſh poetry. The next volume in the ſeries will be "England's Helicon."

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

NEW YORK, 1862.

107 Digby (Sir Kenelm). Letters Between the Ld George Digby, and Sir Kenelm Digby, Kt. Concerning Religion. 1 vol. 18mo, hf. cf. Lond., 1651. *Scarce.* $1.00

108 Erskine (James). The Gentleman's Companion; or, a Character of True Nobility, and Gentility. 1 vol. 12mo, cf. Lond., 1672. $0.75

109 Voltaire. Select Pieces of, viz. Zadig, or Destiny—Memnon—Discourse on Printed Lies—Folly on Both Sides—On Titles of Honour—Considerations on History, &c. &c. Translated by Joseph Collyer. 1 vol. 12mo, cf. Lond., 1754. $0.50.

110 Machiavel's Discourses upon the First Decade of T. Livius. To which is added his Prince: Translated out of the Italian, By E. D. (Edward Dacres). 1 vol. 8vo, cf. *Fine portrait of Machiavel.* Lond., 1674. $1.00

111 Godwin (William). Thoughts on Man, His Nature, Productions, and Discoveries. Interspersed with some particulars respecting the Author. 1 vol. 8vo, hf. cf., neat. Lond., 1831. $1.25

112 The Enquirer, Reflections on Education, Manners, and Literature. 1 vol. 8vo, hf. moroc. Lond., 1797. $1.25

113 Lamb (Charles). The Complete Works of. 1 vol. royal 8vo, cloth. Lond. (Moxon), 1859. $3.00

114 Hunt (Leigh). The Indicator. 1 vol. 8vo, hf. cf., neat. Original edition. Lond., 1822. $1.25

115 Dibdin (Thomas Frognall). The Quiz. 1 vol. sm. 8vo, boards. Lond., no date. $5.00

"*A fire consumed the premises of the printer, and with them all the stock in hand of the unfortunate* Quiz. . . . *I do not remember, for the last thirty-five years, to have ever seen a copy of* 'The Quiz.' *Most rare, doubtless, it is, if not unfindable, and I confess, crude and jejune as it may be, I would not 'stick for a trifle' to possess a copy—even of so rickety a progeny of the brain.*" *See Dibdin's Reminiscences, vol. i., pp.* 175–6.

116 Johnson (Dr. Samuel). An Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year. Written by Himself. To which are added, Original Letters to Dr. Samuel Johnson. By Miss Hill Boothby. 1 vol. 12mo, boards. Lond., 1805. *Scarce.* $1.25.

"*This volume was among the mass of papers which the Doctor ordered to be committed to the flames a few days before his death, thirty-two pages of which were torn out by himself, and destroyed: the contents of those which remain are here given with fidelity and exactness.*" *See Preface.*

117 Savile (George, Marquis of Halifax). Miscellanies—viz. I. Advice to a Daughter. II. The Character of a Trimmer. III. The Anatomy of an Equivalent. IV. A Letter to a Dissenter. V. Cautions for Choice of Parliament Men. VI. A Rough Draught of a New Model at Sea. VII. Maxims of State, &c. 1 vol. 8vo, cf. Lond., 1700. *Scarce.* $1.00

"*The pieces which he has left us shew him to have been an ingenious, if not a masterly writer. His "Advice to a Daughter" contains more good sense, in fewer words, than is perhaps to be found in any of his contemporary authors.*" Granger.

118 FORTESCUE (SIR JOHN). De Laudibus Legum Angliæ, Latin and Engliſh, with Notes by A. Amos, Eſq. 1 vol. 8vo, cf. Cambridge, 1825. $1.50

119 ———. The Difference Between an Abſolute and Limited Monarchy; as it more particularly regards the Engliſh Conſtitution. With ſome Remarks by John Forteſcue—Aland. 1 vol. 8vo, cf. Lond., 1714. *Scarce.* $1.50

"*The writings of Forteſcue preſent an intereſting picture, drawn from what was paſſing under his immediate view, of the political, moral, religious and phyſical ſituation of the country connected with its juriſprudence.*"

120 WINGRAVE (JOHN). Narrative of the many Horrid Cruelties inflicted by Elizabeth Brownrigg upon the body of Mary Clifford, Deceaſed, and for which the ſaid Elizabeth received Sentence of Death, on Saturday, September 12th, 1767. ———: The Cruel Miſtreſs; being the Genuine Trial of Elizabeth Branch, and her own Daughter, for the Murder of Jane Buttersworth, their ſervant-maid, together with an account of their lives, and the many cruelties they were guilty of, particularly that of making their ſervant-boy eat his own excrement. 1 vol. 8vo, hf. cf. Lond., 1740–67. *Rare.* $2.00

———"*Doſt thou aſk her crime?*
She whipp'd two female 'prentices to death,
And hid them in the coal-hole. For her mind
Shaped ſtricteſt plans of diſcipline, Sage ſchemes!
Such as Lycurgus taught, when at the ſhrine
Of the Orthyan goddeſs, he bade flog
The little Spartans; ſuch as erſt chaſtiſed
Our Milton, when at college—For this act
Did Brownrigg ſwing. Harſh laws!"
Anti-Jacobin.

121 CARBONARI: Memoirs of the Secret Societies of the South of Italy, particularly of the Carbonari. 1 vol. 8vo, boards. *Portraits and plates.* Lond., 1821. $1.25

122 JOANNA, QUEEN OF NAPLES. Hiſtorical Life of Joanna of Sicily, Queen of Naples, and Counteſs of Provence; with correlative Details of the Literature and Manners of Italy and Provence in the 13th and 14th Centuries. 2 vols. 8vo, hf. cf., neat. Lond., 1824. $3.00

123 SAINT-EVREMONIANA: ou Recueil de diverſes Pièces Curieuſes, avec des Penſées judicieuſes, de beaux traits d'Hiſtoire, et des Remarques très utiles, de M. De St. Evremont. 1 vol. 12mo, vellum. Amſterdam, 1750. $1.25

124 LONGUERUANA: ou Recueil de Penſées, de Diſcours et de Converſations, de feu M. Louis du Four de Longuerue. 2 vols. in 1 vol. 12mo, cf. Berlin, 1754. $1.25

125 CARPENTERIANA: ou Recueil de Penſées et de Bons-Mots de M. Charpentier. 1 vol. 8vo, hf. cf. Amſterdam. $1.00

126 (CHOMEL.) AMENITES LITTERAIRES, et Recueil d'Anecdotes. 2 parts in 1 vol. 8vo, old cf. Amſterdam, 1773. $1.50

127 SORBERIANA, Perroniana, et Thuana. 2 vols. in 1 thick vol. 18mo, old cf. Paris, 1694. $1.25

128 SEVIGNIANA: ou Recueil de Penſées Ingénieuſes, d'Anecdotes Littéraires, Hiſtoriques et Morales, Tirées des Lettres de Madame de Sevigné. 1 vol. 18mo, full morocco, gilt back, ſides, and edges. Auxerre, 1787. $1.25

129 ROGERS (SAMUEL). Recollections of the Table-Talk of Samuel Rogers; to which is added Porſoniana. 1 vol. poſt 8vo, cloth. New York, 1856. $0.75

130 BACONIANA; or Certain Genuine Remains of Sir Francis Bacon. Now the firſt time faithfully publiſhed. 1 vol. 8vo, old cf. *Fine portrait of Bacon.* Lond., 1679. $1.00

131 VERULAMIANA; or Opinions on Men, Manners, Literature, Politics, and Theology. By Francis Bacon, Baron of Verulam, etc. 1 vol. 8vo, boards. Lond., 1803. $0.75

132 COLERIDGE (S. T.) Specimens of the Table-Talk of Samuel Taylor Coleridge. 1 vol. ſmall 8vo, hf. morocco, gilt top. Lond., Murray, 1836. $1.25

133 SOUTHEY (ROBERT). Omniana, or Horæ Otioſiores. 2 vols. ſm. 8vo, hf. mor., top gilt. Lond., 1812. *Scarce.* $2.50

134 THE MISCELLANEOUS REMAINS of Cardinal Perron, Preſident Thuanus, M. St. Evremont, and M. Chevreau. Abridged and done into Engliſh, containing many uſeful Moral Inſtructions, and pleaſant, diverting Stories. 2 vols. ſm. 8vo, cf., gilt backs. Lond., 1708. $1.50

135 WINKELMANN (GIOVANNI). Storia delle Arti del Diſegno preſſo gli Antichi, &c. Edizione corretta e aumentata dall' Abate Carlo Fea. 3 vols. 4to, hf. cf. *Many fine plates.* Roma, 1783. $5.00

136 BURNET (JOHN). Turner and his Works; illuſtrated with Examples from his Pictures, and Critical Remarks on his Principles of Painting, with a Memoir by Peter Cunningham. Re-edited by Henry Murray, F.S.A. 1 vol. 4to, cloth. Lond., 1859. $2.00

137 EDWARDS (EDWARD). Anecdotes of Painters who have Reſided or been born in England; with Critical Remarks on their Productions. 1 vol. ſm. 4to, hf. cf. Lond., 1808. $1.50

"*Intended as a continuation to the Anecdotes of Painting by Horace Walpole.*"

138 SULZER (JOHANN GEORGE). Allgemeine Theorie der Schönen Künſte, &c. 14 vols. 8vo, boards. Leipzig, 1792–1806. $6.50

139 KEMPIS (THOMAS A). L'Imitation de Jéſus-Chriſt. Traduction nouvelle, de M. L'Abbé Daſſance. 1 vol. royal 8vo, *beautifully printed within ornamented borders, and illuſtrated with fine plates by MM. Tony Johannot and Cavelier.* Full cf.; gilt back, ſides, and edges, by *Simier.* Paris, 1836. $3.50

140 ORLANDI (FR. PELLEGRINO ANTONIO). L'Abcedario Pittorico dall' Autore riſtampato corretto et accreſciuto di molti profeſſori e di altre notizie ſpettanti alla pittura. 1 vol. 4to, old cf., *with bookplate of Mr. Horatio Walpole.* Bologna, 1719. $1.50

"*This volume evidently coſt Walpole £3 19s.*"

141 LIDGATE (IOHN, Monke of Berry). The Life and Death of Hector. One, and The Firſt of the moſt Puiſſant, Valiant, and Renowned Monarches of the World, called the Nyne Worthies. Shewing his invincible force, together with the marvailous, and moſt famous Acts by him atchieved and done in the great, long, and terrible Siege, which the Princes of Greece held about the towne of Troy, for the ſpace of Tenne yeares. And finally his unfortunate death after hee had fought a Hundred mayne Battailes in open field againſt the Grecians: Wherein there were ſlaine on both ſides Fourteene Hundred, and Sixe Thowſand, Fourſcore, and ſixe men. 1 vol. folio, old cf. London. *Printed by Thomas Purfoot.* 1614. $6.00

142 CHAPMAN (GEORGE). The Iliads of Homer, Prince of Poets. Never before in any Language truly tranſlated, with a Comment upon ſome of his Chief Places. Done according to the Greek. A new

Edition, with Introduction and Notes, by W. Cooke Taylor, LL.D. With Forty Engravings on Wood, from the Compositions of John Flaxman. 2 vols. 8vo, cloth. Lond., 1843. $2.25

143 Du Bartas. His Diuine Weekes and Workes, with a Compleate Collectiō of all the other moſt delight-full Workes. Tranſlated and written by yt famous Philomuſus Ioſvah Sylveſter. 1 vol. folio, old cf. *Title-page engraved by Elſhracke.* Lond., 1633. $3.00

144 Gonzalez (Fr. Diego). Poeſias, nueda edicion, corregida y adornada, con das láminas finas. 1 vol. 12mo, Spaniſh cf. Valencia, 1817. *Stained.* $0.75

"*Suſ poeſias manifeſtian mejor que quanto puede decirſe el carácter del M. Gonzalez. En ellas ſe echa de ver un genio dulcíſimo, una alma penetrada del amor, un talento claro y deſpejado, un lenguage tan puro y caſtizo, y una verſificacion tan dulce y armonioſa, que ſin diſputa lleva en eſto último muchas ventajas al grande Fr. Luis de Leon.*"

145 Tusser (Thomas). Five Hundred Points of Good Huſbandry, as well for the Champion or open Country, as for the Woodland or Several; Together with A Book of Huſwifery. A New Edition, with Notes, Georgical, Illuſtrative, and Explanatory, a Gloſſary, and other improvements. By William Mavor, LL.D. 1 vol. 8vo, hf. cf. Lond., 1812. $3.00

146 Marston (John). The Works of. Reprinted from the Original Editions, with Notes, and ſome Account of his Life and Writings, by J. O. Halliwell, F.R.S. 3 vols. ſm. 8vo, cloth. Lond., 1856. $3.00

147 Ruggle (G). Ignoramus Comœdia, cum Notis Hiſtoricis et Criticis. Vita auctoris, et Gloſſarium, accurante J. S. Hawkins. 1 vol. 8vo, cf. *Frontiſpiece by Stothard.* London, 1787. *Scarce.* $1.50

"*The Engliſh Notes and Gloſſary contain a fund of information on hiſtorical, philological, and legal points.*"

148 Poems, upon several Occasions, and to several Persons, Viz. On a Fair Lady, looking in the Glaſs—. To a Lady, on her Picture—Dreaming of her —Having ſeen her like—To a Lady, Bathing her Self—Seeing her in a Balcone — Fanning her Self — Gathering Peaches — Sleeping on her Couch — Againſt Fruition, &c. &c. By the Author of the Cenſure, of the Rota. 1 vol. 12mo, hf. cf. Lond., 1675. *Rare.* $1.25

149 Armiger (Charles). The Sportsman's Vocal Cabinet, compriſing an extenſive Collection of ſcarce, curious, and original Songs and Ballads, relative to Field Sports. 1 vol. 12mo. cloth. Lond., 1831. $1.00

150 Milton (John). State of Innocence, and the Fall of Man, deſcribed in Milton's Paradiſe Loſt. Rendered into Proſe; with Hiſtorical, Philoſophical, and Explanatory Notes, from the French of the Learned R. de St. Maur. By a Gentleman of Oxford. 1 vol. 8vo, ſheep. Trenton, 1813. *Curious.* $1.00

151 Overbury (Sir Thomas). The Miſcellaneous Works in Proſe and Verſe of. Now firſt collected. Edited with Notes, and a Biographical Account of the Author, by Edward F. Rimbault. 1 vol. ſm. 8vo, cloth. Lond., 1856. $1.00

152 Ingoldsby (Thomas). The Ingoldſby Legends, or Mirth and Marvels. 3 vols. 8vo, cloth. *Many plates.* Lond., 1855. $5.00

153 Herrick (Robert). Heſperides, or the Works, both Humane and Divine, of Robt. Herrick, Eſq. 2 vols. 12mo, cf., neat. London (Pickering), 1846. $4.00

154 Macneill (Hector, Eſq.) The Poetical Works of. 2 vols. 12mo, ſheep. New York, 1802. $0.50

155 Cotton (Charles). Scarronides, or Virgil Traveſtie: together with Burleſque upon Burleſque, or the Scoffer Scofft; being ſome of Lucian's Dialogues, newly put into Engliſh Fuſtian, for the Conſolation of thoſe who had rather Laugh and be Merry, than be Merry and Wiſe. 2 vols. in 1 vol. 12mo, old cf. *Facetious plates.* Lond., 1724–5. $1.50

156 Dante Alighieri. The Canzoniere of—including the Poems of the Vita Nuova and Convito; Italian and Engliſh. Tranſlated by Charles Lyell, Eſq. 1 vol. ſm. 8vo, hf. morocco, top gilt. Lond., 1840. $2.00

157 Petrarch. One Hundred Sonnets, tranſlated after the Italian of Petrarch, with the Original Text, Notes, and a Life of Petrarch, by Suſan Wollaſton. 1 vol. ſmall 8vo, cloth. Lond., 1841. $1.00

158 Goethe (J. W.) Fauſt, a Tragedy. Tranſlated by Col. C. H. Knox. 1 vol. 12mo, unbound. Lond., 1846. $0.75

159 Yendys? (Sydney). The Roman, a Dramatic Poem. 1 vol. 8vo, cloth. Lond., 1850. $0.50

160 Pepys (Samuel). Diary and Correſpondence of. With a Life and Notes, by Richard Lord Braybrooke. Fifth edition. 4 vols. ſm. 8vo, cloth. Lond., 1854. $4.00

161 Boswell (James). The Life of Samuel Johnſon, LL. D. Comprehending an Account of his Studies and Works, in chronological order: with Malone's Notes and Illuſtrations; and for the firſt time, Piozzi's Anecdotes of Dr. Johnſon. 4 vols. 8vo, boards. Lond., 1826. $2.00

162 Jortin (John). The Life of Eraſmus. 1 vol. 4to, cf. Lond., 1758. $1.50

163 Zouch (Thomas, D. D.) Memoirs of the Life and Writings of Sir Philip Sidney. 1 vol. 4to, hf. cf. York, 1809. $2.50

164 Goodman (Dr. Godfrey). The Court of King James the Firſt. To which are added, Letters illuſtrative of the Perſonal Hiſtory of the moſt diſtinguiſhed Characters in the Court of that Monarch and his Predeceſſors. Now firſt publiſhed from the Original MSS. By John S. Brewer, M. A. 2 vols. 8vo, cloth. Lond., 1839. $1.50

165 Brougham (Henry, Lord). Lives of Men of Letters and Science, who flouriſhed in the Time of George III. With Portraits engraved on Steel. 1 vol. 8vo, cloth. Lond., 1845. $1.00

166 Memoir and Correspondence of Mrs. Grant of Laggan, Author of "Memoirs of an American Lady," &c. Edited by her Son, J. P. Grant, Eſq. 3 vols. 8vo, cloth. Lond., 1844. $2.00

167 Thornbury (G. W.) Shakſpeare's England; or Sketches of our Social Hiſtory in the Reign of Elizabeth. 2 vols. 8vo, cloth. Lond., 1856. $1.50

168 Mignet (F. A.) The Hiſtory of Mary, Queen of Scots. 2 vols. 8vo, cloth. Lond., 1851. $2.00

169 Vernon (James, Esq.) Letters illuſtrative of the Reign of William III., from 1696 to 1708. Addreſſed to the Duke of Shrewſbury, by James Vernon, Eſq. Now firſt publiſhed from the Originals. Edited by G. P. R. James, Eſq. 3 vols. 8vo, cloth. Lond., 1841. $1.50

170 Ashmole and Lilly. The Lives of thoſe Eminent Antiquaries Elias Aſhmole and William Lilly, written by

Themſelves. 1 vol. 8vo, boards. Lond., 1774. $1.50

171 Histoire du Wiclefianisme; ou de la Doctrine de Wiclef, Jean Hus, et Jerome de Prague, avec celle des Guerres de Boheme, qui en ont eſté les ſuites. 2 vols. in 1 vol. 12mo, vellum. Lyon, 1682. $1.00

172 Lewis (John, A. M.) The Hiſtory of the Life and Sufferings of the Rev. and Learned John Wicliffe, D. D. Together with a Collection of Papers relating to the ſaid Hiſtory, never before printed. 1 vol. 8vo, old cf. Lond., 1720. $1.50

173 Defoe (Daniel). Memoirs of Capt. George Carleton, an Engliſh Officer; including Anecdotes of the War in Spain under the Earl of Peterborough, &c. 1 vol. 8vo, hf. cf. Edinburgh, 1808. $1.00

"*Lord Eliot ſent a copy of this intereſting work to Dr. Johnſon, who told Sir Joſhua Reynolds that he was going to bed when it came, but was ſo much pleaſed with it, that he ſat up till he had read it through.*"

174 Johnstone (John, M. D.) Memoirs of the Life and Writings of Samuel Parr, LL. D. 2 vols. 8vo, boards, uncut. Lond., 1829. $2.00

175 Möhler (J. A.) The Life of St. Anſelm, Archbiſhop of Canterbury. Tranſlated from the German, by Henry Rymer. 1 vol. 12mo, cloth. Lond., 1842. $0.50

176 Goldoni. Memorie di Carlo Goldoni, per L'Iſtoria della ſua vita e del ſuo Teatro. 3 vols. ſm. 8vo, hf. cf., neat. Prato, 1822. $1.00

177 Fuller (Dr. Thomas). The Worthies of England, in Church and State. Alphabetically digeſted into ſeveral Shires and Counties therein Contained; wherein are Illuſtrated the Lives and Characters of the moſt Eminent Perſons ſince the Conqueſt to this preſent Age, &c., &c. 1 vol. 8vo, old hf. cf. Lond., 1684. *Scarce.* $2.00

178 ———: The Hiſtory of the Univerſity of Cambridge, and of Waltham Abbey. New edition, with Notes by James Nichols. 1 vol. 8vo, cloth. Lond., 1840. $2.00

179 ———: The Holy State, and the Profane State. A new edition, with Notes by James Nichols. 1 vol. 8vo, cloth. Lond., 1841. $1.75

180 Lorenz (Dr. Frederick). The Life of Alcuin. Tranſlated from the German, by Jane Mary Slee. 1 vol. 12mo, cloth. Lond., 1837. $0.75

181 Gueuara (Antonio, *Biſhop of Guadix*, &c.) The Diall of Princes: Containing the Golden and Famovs Booke of Marcvs Avrelivs, &c. Declaring what Excellency conſiſteth in a Prince that is a good Chriſtian, and what euils attend on him that is a cruell Tirant. Tranſlated by Thomas North, Sonne to Sir Edward North; With addition of a Fourth Booke, ſtiled by the Name of The Fauoured Courtier. 1 vol. folio, old cf. Lond., 1619. *Scarce.* $4.50

182 Osborn (Francis). The Works of, Viz. I. Advice to a Son. II. Political Reflections on the Government of the Turks, &c. III. Memoires on Q. Elizabeth and K. James. IV. A Miſcellany of Eſſays, Paradoxes, Problematical Diſcourſes, Letters, Characters, &c. 1 vol. 8vo, old cf. Lond., 1689. $1.00

183 Aleman (Matheo). The Rogve, or, The Life of Gvzman de Alfarache. Tranſlated By Don Diego Puede—Ser i. e. *James May-Be, alias* James Mabbe. 1 vol. folio, plain cf. Lond., 1634. *Fine copy. Scarce.* $3.00

184 Cambrensis Eversus, ſeu potius Hiſtorica Fides in Rebus Hibernicis Giraldo Cambrenſi Abrogata. Edited with Tranſlation and Notes, by the Rev. Matthew Kelley. 3 vols. 8vo., boards. Dublin, 1848. $3.00

"*One of the moſt valuable works on the Hiſtory of Ireland, embracing a great variety of well-digeſted and accurate information on every period of Iriſh hiſtory.*"

185 Celtic Society. The Book of Rights, now for the firſt time edited, with Translation and Notes, by John O'Donovan, Eſq. 1 vol. 8vo, boards. Dublin, 1847. $1.00

186 Miscellany of the Celtic Society. Viz. I. The Genealogy of Corca Laidhe. II. Poem on the Battle of Dun, &c. III. Docwra's Tracts. IV. Several Poems, Pedigrees, and Extracts. Edited by John O'Donovan, Eſq. 1 vol. 8vo, boards. Dublin, 1849. $1.25

187 Le Sage (Alain Rene). Œuvres Choiſies. 15 vols. 8vo, hf. cf. *Fine plates by Marillier.* Amſterdam (Paris), 1783. $6.00

60 *à* 75 *fr.* *Brunet.*

188 Grafigny (Madame de). Lettres d'une Péruvienne, augmentées et ſuivies des Lettres D'Aza. 1 vol. 8vo, French cf. *Plates.* Paris, 1813. $0.50

189 Walpole (Horace). Private Correſpondence of, from 1735 to 1797. Now firſt collected. 4 vols. 8vo, boards. London, 1820. $5.00

190 Goldsmith (Lewis). The Secret Hiſtory of the Cabinet of Bonaparte; together with Secret Anecdotes of the Different Courts of Europe, &c. 1 vol. 8vo, hf. cf. Lond., 1810. *Scarce.* $1.25

191 Buffon. Œuvres Choiſies de Buffon, contenant Les Diſcours Académiques, Les Epoques de la Nature, &c. 2 vols. ſm. 8vo, hf. mor. Paris, 1843. $1.25

192 More (Sir Thomas). Utopia, or the Happy Republic. To which is added, The New Atlantis, by Lord Bacon, with a Preliminary Diſcourſe, by J. A. St. John. 1 vol. 12mo, cloth. Lond., 1838. $1.00

193 Lee (H). Obſervations on the Writings of Thomas Jefferſon, with particular reference to the Attack they contain on the Memory of the late Gen. Henry Lee. 1 vol. 8vo, ſheep. New York, 1832. $1.00

194 Richter (Jean Paul). Flower, Fruit and Thorn Pieces, or the Married Life, Death, and Wedding of the Advocate of the Poor, Firmian Staniſlaus Siebenkäs. Tranſlated by Edward H. Noel. 2 vols. 12mo, cloth. Boſton, 1845. $1.00

195 Doudouit (J. F. O.) Elegant Biographical Extracts; conſiſting of Intereſting Anecdotes, Bon-mots, Judicious Repartees, &c., compiled from the beſt Engliſh and French Authors. 2 vols. 12mo, boards. Lond., 1802. $2.00

196 Menzel (Wolfgang). German Literature. Tranſlated from the German, with Notes, by Thomas Gordon. 4 vols. ſm. 8vo, cloth. Lond., 1840. $4.00

197 Chateaubriand (Viſcount de). Sketches of Engliſh Literature; with Conſiderations on the Spirit of the Times, Men, and Revolutions. 2 vols. 8vo, boards. Lond., 1837. $2.00

198 Burnet (Dr. Thomas). Of the State of the Dead, and of Thoſe that are to Riſe. Tranſlated from the Latin, by Matthias Earbery. 2 vols. 8vo, cf. Lond., 1728. *Very ſcarce.* $2.50

199 ———: Appendix to the Ninth Chapter of the State of the Dead, concerning the two Reſurrections, the New-Heavens and New-Earth; &c. and Of the Future Reſtauration of the Jews.

Tranſlated by Mr. Foxton. 1 vol. 8vo, cf. Lond., 1729. *Scarce.* $1.00

200 Chandler (Samuel). The Hiſtory of Perſecution, from the Patriarchial Age, to the Reign of George II. With an Appendix, containing Hints on the Recent Perſecutions in the Britiſh Empire. By Charles Atmore. 1 vol. 8vo, boards. Hull, 1813. $1.25

201 Fauriel (C). Hiſtoire de la Poéſie Provençale. 3 vols. 8vo, unbound. Paris, 1847. $3.00.

202 St. Palaye (M. de). The Literary Hiſtory of the Troubadours, containing their Lives, Extracts from their Works, and many Particulars relative to the Cuſtoms, Morals, and Hiſtory of the 12th and 13th Centuries. Tranſlated by Mrs. Dobſon. 1 vol. 12mo, boards. Lond., 1807. $1.00

203 Wieland (C. M.) Private Hiſtory of Peregrinus Proteus, the Philoſopher. 2 vols. ſmall 8vo, hf. cf. Lond., 1796. $1.00

204 White (Jeremiah, *Chaplain to Oliver Cromwell*). The Reſtoration of All Things; or, a Vindication of the Goodneſs and Grace of God, to be manifeſted at laſt, in the Recovery of His Whole Creation out of their Fall. 1 vol. 8vo, hf. cf. Lond., 1789. *Very scarce.* $1.25

205 Pegge (Samuel). Curialia Miſcellanea, or, Anecdotes of Old Times; Regal, Noble, Gentilitial, and Miſcellaneous: including authentic Anecdotes of the Royal Houſehold, and the Manners and Cuſtoms of the Court, at an early Engliſh Hiſtory. 1 vol. 8vo, hf. cf., *Very neat.* Lond., 1818. $1.75

206 Maundeville (Sir John). The Voiage and Travaile of, which Treateth of the way to Hieruſalem; and of Marvayles of Inde, with other Iſlands and Countryes. Reprinted from the edition of 1725, with an Introduction, Additional Notes, and Gloſſary, by J. O. Halliwell. 1 vol. 8vo, cloth. *Many curious cuts.* Lond., 1839. $2.25

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Publiſhed by Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER I.

I. Proſpectus.
II. Horace Walpole's MS. Notes on Bayle's Dictionary.
III. Les Libres Precheurs.
IV. The Republick of Letters *vs.* d'Iſraeli.
V. Le Coſmopolite.
VI. Sale of Zelotes Hoſmer's Library.
VII. Miſcellaneous Items:
1. Philobiblon. 2. Engliſh Platoniſts. 3. Soldier's Bible. 4. Anecdote of Brunet. 5. Alliterative Poetry. 6. Tom Moore and Andrew Marvell. 7. Hawthorne and Evangeline.
VIII. Notes and Queries:
Suckling and Shakeſpeare. Voltaire and the Epiſtolæ Obſcurorum Virorum. The Three Warnings. Trial of Polly Baker. Garth's Diſpenſary. The Begum. An Unpubliſhed Tranſlation by Dryden [?]
IX. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers,

Geo. P. Philes & Co.,
No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

BY GEO. P. PHILES & CO., No. 51 NASSAU-STREET,

NEW YORK, 1862.

207 BOYLE (HON. ROBERT). Some Motives and Incentives to the Love of God. Pathetically Diſcourſ'd of in a Letter to a Friend. 1 vol. 8vo, cf. *Portrait.* Lond., 1708. *Curious.* $0.50

208 CERVANTES (MICHAEL DE). Perſiles and Sigiſmunda; a Celebrated Novel, intermixed with a great Variety of Delightfull Hiſtories, and Entertaining Adventures. 2 vols. 12mo. cf., gilt backs. "From the Abbotsford Library, preſented to Chas. Kirkpatrick Sharpe, by Sir Walter Scott, 1824." Dublin, 1743. $2.50

209 SAINT GERMAIN (CHRISTOPHER). Two Dialogues in Engliſh, between a Doctor of Divinity, and a Student in the Laws of England, of the Grounds of the ſaid Laws, and of Conſcience. 1 vol. 12mo, cf. *Black letter.* Lond., 1687. $1.50

210 D'ISRAELI (I). Flim-Flams! or the Life and Errors of My Uncle and His Friends, with Illuſtrations and Obſcurities. By Meſſieurs Rag, Tag, and Bobtail. 3 vols. 12mo, hf. moroc. Lond., 1806. $3.00

211 SPENCER (HERBERT). Social Statics; or, the Conditions Eſſential to Human Happineſs ſpecified, and the firſt of them developed. 1 vol. 8vo, cloth. Lond., 1851. $1.50

212 KNIGHT (CHARLES). Studies of Shakſpere; forming a Companion Volume to every edition of the Text. 1 vol. 8vo, boards. Lond., 1849. $2.00

213 WALKER (JOHN). A Selection of Curious Articles from the Gentleman's Magazine. 4 vols. 8vo, hf. cf. Lond., 1809–11. $4.50

214 COLLIER (JEREMY). Eſſays upon Several Moral Subjects, viz. Upon Pride. Upon Cloaths. Of the Value of Life. Of the Entertainment of Books. Of Authors. Of Riches and Poverty. Of Whoredom. Of Honeſty. Of Lying, &c., &c. 3 vols. 8vo, cf. Lond., 1722. $2.00

215 HAWKINS (THOMAS), The Origin of the Engliſh Drama, illuſtrated in its Various Species, viz. Myſtery, Morality, Tragedy, and Comedy, by Specimens from our Earlieſt Writers. With Explanatory Notes. 3 vols. ſm. 8vo, old cf. Oxford, 1773. $3.00

216 PINDAR (PETER). The Works of. 2 vols. 8vo, cf. Dublin, 1795. $2.00

217 DUNBAR (WILLIAM). The Life and Poems of, by James Patterſon. 1 vol. ſm. 8vo, cloth. Edinburgh, 1860. $1.00

218 HACKETT (JOHN). Select and Remarkable Epitaphs on Illuſtrious and other Perſons, in Several Parts of Europe, with Tranſlations of ſuch as are in Latin and Foreign Languages, and Compendious Accounts of the Deceaſed, their Lives and Works. 2 vols. 12mo, hf. cf. London, 1757. *Scarce.* $3.00

219 BECKFORD (WILLIAM, *of Fonthill*). Biographical Memoirs of Extraordinary Painters. 1 vol. 12mo, cf. *Firſt edition, very ſcarce.* Lond., 1780. $1.25

"*A ſatirical work, publiſhed anonymouſly, of which a notice may be found in the Retroſpective Review, X. pp.* 172–9."

220 SHELLEY (P. B.) The Maſque of Anarchy, a Poem. Now *firſt publiſhed,* with a Preface by Leigh Hunt. 1 vol. 12mo, boards. Lond. (Moxon), 1832. $0.50

221 HUNT (LEIGH). Captain Sword and Captain Pen, a Poem, with ſome Remarks on War and Military Stateſmen. 1 vol. 12mo, cf., neat. *Firſt edition.* Lond., 1835. $0.75

222 BRAITHWAIT (RICHARD). A Svrvey of Hiſtory; or a Nurſery for Gentry, Contrived and Comprized in an Intermixt Diſcourſe upon Hiſtoricall and Poeticall Relations. The like whereof for Variety of Diſcourſe, mixed with profit, and modeſt Delight (in the opinion of the cleareſt and refined'ſt judgements) hath not heretofore bin Publiſhed. 1 vol. ſm. 4to, cf. Lond., 1638. $2.00

223 MUDFORD (WILLIAM). A Critical Enquiry into the Writings of Dr. Samuel Johnſon, in which it is ſhewn that the Pictures of Life contained in the Rambler, and other Publications of that Celebrated Writer, have a Dangerous Tendency. To which is added an Appendix, containing a Facetious Dialogue between Boz and Poz in the Shades. 1 vol. 8vo, boards. Lond., 1803. *Curious.* $0.75

224 MOYLE (WALTER). Works, with ſome Account of his Life and Writings. By A. H. (Anthony Hammond). 3 vols. 8vo, cf. *Portrait by Vertue.* 1726–7. $2.00

"*A moſt ingenious young gentleman, converſant in all the ſtudies of humanity much above his years.*"
DRYDEN.

225 CLIFFTON (WILLIAM). Poems, chiefly occaſional, by the late Mr. Cliffton. To which are prefixed, Introductory Notices of the Life, Character, and Writings, of the Author, and an Engraved Likeneſs. 1 vol. 12mo, ſheep. *Portrait.* New York, 1800. *Scarce.* $1.00

226 RAFINESQUE (C. S.) A Life of Travels and Reſearches in North America and South Europe; or Outlines of the Life, Travels, and Reſearches of C. S. Rafineſque, A. M. Ph. D. 1 vol. 12mo, *unbound.* Philadelphia, 1836. *Curious.* $0.75

227 WILLIAMS (MRS. ANNA, *the Friend and Domeſtic of Dr. Sam. Johnſon*). Miſcellanies in Proſe and Verſe. 1 vol. 4to, cf. *Portrait inſerted.* Lond., 1766. *Rare.* $2.00

228 OGILVIE (JOHN). Providence, an Allegorical Poem, in Three Books. 1 vol. 12mo, cf. *Printed for and ſold by J. Mein, at the London Book-ſtore, ſecond Door above the Britiſh Coffee-houſe, North-ſide of King-ſtreet.* Boſton, 1766. $1.00

229 COOPER (WILLIAM). The Doctrine of Predeſtination unto Life Explained and Vindicated; in Four Sermons, preached to the Church of Chriſt, in *Brattle-*

Street, Boſton, New England; and publiſhed at their general Deſire, With a Preface by the Senior Paſtors of Boſton, &c. 1 volume 12mo, old cf. *Boſton Printed.* Lond., reprinted for E. & C. Dilly, 1765. $0.75

230 Ercilla (Don Alonso de). La Araucana. 2 vols. 12mo, Spaniſh cf. *Map and plates. Madrid, por D. Antonio de Sancha,* 1776. *Scarce.* $2.50

"*The beſt edition of the Araucana is that of Sancha, Madrid,* 1776, 2 *vols.* 12*mo.*"—Ticknor, *Hiſt. of Span. Lit., ii. p.* 464.

231 Milton (John). The Poetical Works of, Conſiſting of Paradiſe Loſt and Regained, and Poems on Several Occaſions, from the Text of Dr. Newton, with the Life of the Author. 1 vol. 12mo, ſheep. Boſton; *Printed for E. Larkin, No.* 47, *Cornhill,* 1796. $0.75

232 Franklin (Benjamin). An Hiſtorical Review of Pennſylvania, from its Origin. Embracing, among other Subjects, the various Points of Controverſy which have ariſen, from Time to Time, between the ſeveral Governors and the Aſſemblies, founded on Authentic Documents. 1 vol. 8vo, ſheep. Philadelphia, 1812. $1.25

233 Charlevoix (Father). The Hiſtory of Paraguay. Containing amongſt many other New, Curious, and Intereſting Particulars of that Country, a Full and Authentic Account of Eſtabliſhments formed there by the Jeſuits, &c. 2 vols. 8vo, hf. ruſſia. Lond., 1769. $3.00

234 Hunter (John D.) Manners and Cuſtoms of Several Indian Tribes located weſt of the Miſſiſſippi: To which is prefixed the Hiſtory of the Author's Life during a Reſidence of Several Years among them. 1 vol. 8vo, ſheep, Philadelphia, 1823. *Fine clean copy.* $1.00

235 Harris (Thaddeus Mason). The Journal of a Tour into the Territory Northweſt of the Alleghany Mountains; made in the Spring of the Year 1803, with a Geographical and Hiſtorical Account of the State of Ohio. Illuſtrated with Original Maps and Views. 1 vol. 8vo, hf. cf., *very neat.* Boſton, 1805. $1.50

236 Schultz (Christian). Travels on an Inland Voyage through the States of New York, Pennſylvania, Virginia, Ohio, Kentucky and Tenneſſee, and through the Territories of Indiana, Louiſiana, Miſſiſſippi and New-Orleans; performed in the Years 1807–8. *With maps and plates.* 2 vols. 8vo, ſheep. New York, 1810. $1.25

237 Robson (Joseph). An Account of Six Years' Reſidence in Hudſon's-Bay, from 1733 to 1736, and 1744 to 1747. 1 vol. 8vo, cf. *Maps.* London, 1752. $0.75

238 Osorio (Jerome, *Biſhop of Sylves*). The Hiſtory of the Portugueſe, during the Reign of Emmanuel; containing all their Diſcoveries, from the Coaſt of Africk to the fartheſt Parts of China; &c. Including alſo, their Diſcovery of the Brazils, and their Wars with the Moors. Now firſt tranſlated into Engliſh, by James Gibbs. 2 vols. 8vo, cf., gilt backs. Lond., 1752. $2.00

"*Le Cicéron de Portugal.*"—Dupin.

239 Colbert (John Baptist, *Marquis of Torcy*). Memoirs of the Marquis of Torcy, Secretary of State to Lewis XIV. Containing the Hiſtory of the Negotiations from the Treaty of Ryſwic to the Peace of Utrecht. 2 vols. 8vo, cf. Lond., 1757. $2.00

"*Ces Mémoires renferment des détails qui ne conviennent qu' à ceux qui veulent ſ'inſtruire à fond; on y reconnaît le goût de la cour de Louis XIV.;*

mais leur plus grand prix eſt dans la ſincérité de l'auteur."—VOLTAIRE.

240 The Hiſtory of the Late Minority, exhibiting the Conduct, Principles, and Views, of that Party, during the Years 1762–3–4–5. 1 vol. 8vo, cf. Lond., 1766. $0.50

"*The firſt impreſſion of this work, which conſiſted of only twelve copies, was privately printed in the year* 1765."—(See Martin's Bib. Cat. of Books Privately Printed, p. 43.)

241 JOLI (GUY). Memoirs of, Private Secretary to Cardinal de Retz; Claude Joli and the Dutcheſs de Nemours, forming a Supplement to, and an Illuſtration of the Memoirs of Cardinal de Retz. Tranſlated into Engliſh by Edward Taylor. 3 vols. 12mo, cf. Lond., 1775. $1.50

242 COOKE (WILLIAM). Memoirs of Samuel Foote, Eſq., with a Collection of his Genuine Bon-Mots, Anecdotes, Opinions, &c., and Three of his Dramatic Pieces, not publiſhed in his Works. 2 vols. 12mo, boards. New York, 1806. $0.75

243 DAVIS (MARTHA ANN). Poems of Laura; an Original American Work. 1 vol. 12mo, ſheep. Petersburg (Virginia), 1818. *Curious.* $0.75

244 ROCHESTER AND ROSCOMMON: The Miſcellaneous Works of the Right Honourable, the Late Earls of Rocheſter and Roſcommon. With the Memoirs of the Life and Character of the Late Earl of Rocheſter, by Mons. St. Evremont. To which is added a Curious Collection of Original Poems and Tranſlations by ſeveral "*Eminent Hands.*" 1 vol. 8vo, cf. London, 1707. *Portrait of Rocheſter.* $2.00

245 SEDLEY (SIR CHARLES). The Miſcellaneous Works of, containing Satyrs, Epigrams, Court-Characters, Tranſlations, Eſſays, and Speeches in Parliament. To which is added, The Death of Marc Antony; a Tragedy never before Printed. Publiſhed from the Original Manuſcripts by Capt. Ayloffe. 1 vol. 8vo, hf. cf. Lond., 1702. *Scarce.* $2.00

246 ETHEREGE (SIR GEORGE). The Works of, containing his Plays and Poems. 1 vol. 8vo, hf. cf. Lond., 1704. $1.50

247 HELIODORUS (*Biſhop of Tricca*). The Adventures of Theagenes and Chariclia, a Romance, being the Riſe, Progreſs, Tryals and happy Succeſs of the Heroic Loves of thoſe Two Illuſtrious Perſons. Wherein the following Hiſtories are intermix'd. I. The Treacherous Slave. II. The Wandering Prelate. III. The Fighting Prieſt. IV. The Royal Adultreſs. *Written originally in Greek by* Heliodorus, Bp. of *Tricca, who choſe to be deprived of his* Biſhoprick, *rather than deſtroy this Book, deſigned by* Him *for the Promotion of* Virtuous Loves. 2 vols. 12mo, cf. Lond., 1717. $2.00

248 LIBER FACETIARUM: Being a Collection of Curious and Intereſting Anecdotes. 1 vol. 12mo, hf. cf. Newcaſtle upon Tyne, 1809. $1.00

249 D'ISRAELI (I.) Literary Miſcellanies; including a Diſſertation on Anecdotes. A new edition, enlarged. 1 vol. 12mo, cf. Lond., 1801. *Scarce.* $1.00

250 DALE (ROBERT). An Exact Catalogue of the Nobility of England, and Lords Spiritual, according to their Reſpective Precedencies, &c. 1 vol. 8vo, hf. cf., *with autograph of Byron.* Lond., 1697. $1.25

251 BUGG (FR.) The Pilgrim's Progreſs from Quakeriſm to Chriſtianity. 1 vol. 8vo, cf. *Fine portrait of Bugg by Van Hove.* Lond., 1700. $2.00

252 Sibbs (Richard, D. D.) The Works of the Rev. Richard Sibbs, late Maſter of Catharine-Hall, in the Univerſity of Oxford. To which is prefixed a Short Memoir of the Author's Life. 3 vols. 8vo, hf. cf. Aberdeen, 1812. $3.00

253 Hamilton (N. E., S. A.) An Inquiry into the Genuineneſs of the Manuſcript Corrections in Mr. J. Payne Collier's Annotated Shakſpere, Folio, 1632, and of Certain Shakſperian Documents likewiſe publiſhed by Mr. Collier. 1 vol. ſm. 4to, cloth. Lond., 1860. $1.00

254 Duget (Jacques-Joseph). Inſtitution d'un Prince; ou Traité des Qualitez, des Vertus et des Devoirs d'un Souverain. 4 vols. 12mo, *old French moroc., gilt backs and edges.* à Leide, 1789. $2.00

"*Ce Livre, qu'on peut regarder comme le Bréviare des ſouverains, fut compoſé pour le fils du Duc de Savoie.*"—Goujet.

255 Heylin (Peter). Table or a Catalogue of all the Kings which have Reigned in England, ſince the Firſt entrance of the Romans, &c. 1 vol. 18mo, hf. cf. Lond., 1670. $0.50

256 Cibber (Colley). An Apology for the Life of, written by Himſelf; and interſperſed with Characters and Anecdotes of his Theatrical Cotemporaries, &c. A new edition, with many Critical and Explanatory Notices, by Edmund Bellchambers. 1 vol. 8vo, cloth. London, 1822. *Beſt edition.* $1.50

257 St. John (Bayle). Montaigne the Eſſayiſt, a Biography, with Illuſtrations. 2 vols. ſm. 8vo, cloth. London, 1858. $2.50

"*During fifteen years, every interval of repoſe has been occupied in this ſtudy. My object has been, not merely to paint a moral and intellectual picture of thoſe times, but ſtrictly to elucidate the chronology and incidents of the life of Montaigne—his character, his literary and philoſophical intentions, his relations with contemporaries—to produce, in fact, a complete body of information, which may worthily ſerve as an introduction to the works of ſo remarkable a man.*"—Preface.

258 Wilson (Walter). Memoirs of the Life and Times of Daniel De Foe; containing a Review of his Writings, and his Opinions upon a Variety of Important Matters, Civil and Eccleſiaſtical. 3 vols. 8vo, cloth. Lond., 1830. *Very ſcarce.* $6.50

259 Swift (Dr. J.) Miſcellanies in Proſe and Verſe. 5 vols. 8vo, old cf. Lond., 1727. $2.00

260 Rose (W. S.) Letters from the North of Italy, addreſſed to Henry Hallam, Eſq. 2 vols. 8vo, hf. moroc. London, 1819. $0.75

261 Echard (Laurence). The Roman Hiſtory, from the Building of the City, to the perfect Settlement of the Empire by Auguſtus Cæſar, containing the Space of 727 Years. 5 vols. 8vo, old cf. London, 1719. $1.25

262 Houssaie (Amelot de la). Hiſtoire du Gouvernement de Veniſe. 1 vol. 8vo, hf. cf. Paris, 1676. $0.50

263 Nicholson (George). The Cambrian Traveller's Guide, in every Direction; containing Remarks made during many Excurſions in the Principality of Wales, and Bordering Diſtricts, augmented by Extracts from the beſt Writers. 1 vol. 8vo, boards. Lond., 1813. $0.50

264 Vere (Sr. Francis). The Commentaries of, Being Diverſe pieces of ſervice, wherein he had command, written by Himſelf in way of Commentary. Publiſhed by William Dillingham, D. D. 1 vol. folio, cf., neat; *wants the plates.* Cambridge, 1657. $1.00

265 VOLTAIRE. Letters Concerning the Engliſh Nation. 1 vol. 8vo, hf. cf. Lond., 1733. $0.75

266 DESTUTT TRACY (COUNT). A Treatiſe on Political Economy. 1 vol. 8vo, cf. Georgetown, 1817. $0.50

267 GISBORNE (THOMAS). An Enquiry into the Duties of the Female Sex. 1 vol. 8vo, cloth. Lond., 1816. $0.50

268 ———: An Enquiry into the Duties of Men in the Higher and Middle Claſſes of Society in Great Britain, reſulting from their reſpective Stations, Profeſſions, and Employments. 2 vols. 8vo, cloth. Lond., 1824. $1.00

269 LODGE (EDMUND.) Illuſtrations of Britiſh Hiſtory, Biography, and Manners, in the Reigns of Henry VIII., Edward VI., Mary, Elizabeth, and James I., exhibited in a Series of Original Papers, ſelected from the MSS. of the Noble Families of Howard, Talbot, and Cecil, &c. 3 vols. 8vo, cloth. Lond., 1838. $3.75

270 HUNTINGDON (SELINA, COUNTESS OF). The Life and Times of Selina Counteſs of Huntingdon. By a Member of the Houſes of Shirley and Haſtings. 2 vols. 8vo, cloth. Lond., 1844. $3.00

271 HARRINGTON (JAMES). The Oceana, and His other Works; ſome *wherof* are now firſt publiſh'd from his own Manuſcripts. The whole Collected, Methodiz'd, and Review'd, with an Exact Account of his Life Prefix'd by John Toland. 1 vol. folio, old cf. Lond., 1700. $2.00

272 BIRCH (THOMAS, D. D.) Memoirs of the Reign of Queen Elizabeth, from the Year 1581 till her Death, in which the Secret Intrigues of her Court, and the Conduct of her Favourite, Robert Earl of Eſſex, both at Home and Abroad, are particularly illuſtrated. 2 vols. 4to, cf. Lond., 1754. $3.00

273 CAYLEY (ARTHUR, JR., ESQ.) The Life of Sir Walter Ralegh, K^nt. 2 vols. 8vo, hf. mor. Lond., 1806. $2.00

274 MARTYN AND KIPPIS. The Life of the Firſt Earl of Shafteſbury, from Original Documents in the Poſſeſſion of the Family. Edited by G. Wingrove Cooke, Eſq. 2 vols. 8vo, cloth. Lond., 1836. $2.50

275 NORTH (ROGER). The Life of the Honourable Sir Dudley North, Knt., and of the Honourable and Reverend Dr. John North. 2 vols. in 1 vol. 4to, cf. *Fine portrait.* Lond., 1744. *Fine copy, ſcarce.* $4.00

"*One of the moſt delightful books in the world.*"

276 ———: Examen; or an Enquiry into the Credit and Veracity of a Pretended Complete Hiſtory; ſhewing the perverſe and wicked Deſign of it, and the many Falſities and Abuſes of Truth contained in it. Together with Memoirs occaſionally inſerted, all tending to vindicate the Honour of the late King Charles II. and his Happy Reign, from the intended Aſperſions of that Foul Pen. 1 vol. 4to, cf. London, 1740. *Scarce.* $3.00

277 ROSCOE (WILLIAM). The Life and Pontificate of Leo the Tenth. 6 vols. 8vo, boards. Lond., 1806. $3.00

278 SISMONDI (J. C. L. DE). A Hiſtory of the Italian Republics, being a View of the Origin, Progreſs, and Fall of Italian Freedom. 1 vol. 12mo, cloth. Lond., 1832. $0.75

279 ROWAN (FREDERICA). The Life of Schleiermacher, as unfolded in his Autobiography and Letters. 2 vols. ſm. 8vo, hf. cf. Lond., 1859. $2.50

Catalogue.

280 Holland (Lord). Foreign Reminiſcences. Edited by his Son, Henry Edward Lord Holland. 1 vol. ſm. 8vo, cloth. Lond., 1851. $0.75

281 Blanc (Louis). The Hiſtory of Ten Years, 1830–1840. 2 vols. 8vo, cloth. Lond., 1844. $2.00

282 Hallam (Henry). View of the State of Europe during the Middle Ages. 2 vols. in 1 vol. 8vo, hf. roan. Paris, 1840. $1.50

283 Parkhurst (John). An Hebrew and Engliſh Lexicon, without Points, to which are prefixed (alſo without Points) a Methodical Hebrew Grammar, and a Short Chaldee Grammar. *Seventh edition, corrected and improved.* 1 vol. 8vo, cf., neat. Lond., 1813. $2.00

284 Scapulæ (Joannis). Lexicon Græco-Latinum e probatis auctoribus locupletatum, cum Indicibus auctis et correctis, &c. 1 vol. folio, cloth. Oxonii, 1820. $2.50

285 Schrevelii (Corn.) Lexicon Manuale Græco-Latinum et Latina-Græcum. Editio xx. cura Carolo Tayler. 1 vol. 8vo, cf. Lond., 1821. $0.50

"*An excellent edition of a very uſeful work.*"—Dr. A. Clarke.

286 Neuman and Baretti. Dictionary of the Spaniſh and Engliſh Languages. 2 vols. 8vo, ſheep. Boſton, 1827. $1.50

287 Vieyra (Anthony). Dictionary of the Portugueſe and Engliſh Languages, in two Parts: Portugueſe and Engliſh, and Engliſh and Portugueſe. 2 vols. in 1 vol. 4to, cf. Lond., 1794. *Scarce.* $5.00

288 Silva (Antonio de Moraes). Diccionario da Lingua Portugueza. Ediçao novamente emendado. 2 vols. 4to, Span. cf. Liſboa, 1813. *Very ſcarce.* $5.00

289 Baretti (Joseph). Dictionary of the Italian and Engliſh Languages, viz., Italian and Engliſh, and Engliſh and Italian. Corrected and improved by F. Damiani. 2 vols. in 1 vol. 4to, cf. *Wants title-page to vol.* 1. Lond., 1798. $1.50

290 Ruſſian and Engliſh Dictionary. 2 vols. 4to, hf. cf. St. Peterſburg, 1808. *Very ſcarce.* $4.50

291 Muller (G. H.) Deutſch-Daniſches Wörterbuch. Revidirt von Prof. Fr. H. Guldberg. 3 vols. 8vo, hf. cf. Kiel, 1807. $1.50

292 Bay (Christian Friderich). Danſk og Engelſk Haand-Lexicon (Daniſh and Engliſh Lexicon). 1 vol. 8vo, hf. cf. Copenhagen, 1798. Pp. 1029. $1.00

293 A New Pocket-Dictionary of the Swediſh and Engliſh, and Engliſh and Swediſh Languages. 1 vol. 12mo, hf. vellum, neat. Leipſic. $1.25

294 Wilcocke (Samuel Hull). A New and Complete Dictionary of the Engliſh and Dutch Languages; in Two Parts. I. Engliſh and Dutch. II. Dutch and Engliſh. 1 vol. 8vo, cf. Lond., 1798. *Scarce.* $3.00

295 Bailey (N.) Dictionarium Britannicum; or a more Compleat Univerſal Etymological Engliſh Dictionary than any Extant. Containing not only the Words, and their Explication, but their Etymologies from the Antient Britiſh, Teutonick, Low and High Dutch, Saxon, Daniſh, Norman and Modern French, Italian, Spaniſh, Latin, Greek, Hebrew, Chaldee, &c., each in its proper Character. Illuſtrated with near *five Hundred Cuts.* 1 vol. folio, cf. Lond., 1730. $6.00

296 Johnson (Samuel, LL. D.) A Dictionary of the Engliſh Language; in which the Words are deduced from their

Originals, and illuſtrated in their different Significations by Examples from the beſt Writers, &c. *Stereotyped verbatim from the laſt folio edition corrected by the Doctor.* 1 vol. imperial 8vo, cloth. Lond., 1828. $4.50

297 Moore (G. F.) Deſcriptive Vocabulary of the Language in Common Uſe amongſt the Aborigines of Weſtern Australia; embodying much Intereſting Information regarding the Habits, Manners, and Cuſtoms of the Natives. 1 vol. 12mo, cloth. Lond., 1842. $0.75

298 Gretch (N.) Grammar of the Ruſſian Language (in Ruſſian). 1 vol. 8vo, hf. cf. St. Peterſburg, 1827. $1.25

299 Fables of Ivan Kriloff (in Ruſſian). 1 vol. 8vo, hf. cf. St. Petersburg, 1813. $1.00

300 Heard (James). A Practical Grammar of the Ruſſian and Engliſh Languages. 1 vol. 8vo, hf. cf. St. Peterſburg, 1827. *Very ſcarce.* $2.00

301 Reiff (Charles Philip). Engliſh-Ruſſian Grammar; or the Principles of the Ruſſian Language, for the Uſe of Engliſhmen. 1 vol. 8vo, hf. cf. Second edition. Carlſruhe, 1853. $2.00

302 Chicherkof (L'Amiral). Recherches ſur les Racines des Idiomes Slavons, comparées avec celles des Langues Etrangères, pour ſervir a l'étude comparative des Langues, première partie. 1 vol. 8vo, unbound. St. Peterſburg, 1832. $0.75

303 Th. D'Abadie et J. Augustin Chaho. Etudes Grammaticales ſur la Langue Euſkarienne. 1 vol. 8vo, unbound. Paris, 1836. $1.00

"*At pp.* 28–50, *will be found an intereſting Bibliography of works in the Baſque language.*"

304 Glaire (J. B.) Principes de Grammaire Hébraique et Chaldaique. 1 vol. 8vo, unbound. Paris, 1832. $0.38

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Publiſhed by Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER I.

I. Proſpectus.
II. Horace Walpole's MS. Notes on Bayle's Dictionary.
III. Les Libres Precheurs.
IV. The Republick of Letters *vs.* D'Iſraeli.
V. Le Coſmopolite.
VI. Sale of Zelotes Hoſmer's Library.
VII. Miſcellaneous Items:
1. Philobiblon. 2. Engliſh Platoniſts. 3. Soldier's Bible. 4. Anecdote of Brunet. 5. Alliterative Poetry. 6. Tom Moore and Andrew Marvell. 7. Hawthorne and Evangeline.
VIII. Notes and Queries:
Suckling and Shakeſpeare. Voltaire and the Epiſtolæ Obſcurorum Virorum. The Three Warnings. Trial of Polly Baker. Garth's Diſpenſary. The Begum. An Unpubliſhed Tranſlation by Dryden [?]
IX. Catalogue.

CONTENTS OF NUMBER II.

I. Horace Walpole's MS. Notes on Bayle's Dictionary. (*Concluded.*)
II. Oliver Maillard.
III. Reynolds's Inquiries Concerning the Angelical Worlds.
IV. Quintus Sextius, the Pythagorean.
V. Sale of Zelotes Hoſmer's Library. (*Continued.*)
VI. Miſcellaneous Items:
Rhododaphne. Writers in the General Dictionary. Names of Writers in the Biographia Britannica. Sale of the Clopton Library. Dante's Inferno, illuſtrated by Doré. Walpole's Ovid.
VII. Notes and Queries:
Miſs Polly Baker. Jarvis the Artiſt. Miſs Burney's Evelina. Note of Walpole's, omitted on p. 6, No. I. The Dropſical Man.
VIII. Catalogue.

The Philobiblon is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

No. 4.] NEW YORK, 1862. [March.

305 Kleinschmidt (S.) Grammatik der Grönländischen Sprache, mit theilweissen einschluss des Labradordialects. 1 vol. 8vo, unbound. Berlin, 1851. $0.50

306 Pictet (Adolphe). De L'Affinité des Langues Celtiques avec le Sanscrit. *Memoire couronné par l'Institut.* 1 vol. 8vo, unbound. Paris, 1837. $1.00

307 Brunnmark (Gustavus). Introduction to Swedish Grammar, adapted for the Use of Englishmen. 1 vol. 12mo, boards. Lond., 1805. *Scarce.* $0.75

308 Kramer's Mathias. Vollkommene Niederdeutsche oder Holländische Grammatik. 1 vol. 8vo, boards. Leipzig, 1774. $0.50

309 Rask (Erasmus). Grammar of the Anglo-Saxon Tongue, with a Praxis. New edition, enlarged and improved by the Author. Translated from the Danish by B. Thorpe. 1 vol. 8vo, boards. Copenhagen, 1830. *Scarce.* $1.75

310 Grose (Francis). A Provincial Glossary: with a Collection of Local Proverbs, and Popular Superstitions. 1 vol. 4to, boards. *Large paper; only a few copies printed.* Lond., 1811. $2.00

311 Bouterwek (C. G.) De Cedmone poëta Anglo-Saxonum vetustissimo brevis dissertatio. 1 vol. 8vo, unbound. $0.38

312 Erasmi. Adagiorvm Epitome, cum indice rerum ac verborum locupletissimo. 1 vol. 18mo, old cf. Amst., 1649. $0.75

313 Ray (J.) Complete Collection of English Proverbs; also the most celebrated Proverbs of the Scotch, Italian, French, Spanish, and other Languages. To which is added, by the same Author, a Collection of English Words not generally used. 1 vol. 8vo, hf. russia, *very neat.* Lond., 1818. $2.50

314 Whichcote (Dr. Benjamin). Moral and Religious Aphorisms. Collected from the MS. Papers of the Rev. and Learned Doctor Whichcote By Dr. Jeffrey. Now republished with very large Additions. By Samuel Salter, D. D. 1 vol. 8vo, plain cf. Lond., 1753. *Very scarce.* $2.50

315 Feyjoo (Don Benito Geronymo). Teatro Critico Universal; ó discursas varias en toda género de materias, para desengaño de errores comunes. 8 vols. Cartas Eruditas, y Curiosas: en que, se continua, el designo del Teatro Critico

Universal. 7 vols. Together, 15 vols. sm. 4to, vellum. Madrid, 1749. $10.00

316 MONTUCLA. Histoire des Mathématiques, dans laquelle on rende compte de leurs progrès depuis leur origine jusqu'à nos jours; où l'on expose le tableau et le développement des principales découverts, les contestations qu'elles ont fait nâitre, et les principaux traits de la vie des mathématiciens les plus célebres. 2 vols. 4to, hf. cf., uncut. Paris, 1758. *Rare.* $6.00

"*My obligations to Montucla are so numerous, that I shall seldom make particular references to his Histoire des Mathématiques, which must be understood to be my principal authority as to* FACTS."—HALLAM.

317 CINTHIO (GIO BATTISTA GIRALDI). Hecatommithi, ouero Cento Novelle. 2 vols. in 1 vol. sm. 4to, vellum. Venetia, 1608. *Rare.* $4.50

"*Of all Italian novelists, Cinthio appears to have been the greatest favorite with our old English dramatists. Two of the most popular of Shakespeare's plays were taken from his novels, viz., Othello (Novella VII. Deca Terza) and Measure for Measure (Novella V. Deca Ottava). Beaumont and Fletcher have been indebted to him for several of their plots; and the incidents of many scattered scenes in the works of these dramatists, as also of Shirley, may be traced to the same source.*"—DUNLOP.

318 VICO (GIAM. BATTISTA). Principi di una Scienza Nuova, etc. Pubblicati con Note da Giuseppe Ferrari, si aggiungono La Vita dell'Autore. 1 vol. 8vo, hf. vellum, very neat. Milano, 1836. $1.50

"*The Scienza Nuova of Vico has the singular merit of having been the first attempt towards an inductive science of history, a systematic and comprehensive exposition of the principles by which the progress of nations and of humanity is determined.*"

319 ———: Saggio Sopra la Scienza Nuova di G. B. Vico, di L. T. 1 vol. 8vo, hf. cf. Lugano, 1835. *Rare.* $0.75

320 ———: Opuscoli, Nuavamente pubblicaticon alcuni scritti inediti di Giuseppe Ferrari. 1 vol. 8vo, hf. vellum, neat. Milano, 1836. $1.50

321 DE PENHOEN (LE BARON BARCHOU). Histoire de la Philosophie Allemande depuis Leibnitz jusqu'à Hegel. 2 vols. in 1 vol. 8vo, cf., neat. Paris, 1836. $1.50

322 DEGERANDO (J. M.) Histoire Comparée des Systèmes de Philosophie, &c. 3 vols. 8vo, hf. morocco. Paris, 1804. $2.00

"*Clear, discriminating, and well written.*"—LEWES.

323 VANINI. Œuvres Philosophiques de Vanini. Traduites pour la première fois. Par M. X. Rousselot. 1 vol. 12mo, unbound. Paris, 1842. $1.00

324 DURAND (DAVID). La Vie et les Sentimens de Lucilio Vanini. 1 vol. 12mo, cf. Rotterdam, 1717. *Rare.* $1.25

"*The torments inflicted upon Vanini by his persecutors were infernally cruel.*"—DR. SAM. PARR.

325 ARPE (P. FRID.) Apologia pro Jul. Cæsare Vanino, Neapolitano. 1 vol. 8vo, hf. roan. Cosmopoli (Rotterdam), 1712. *Very scarce.* $1.25

326 CANTICUM CANTICORUM, Reproduced in Fac-simile, from the Scriverius Copy in the British Museum. With an Historical and Bibliographical Introduction by I. Ph. Berjeau. 1 vol. folio, vellum. *Sixteen curious xylographic plates.* London, 1859. $5.00

327 CHALCONDILE. L'Histoire de la Decadence de L'Empire Grec, et Establissement de Celvy des Turcs. De la Traduction de B. de Vignere, Bourbonnois. A laquelle ont esté adioustez les Eloges des Seigneurs Othomans; Plusieurs Descriptions et Figures representans au nat-

urel les Accoutremens des Officiers de l'Empereur Turc, et des Tableaux Prophetiques prediſans la Ruine de la meſme Monarchie. Par Artvs Thomas Sieur d'Embry, Pariſien. 1 vol. folio, hf. cf. *Many plates. From the library of W. E. Burton.* Paris, 1616. $3.00

328 Grafton's Chronicle; or Hiſtory of England, to which is added his Table of the Bailiffs, Sheriffs, and Mayors, of the City of London. From the Year 1189, to 1558, incluſive. 2 vols. 4to, hf. cf. *With autograph of W. E. Burton.* Lond., 1809. $5.00

329 Colletta (Pietro). The Hiſtory of Naples, from the Acceſſion of Charles of Bourbon, to the Death of Ferdinand I. Tranſlated by S. Horner. 2 vols. 8vo, cloth. Edinburgh, 1859. $2.00

330 Urquhart (William Pollard). Life and Times of Franceſco Sforza, Duke of Milan, with a Preliminary Sketch of the Hiſtory of Italy. 2 vols. 8vo, cloth. Edinburgh, 1852. $2.00

331 Erskine (William). A Hiſtory of India under the Two Firſt Sovereigns of the Houſe of Taimur, Babér, and Humáyun. 2 vols. 8vo, cloth. London, 1854. $2.00

332 Andrews (Alexander). The Eighteenth Century, or Illuſtrations of the Manners and Cuſtoms of our Grandfathers. 1 vol. ſm. 8vo, cloth. Lond., 1856. $0.75

333 Thomson (H. Byerley). The Choice of a Profeſſion; a Conciſe Account and Comparative Review of the Engliſh Profeſſions. 1 vol. ſm. 8vo, cloth. Lond., 1857. $0.75

334 Reid (Thomas, D. D.) The Works of, now fully collected, with Selections from his unpubliſhed Letters, Preface, Notes, and Supplementary Diſſertations, by Sir William Hamilton, Bart. 1 thick vol. 8vo, cloth. Edinburgh, 1858. $3.00

335 Metaphysical Tracts, by Engliſh Philoſophers of the Eighteenth Century, conſiſting of—I. Clavis Univerſalis. II. A Specimen of True Philoſophy, by Arthur Collier. III. Conjecturæ Quædam De Senſu, Motu, et Idearum Generatione. IV. An Inquiry into the Origin of Human Appetites and Affections. V. Man in Queſt of Himſelf. Prepared for the Preſs by Dr. Samuel Parr. 1 vol. 8vo, boards. London, 1837. *Scarce.* $2.00

336 De Moleville (Bertrand). A Chronological Abridgment of the Hiſtory of Great Britain, from the firſt Invaſion of the Romans to the Preſent Reign. 4 vols. 8vo, *large paper*, cf., neat. London, 1811. $3.50

337 Bruce (J.) Star Chamber; Outline of its Hiſtory, with an Account of its Juriſdiction, with a Suggeſtion of the Reaſons of its Abhorrence by our Anceſtors, including much curious Matter. 1 vol. 4to, unbound. Lond. $0.38

338 Jones (Charles C.) Recollections of Royalty, from the Death of William Rufus, in 1100, to that of the Cardinal York, the laſt Lineal Deſcendant of the Stuarts, in 1807. 2 vols. 8vo, hf. mor. Lond., 1828. *Very curious.* $1.50

339 Brady (John). Clavis Calendaria: or, a Compendious Analyſis of the Calendar; illuſtrated with Eccleſiaſtical, Hiſtorical, and Claſſical Anecdotes. 2 vols. 8vo, cf., neat. Lond., 1815. $2.25

340 Tauler (Rev. Doctor John). The Hiſtory and Life of Doctor John Tauler, of Straſbourg; with Twenty-five of his Sermons (Temp. 1340). Tranſlated

from the German, with Additional Notices of Tauler's Life and Times, by Susanna Winkworth. 1 vol. sm. 4to, cloth. New York, 1858. $1.50

341 D'Orleans (F. I.) The History of the Revolutions in England under the Family of the Stuarts, from the Year 1603, to 1690. Translated by Laurence Echard, M. A. 1 vol. 8vo, cf. Lond., 1722. $0.50

342 Cottoni Posthuma; Divers Choice Pieces of that Renowned Antiquary Sir Robert Cotton, Knight and Baronet. Preserved from the injury of Time, and Exposed to publick light, for the benefit of Posterity. By J. H. (James Howell.) 1 vol. 8vo, old cf. Lond., 1672. $0.75

343 Jeffrey (Francis). Contributions to the Edinburgh Review. Four volumes complete in one. 1 vol. 8vo, cloth. Boston, 1859. $1.00

344 Walpole (Horace, *Earl of Orford*). The Letters of, including numerous Letters now first published from the Original Manuscripts. 6 vols. 8vo, cloth. *Portraits.* Lond., 1840. $8.00

345 ———: Letters to Sir Horace Mann, now first published from the Original Manuscripts. 4 vols. 8vo, cloth. Lond., 1843. $4.00

346 ———: Letters addressed to the Countess of Ossory, from the Year 1769 to 1797. Now first printed from Original MSS. Edited, with Notes, by the Rt. Hon. R. Vernon Smith, M. P. 2 vols. 8vo, cloth. Lond., 1848. $2.00

347 Du Deffand (Marquise). Letters to the Hon. Horace Walpole, afterwards Earl of Orford, from the Year 1766 to the Year 1780. Published from the Originals at Strawberry-Hill (in French). 4 vols. 8vo, hf. russia. London, 1810. $2.00

348 Knighton (Lady). Memoirs of Sir William Knighton, Keeper of the Privy Purse, during the Reign of His Majesty King George the Fourth, including his Correspondence with many Distinguished Personages. 1 vol. 8vo, cloth. Philadelphia, 1838. $0.50

349 Correspondence between Frances, Countess of Hartford, and Henrietta Louisa, Countess of Pomfret, between the Years 1738 and 1741. 3 vols. 8vo, cf., neat. Lond., 1805. $2.00

350 Mass (W. G.) The History and Antiquities of the Town and Port of Hastings, illustrated by a Series of Engravings, from Original Drawings. 1 vol. 8vo, hf. cf. Lond., 1824. $1.00

351 Bell's British Theatre, consisting of the most Esteemed English Plays. 15 vols. 8vo, cf. Lond., 1780. $5.00

352 Burton (John). The Genuineness of Ld Clarendon's History of the Rebellion, Printed at Oxford, Vindicated, &c. 1 vol. 8vo, hf. cf. Oxford, 1744. $0.50

353 Malespini. Istoria Fiorentina, e La Cronica di Giovanni Morelli. 1 vol. sm. 4to, hf. cf. Firenze, 1718. *Scarce.* $1.25

354 Tillemont (Le Nain de). Memoires pour servir à l'Histoire Ecclesiastique des six premiers siècles, justifiez par les Citations des Auteurs originaux. 30 vols. 12mo, cf., gilt backs. Bruxelles, 1706. $10.00

"*Full of prodigious learning; but after the labour of forty years, Tillemont has given us only the history of the first six centuries of the Church. Gibbon's obligations to him are constantly and gratefully expressed, and Fortin seems to have consulted him yet more than Fleury.*"—Dibdin.

355 Benson (Robert, M. A.) Memoirs of the Life and Writings of the Rev. Arthur Collier, M. A. With some Ac-

count of his Family. 1 vol. 8vo, ſtiff covers. Lond., 1837. $1.00

356 Thackeray (W. M.) The Newcomes; Memoirs of a Moſt Reſpectable Family. With Illuſtrations on Steel and Wood by Richard Doyle. 2 vols. 8vo, hf. cf., neat. Lond., 1854. $3.00

357 Bancroft (George). Hiſtory of the United States, from the Diſcovery of the American continent. Vols. I., II., III., and IV. 8vo, cloth. Boſton, 1839–52. $4.00

358 Robertson (William). The Hiſtory of America. 3 vols. 8vo, cf. London, 1780. $1.25

359 Swift (Jonathan). Miſcellanies in Proſe and Verſe. 4 vols. 8vo, old cf. Lond., 1727. $1.50

360 Raineri (Antonio). Fior di Penſieri ſulle Pietre Prezioſe di Ahmed Teifaſcite Opera ſtampata nel ſuo Originale Arabo, colla Traduzione Italiana appreſſo, e diverſe Note. 1 vol. 4to, hf. morocco. Firenze, 1818. $1.00

361 Breitkopf (Joh. Gottl.) Verſuch den Urſprung der Spielkarten, die Einführung des Leinenpapieres, und den Anfang der Holzschneidekunſt in Europa, &c. 2 vols. 4to, ſewed. 14 *curious plates of ancient playing-cards.* Leipzig, 1784–1801. *Very curious.* $4.00

"*A work of elaborate and deep reſearch.*"—Ebert.

362 La Place (M, de). Pièces Intéreſſantes et peu connues pour ſervir a l'Hiſtoire et a la Litterature. 8 vols. ſm. 8vo, hf. cf. Maeſtricht, 1786–90. $4.00

363 Hone (William). The Table-Book, 2 vols. in 1 vol. 8vo, cloth. London, 1827–8. $2.00

364 ———: The Year-Book of Daily Recreation and Information, concerning Remarkable Men, Manners, Times, Seaſons, Solemnities, Merry-Makings, Antiquities, and Novelties. 1 vol. 8vo, cloth. Lond., 1832. $2.00

365 Coleridge (Hartley). Lives of Northern Worthies, viz., Andrew Marvell, Dr. Richard Bentley, Lord Fairfax, Lady Anne Clifford, Roger Aſcham, John Fiſher, William Roſcoe, William Congreve, &c., &c. 3 vols. poſt 8vo. London (Moxon), 1852. $2.00

366 Greswell (W. Parr). Memoirs of Angelus Politianus, Actius Sincerus Sannazarius, Petrus Bembus, Hieronymus Fracaſtorius, Marcus Antonius Flaminius, and the Amalthei; Tranſlations from their Poetical Works; and Notes and Obſervations concerning other Literary Characters of the Fifteenth and Sixteenth Centuries. 1 vol. 8vo, hf. cf. Mancheſter, 1801. $1.25

"*A work abounding in claſſic elegance and reſearch, not unworthy of the great ſcholars whom it commemorates.*"—Sismondi.

367 Castiglione (Conte Baldessar). Il Libro del Cortegiano, colla Vita di lui ſcritta dal Sig. Abate Pierantonio Seraſſi. 1 vol. 4to, cf., neat. Padova, 1766. $1.50

"*This highly-pleaſing work, which the Italians term 'Il Libro d'oro,' has been characterized as always new, always intereſting and inſtructive, notwithſtanding the changes which time makes in cuſtoms and manners. The work derives additional intereſt from this circumſtance, that the ſpeakers introduced in it are actually the ſame eminent and illuſtrious perſons who frequented the court of Guido-Ubaldi of Montefeltro, Duke of Urbino.*" —Greswell.

368 Brydges (S. Egerton). Sonnets and other Poems. 1 vol. 8vo, ſtiff covers. Lond., 1789. *Very ſcarce.* $2.00

369 Carlyle (T.) The Life of Friedrich Schiller, comprehending an Examination

of his Works. 1 vol. 12mo, hf. cf. New York, 1837. $0.75

370 TYNDALE (WILLIAM). The New Teſtament of our Lord and Saviour Jeſus Chriſt. The Original Edition, 1526, being the firſt Vernacular Tranſlation from the Greek. With a Memoir of his Life and Writings, by J. P. Dabney. 1 vol. 8vo, hf. moroc., *red edges*. Andover, 1837. *Scarce.* $2.50

371 HELVETIUS (CLAUDE-ADRIEN). Œuvres Complètes. 3 vols. 8vo, hf. roan. Paris, 1818. $3.00

372 GLEIZES (J. A.) Thalyſie, ou La Nouvelle Exiſtence. 3 vols. 8vo, unbound. Paris, 1840. $1.50

"*An extremely curious and learned work, in which the author ſeeks to demonſtrate that all the crimes, errors, diſeaſes, and phyſical deformities of man, are the inevitable reſult of his uſe of animal food.*"

373 ORELLI (CONRAD VON). Spinoza's Leben und Lehre. Nebſt einem Abriſſe der Schellingſchen und Hegel'ſchen Philoſophie. 1 vol. 8vo, unbound. Arau, 1850. $1.25

374 SAINTES (AMAND). Hiſtoire de la Vie et des Ouvrages de B. de Spinoza, Fondateur de l'exégèſe et de la Philoſophie Modernes. 1 vol. 8vo, hf. mor., neat. *Portrait of Spinoza.* Paris, 1842. *Scarce.* $2.50

375 PHILIPSON (M.) Leben Benedikt's von Spinoza. 1 vol. 12mo, ſtiff covers. 1790. $0.75

376 FOUCHER DE CAREIL (COUNT A). Refutation of Spinoza, by Leibnitz, with Prefatory Remarks and Introduction.—Tranſlated by the Rev. Octavius F. Owen, M. A. 1 vol. 12mo, cloth. Edinburgh. $0.75

377 BRUNO (GIORDANO, *Nolano*). Opere di, ora per la prima volta raccolte e pubblicate da Adolfo Wagner, Dottore. 2 vols. 8vo, hf. vellum. *Fine portrait of Bruno.* Lipſia, 1830. $3.00

This edition contains—I. Candelajo. II. La Cena De Le Ceneri. III. De La Cauſa, Principio Et Uno. IV. De L'Infinito Univerſo E Mondi. V. Spaccio De La Beſtia Trionfante. VI. Cabala Del Cavallo Pegaſeo. VII. De Gli Eroici Furori.

378 D'ALEMBERT. Mélanges de Littérature, d'Hiſtoire, et de Philoſophie. 5 vols. 12mo, cf., neat, gilt backs. Amſterdam, 1767. $2.50

"*C'eſt un ouvrage qui ſera recherché et lu tant qu'il y aura des amateurs éclairés des belles lettres et des beaux arts.*"—BARBIER.

379 WARTON (THOMAS). Hiſtory of Engliſh Poetry, from the Cloſe of the Eleventh to the Commencement of the Eighteenth Century; to which are prefixed three Diſſertations: I. On the Romantic Fiction of Europe. II. On the Introduction of Learning in England. III. On the Geſta Romanorum. 3 volumes, with the Fragment of vol. 4, and Ritſon's Obſervations on the three volumes—together forming 4 vols. 4to, cf., neat. Lond., 1774-8 $7.00

"*This work diſplays the moſt ſingular combination of extraordinary talents and attainments. It unites the deep and minute reſearches of the antiquary with the elegance of the claſſical ſcholar. The ſtyle is vigorous and manly; the obſervations acute and juſt, and the views of the ſubject extenſive and accurate.*"—BIOG. DICTIONARY.

380 TAYLOR (BROOK, LL. D.) Contemplatio Philoſophica; with an Appendix, containing ſundry Original Papers, Letters from Count Raymond de Montmort, Lord Bolingbroke, Marcilly de Villette, Bernouilli, &c. 1 vol. 8vo, old red morocco. Only one hundred copies, *privately printed.* *Fine portrait.* Lond., 1793. $1.00

381 Berkeley (Bp. George). The Works of; to which are added an Account of his Life, and ſeveral of his Letters to Thomas Prior, Dean Gervais, Pope, &c. 1 vol. 8vo, cloth. Lond., 1837. $1.75

382 Morey (Charles). The Spiritual Muſtard Pot; containing a Demonſtration of the Exiſtence of God, &c., and an Eſſay on the Origin of Religion. 1 vol. 12mo, boards. Troy, 1824. $0.50

383 Shepherd (Lady Mary). Eſſays on the Perception of an External Univerſe, and other Subjects connected with the Doctrine of Cauſation. 1 volume 8vo, boards. Lond., 1827. *Rare.* $1.25

384 Pancirolli (Guidonis). Rerum Memorabilium ſive Deperditarum, cum Commentariis illuſtrata et locis propé innumeris poſtremum aucta, ab Henrico Salmuth. 1 vol. 4to, vellum. Francofurti, 1646. $4.00

385 Pancirollus (Guido). The Hiſtory of Many Memorable Things Loſt, which were in Uſe among the Ancients; and an Account of Many Excellent Things Found, now in Uſe among the Moderns, both Natural and Artificial. Illuſtrated with a New Commentary of Choice Remarks, Pleaſant Relations, and Uſeful Diſcourſes, from Salmuth's large Annotations. 2 vols. in 1 vol. ſm. 8vo, cf. Lond., 1715. *Rare and curious.* $3.00

386 Gouget (Antoine). The Origin of Laws, Arts, and Sciences, and their Progreſs among the moſt Ancient Nations. 3 vols. 8vo, hf. cf. Edinburgh, 1761. $3.00

387 Fournier (Edouard). Le Vieux-Neuf, Hiſtoire Ancienne des Inventions et Découvertes Modernes. 2 vols. ſm. 8vo, hf. roan. Paris, 1859. $3.00

388 La Fontaine. Fables. 2 vols. 8vo, hf. mor. Paris, 1813. $1.50

389 Rousseau (J. J.) Œuvres Complètes. 24 vols. 12mo, hf. cf., neat. Paris, 1830. $7.00

"*What love and deſire, what longing and paſſionate expectation, hang upon the voice of Rouſſeau, the idol of his day! Still is the impreſſion of his works vivid and ſtrong. The charm which cannot paſs away is there—life breathing in dead words—the pulſes of paſſion—the thrilling of the frame—the ſweet pleaſure ſtealing from ſenſes touched with ecſtacy into ſounds which the tongue frames, and the lips utter with delight. All theſe are ſtill there—the freſh beauty, the undimmed luſtre—the immortal bloom and verdure, and fragrance of life. Theſe, light and viſion-like as they ſeem, endure as in marble.*"—Edinburgh Review.

390 Chateaubriand. Génie du Chriſtianiſme. 4 vols. 12mo, cf. Paris, 1837. $1.00

391 Montaigne (Michel de). Eſſais. 3 vols. 8vo, hf. cf. Paris, 1793. $2.50

"*C'eſt icy un Livre de bonne-foy, Lecteur.*"

392 Cabanis (P. J. G.) Rapports du Phyſique et du Moral de l'Homme. Nouvelle édition, par le Docteur Ceriſe. 1 vol. 8vo, hf. roan. Paris, 1843. $0.75

393 D'Alembert. Hiſtoire des Membres de l'Académie Françoiſe. Pour ſerver de ſuite aux Eloges imprimés et lus dans les Seances Publiques de cette Compagnie. 6 vols. ſm. 8vo, cf., neat. Paris, 1787. $2.00

394 Comte (Auguste). The Poſitive Philoſophy of, freely tranſlated and condenſed by Harriet Martineau. 2 vols. 8vo, cloth. Lond., 1853. $3.00

394 Rouquette (L'Abbe Adrien). La Thebaïde en Amérique, ou Apologie de la Vie Solitaire et Contemplative. 1 vol. 8vo, boards. Nouvelle-Orleans, 1852. $0.50

395 Missirini (Melchior). Sermoni. 1 vol. 12mo, hf. cf. Livorno, 1829. $0.50

396 Goldoni (Carlo). Commedie Scelte. 3 vols. thick 12mo, hf. cf. Milano, 1825. $0.75

397 Foscolo (Ugo.) Tragedie e Poesie Varie. 1 vol. 12mo, hf. cf. London, 1831. $0.50

398 Zappi, e di Faustina Maratti, *sua consorte,* Rime, espurgata ed accresciuta d'altre Rime de' più celebri dell' Arcadia di Roma. 2 vols. in 1 vol. 18mo, hf. cf. Venezia, 1741. $0.75

399 Rossetti (Gabriele). Iddio E L'Uomo Salterio. 1 vol. 18mo, cloth. *Very scarce.* London, 1833. $0.75

400 Casti (G.) Gli Animali Parlanti, Poema Epico. 3 vols. 12mo, cf. Milano, 1802. $1.00

401 Forteguerri (Niccolo). Ricciardetto Poema di, &c. 3 vols. 12mo, hf. cf. *Many fine plates.* Londra, 1780. $1.50

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Published by Geo. P. Philes & Co., No. 51 Nassau St., N. Y.

CONTENTS OF NUMBER I.

I. Prospectus.
II. Horace Walpole's MS. Notes on Bayle's Dictionary.
III. Les Libres Precheurs.
IV. The Republick of Letters *vs.* D'Israeli.
V. Le Cosmopolite.
VI. Sale of Zelotes Hosmer's Library.
VII. Miscellaneous Items:
1. Philobiblon. 2. English Platonists. 3. Soldier's Bible. 4. Anecdote of Brunet. 5. Alliterative Poetry. 6. Tom Moore and Andrew Marvell. 7. Hawthorne and Evangeline.
VIII. Notes and Queries:
Suckling and Shakespeare. Voltaire and the Epistolæ Obscurorum Virorum. The Three Warnings. Trial of Polly Baker. Garth's Dispensary. The Begum. An Unpublished Translation by Dryden [?]
IX. Catalogue.

CONTENTS OF NUMBER II.

I. Horace Walpole's MS. Notes on Bayle's Dictionary. (*Concluded.*)
II. Oliver Maillard.
III. Reynolds's Inquiries Concerning the Angelical Worlds.
IV. Quintus Sextius, the Pythagorean.
V. Sale of Zelotes Hosmer's Library. (*Continued.*)
VI. Miscellaneous Items:
Rhododaphne. Writers in the General Dictionary. Names of Writers in the Biographia Britannica. Sale of the Clopton Library. Dante's Inferno, illustrated by Doré. Walpole's Ovid.
VII. Notes and Queries:
Miss Polly Baker. Jarvis the Artist. Miss Burney's Evelina. Note of Walpole's, omitted on p. 6, No. I. The Dropsical Man.
VIII. Catalogue.

CONTENTS OF NUMBER III.

I. Quintus Sextius, the Pythagorean. (*Concluded.*)
II. Oken, Goethe, and the Cranial Homologies.
III. Michael Menot.
IV. Sale of Zelotes Hosmer's Library. (*Continued.*)
V. L'Excellence du Mariage, par Jacques Chaussé.
VI. Adversaria.
VII. Miscellaneous Items:
De Tribus Impostoribus. Coleridge's Notes on Colquhoun. Suckling and Shakespeare.
VIII. Notes and Queries:
French Translation of the Epistolæ Obscurorum Virorum. Robert Landor. Blunders in Bohn's Dictionary of Classical Quotations. Dramatic Puffing Burlesqued. Garth's Dispensary. Goldsmith Cribbing. Early Poem by Lamb. Académie des Femmes sans Sexe. Paradise of Dayntie Devises.
IX. Catalogue.

The Philobiblion is printed on India paper, and published monthly, at $2.00 a year, invariably in advance. All communications should be addressed to the Publishers, Geo. P. Philes & Co., No. 51 Nassau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

BY GEO. P. PHILES & CO., No. 51 NASSAU-STREET,

No. 5.] NEW YORK, 1862. [APRIL.

402 PETRARCA (FR.) Le Rime. 2 vols. 18mo, hf. morocco. Avignone, 1812. $0.50

403 GANGANELLI (CLEMENTE XIV.) Lettere. Nuova Edizione, riveduta da Romualdo Zotti. 2 vols. 12mo, unbound. Londra, 1829. $0.50

404 CRESCIMBENI (GIO. MARIO). Comentarj intorno all' Iſtoria Della Poeſia Italiana, &c. Ripublicati da T. J. Mathias. 3 vols. 12mo, cloth. London, 1803. $1.00

405 CASSANO (G. B.) Il Fiore della Poeſia Italiana, del Secolo XVIII. 2 vols. in 1 vol. 12mo, calf. London, 1802. $0.38

406 CINTHIO (G. B.) Le Fiamme. 1 vol. 12mo, vellum. Venegia, 1548. *Very rare.* $1.00

407 BOCCACCIO (GIOVANNI). Amoroſa Viſione, nouvamente corretta ſu i Manoſcritti. 1 vol. 8vo, hf. cf. Firenze, 1833. $1.00

408 JEROME (ST.) Œuvres Choiſies, Traduites en Français avec le texte en regard par J. F. Grégoire et F. Z. Collembet, viz., Lettres, 5 vols. Mélanges, 3 vols. Hommes Illuſtres, 1 vol. Vies de Saints, 1 vol. Together, 10 vols. 8vo, unbound. Paris, 1837. $6.00

409 CAVE (GUILIELMI). Scriptorum Eccleſiaſticorum Hiſtoria Literaria. 1 vol. folio, cf. Coloniæ, 1720. $2.50

"*A capital performance, which discovers great reading, reſearch, and accuracy.*"—ORME.

410 VENTURA DE RAULICA (R. P.) La Raiſon Philoſophique et la Raiſon Catholique, conférences prêchés à Paris dans l'année 1851. 1 vol. 8vo, ſewed. Paris, 1852. $0.50

411 PERSECUTION ET SOUFFRANCES de l'Egliſe Catholique en Ruſſie. 1 vol. 8vo, ſewed. Paris, 1842. $0.50

412 MOSHEIM (I. L.) De Beghardis et Beguinabus Commentarius. 1 vol. 8vo, unbound. Lipſiæ, 1790. *Scarce.* $0.75

"*A curious hiſtory of a very ſingular ſect that appeared in Germany towards the cloſe of the thirteenth century.*"

413 ERASMI (DESIDERII). Eccleſiaſtæ ſive de Ratione Concionandi. Libri IV. Edidit Fr. A. Klein. 1 vol. 8vo, unbound. Lipſiæ, 1820. $0.50

414 NOLAN (FREDERICK). An Inquiry into the Integrity of the Greek Vulgate, or received Text of the New Teſtament. 1 vol. 8vo, hf. roan. Lond., 1815. $1.00

"*This work furniſhes much curious and important information reſpecting the Greek MSS., the ancient verſions, and the ſtate of the received text.*"—ORME.

415 ANNETT (PETER). The Reſurrection of Jeſus conſidered, in anſwer to the Tryal of the Witneſſes. 1 vol. 8vo, hf. cf. London. *Very ſcarce.* $1.25

416 BARCLAY (ROBERT). An Apology for the True Chriſtian Divinity; being an Explanation and Vindication of the Principles and Doctrines of the People called Quakers. 1 vol. 8vo, boards. Lond., 1825. $1.00

417 ALDENARDENSEM (I. D.) Apophthegmata Ebræorvm ac Arabvm; ex Avoth R. Nathan, Ariſtea, libro ſelectarum margaritarum, et aliis auctoribus collecta, Latineque reddita, cum brevibus ſchooliis. 1 volume ſmall 4to, paper covers. Franekeræ, 1612. $0.50

418 THE DABISTAN, or School of Manners, tranſlated from the original Perſian, with Notes and Illuſtrations by David Shea and Anthony Troyer; edited, with a Preliminary Diſcourſe, by the latter. 3 vols. 8vo, hf. cf., neat. Paris, 1843. $9.00

"*Sir William Jones read the Dabiſtán for the firſt time in* 1787. *In a private letter to Lord Teignmouth, he ſays: 'The greateſt part of it would be very intereſting to a curious reader, but ſome of it cannot be tranſlated. It contains more recondite learning, more entertaining hiſtory, more beautiful ſpecimens of poetry, more ingenuity and wit, more indecency and blaſphemy, than I ever ſaw collected in a ſingle volume. On the whole, it is the moſt amuſing and inſtructive book I ever read in Perſian.' It is only at preſent—more than half a century after the firſt public notice of it by Sir W. Jones—that the verſion of the whole work appears.*"

419 MURRAY (REV. JAMES, Author of *Sermons to Aſſes*). The Travels of the Imagination. 1 vol. 12mo, hf. cf., neat. *Portrait.* Lond., 1828. *Rare.* $0.75

420 COLLIER (MISS JANE). Eſſay on the Art of Ingeniouſly Tormenting, with General Rules for Plagueing all your Acquaintance. 1 vol. 12mo, boards, colored plates. Lond., 1808. $100.

421 OGILVIE (JOHN). Remarks on the Life and Writings of Plato, with Anſwers to the Principal Objections againſt him; and a General View of his Dialogues. 1 vol. 8vo, cf. Edinburgh, 1760. $0.75

422 EPICTETUS. The Works of, conſiſting of his Diſcourſes, in four Books, the Enchiridion, and Fragments. Tranſlated by Mrs. Elizabeth Carter, with an Introduction and Notes. 2 vols. 8vo, cf., neat. Lond., 1807. $2.50

"*Did you ever read Mrs. Carter's 'Epictetus'? Next to the Bible, it is the beſt* PRACTITIONAL *book and the trueſt philoſophy in exiſtence.*"—SOUTHEY'S LETTERS, vol. ii. p. 1.

423 PYTHAGORAS. The Life of, with his Symbols and Golden Verſes, together with the Life of Hierocles, and his Commentaries upon the Verſes. Collected out of the Choiceſt MSS., with Annotations, by M. Dacier. 1 vol. 8vo, calf. Lond., 1707. $2.00

424 MILL (JOHN STUART). A Syſtem of Logic, Ratiocinative and Inductive: being a connected View of the Principles of Evidence and the Methods of Scientific Inveſtigation. 1 vol. 8vo, cloth. New York, 1850. $1.50

425 LA ROCHEFOUCAULD. Maximes, Penſées Diverſes de Monteſquieu, Œuvres Choiſies de Vauvenargues. 1 vol. 12mo, hf. cf., neat. Paris, 1850. $1.00

426 HAMPDEN (REV. RENN DICKSON). Life of Thomas Aquinas: A Diſſertation of

the Scholaſtic Philoſophy of the Middle Ages. 1 vol. 12mo, cloth. London, 1848. $0.50

427 Maurice (Frederick D.) Moral and Metaphyſical Philoſophy of the Firſt Six Centuries. 1 vol. 8vo, cloth. Lond., 1854. $0.50

428 Cicero. The Tuſculan Diſputations, tranſlated from the Latin, with an Introduction, by P. A Nuttall. 1 vol. 12mo, cf., very neat. Lond., 1841. $1.00

429 Lloyd (David). State Worthies; or the Stateſmen and Favourites of England, from the Reformation to the Revolution. To which is added the Characters of the Kings and Queens of England, during the above Period, and other Additions. By Charles Whitworth. 2 vols. 8vo, plain cf. Lond., 1766. $3.00

430 Winstanley (William). England's Worthies. Select Lives of the moſt Eminent Perſons, from Conſtantine the Great to the Death of Oliver Cromwell. 1 vol. 8vo, old cf. (p. 268 *a little torn*). Lond., 1660. *Scarce.* $1.50

431 Tweedie (W. K.) Calvin and Servetus; the Reformer's Share in the Trial of Michael Servetus hiſtorically aſcertained. Tranſlated from the French of M. A. Rilliet, with Notes and Additions. 1 vol. 12mo, hf. roan. Edinburgh, 1846. $0.75

432 Pistorii (Joannis). Rerum Germanicarum Veteres Scriptores. 3 vols. folio, boards. Franc. ad Mœnum, 1653. $2.00

"This collection of German Chronicles is very curious. The following extraordinary ſtatement may be found in vol. ii. p. 63, of the 'Faſciculus Temporum' of Werner Rolewink: 'Gengulphus martyr claret miraculis: in Gallia fontem emit, quē in Burgundia oriri fecit, fuit itaq: ſeparatus ab uxore ſua adultera, cujus anus cantavit, eo quod derideret miracula ejus.'"

433 Lancetti (Vincenzo). Memorie intorno Ai Poeti Laureti d'ogni tempo e d'ogni nazzione, raccolte da. 1 vol. 8vo, hf. cf. Milano, 1839. $1.25

435 Zeltner (Gustavo G.) Vitæ Theologorum Altorphinorum, &c. 1 vol. ſmall 4to, hf. vellum, 33 *fine portraits.* Norimbergæ, 1722. $1.25

436 Memoir of the Life and Death of Sir John King, Knight. Written by his Father in 1677, and now firſt printed, with Illuſtrative Notes. 1 vol. 12mo, paper covers. Chiſwick preſs, London, 1855. $0.50

437 The Correſpondence of Thomas Gray and the Rev. Norton Nicholls, with other Pieces hitherto unpubliſhed. Edited by the Rev. John Mitford. 1 vol. 12mo, cloth. Lond., Pickering, 1843. $0.75

438 Trip to the Moon. Containing an Account of the Iſland of Noibla, its Inhabitants, Religious and Political Cuſtoms, &c. 2 vols. 12mo, old cf. London, 1765. *Curious.* $1.00

439 Ascham (Roger). Toxophilus, the Schole, or Partitions, of Shooting, Contayned in II. Bookes. Pleaſaunt for all Gentlemen and Yomen of Englande. For theyr paſtime to reade, and profitable for theyr uſe to folowe both in Warre and Peace. To which is added a Dedication and Preface, by the Rev. John Walters. 1 vol. 8vo, half calf. Wrexham. Reprinted by J. Painter. 1821. $2.00

440 Earle (Dr. John). Micro-Coſmography: or a Piece of the World Characterized, in Eſſays and Characters. 1 vol. 12mo, cf., neat. Saliſbury, 1786. $1.00

441 Baulwin (William). A Treatiſe of Morrall Philoſophie; Wherin is Contained the Worthy Sayings of Philoſo-

phers, Emperours, Kings, and Orators; theyr Lives and Anſwers; of what Linage they came, &c. Whoſe Worthy Sentences, Notable Precepts, Counſels, and Parables, doe hereafter follow. 1 vol. 12mo, plain cf. *Black letter.* Lond., 1610. $2.00

442 Cornwallyes (Sr. William). Eſſayes. Newlie Corrected. 1 vol. ſm. 8vo, cf., very neat, marbled edges. London, 1632. *Beſt edition, with engraved title-page, repreſenting two figures ſitting oppoſite each other at a table, one writing and the other reading. Very ſcarce* in this fine condition. $5.00

443 Petheram (John). An Hiſtorical Sketch of the Progreſs and Preſent State of Anglo-Saxon Literature in England. 1 vol. 8vo, boards. London, 1840. $1.00

444 Bonaparte (Jacopo, *Gentilhomme de Sanminiato*). Tableau Hiſtorique des Evénemens Survenus pendant le Sac de Rome en 1527. Italien et Français. 1 vol. 8vo, hf. roan. Paris, 1809. *Rare and curious.* $1.00

445 Dibdin (T. F.) Introduction to the Knowledge of Rare and Valuable Editions of the Greek and Latin Claſſics. 2 vols. 8vo, boards, *uncut.* Fourth edition. Lond., 1827. $2.50

446 ———: Bibliophobia; Remarks on the Preſent Languid and Depreſſed State of Literature and the Book Trade. 1 vol. 8vo, boards. Lond., 1832. $1.25

447 ———: A Deſcriptive Catalogue of the Books printed in the Fifteenth Century, lately forming part of the Library of the Duke di Caſſano Serra, and now the Property of Earl Spencer. 1 vol. roy. 8vo, cloth. Lond., 1823. $2.00.

448 Iu-kiao-li; or the Two Fair Couſins, a Chineſe Novel. From the French Verſion of M. Abel Remuſaſt. 2 vols. 12mo, half calf, neat. London, 1827. *Rare and curious.* $2.00

449 Brunet (J. Ch.) Manuel du Libraire et de l'Amateur de Livres. 4 thick vols. 8vo, ſewed. Bruxelles, 1838–9. $4.00

450 The New Entertaining Humoriſt, being a Collection of Miſcellanies, in Proſe and Verſe, amongſt which are—The Mock-Doctor, Hiſtory of Platonic Ladies, The Civil Huſband, The Curious Wife, The Leaky Veſſel, The Power of Scolding, The Furniture of a Woman's Mind, The Fair Nun, &c. 1 vol. 12mo, cf. Berwick, 1770. *Curious.* $1.00

451 La Bruyere. The Characters or the Manners of the Age. With the Characters of Theophraſtus, tranſlated from the Greek. 1 vol. 8vo, old cf. London, 1705. $0.75

452 Grose (Francis, Esq.) The Olio; being a Collection of Eſſays, Anecdotes, Parodies, Bon-Mots, Epigrams, Epitaphs, &c., chiefly original. 1 vol. 8vo, cloth. Lond., 1796. $1.00

453 Morley (Henry). The Life of Girolamo Cardano, of Milan, Phyſician. 2 vols. 8vo, hf. moroc. Lond., 1854. $3.00

454 Biblia Hebraica; Recenſita variiſque Notis Latinis illuſtrata ab Everardo Van Der Hooght. 2 vols. 8vo, boards. Philadelphia, 1814. $2.00

455 The Hiſtory of Popery: with ſuch Alterations of Phraſe, as may be more ſuitable to the Taſte of this Age; and ſuch Additions, as may improve the Hiſtory, ſtrengthen the Argument, and better Accommodate it to the Preſent State of Popery in Great-Britain. 2 vols. ſm. 4to, cf. Lond., 1735. $2.00

456 Laumier (Ch.) Réſumé de l'Hiſtoire des Jéſuites, depuis l'origine juſqu'à la

destruction de leur société ; suivi de considerations sur les causes de leur élévation et de leur chute, et d'un examen critique de leurs constitutions. 1 vol. 18mo, unbound. Paris, 1826. $0.50

457 Histoire Impartiale des Jésuites. 1 vol. 18mo, unbound. Paris, 1824. $0.30

458 Thomas (M.) Etrennes aux Jésuites, pour l'Edification des personnes pieuses affectionnées à la Société. 1 vol. 18mo, unbound. Paris, 1826. $0.30

459 F. Flocon et A. Beckhaus. Dictionnaire de Morale Jésuitique. 1 volume 18mo, unbound. Paris, 1824. $0.30

460 Q. Horatii Flacci Opera, cum quatuor commentariis, Acronis, Porphyrionis, Anto. Mancinelli, Iodici Badii. 1 vol. folio, hf. vellum, neat; *title-page repaired.* Parisiis, 1543. $5.00

(*See Harles Notitia Script. Lat. vol. ii. p.* 377.)

461 Thucydides. The History of. Newly translated into English, with very Copious Annotations, Exegetical, Philological, Historical, &c., and a New Life of Thucydides, by the Rev. S. T. Bloomfield. D. D. 3 vols. 8vo, cloth. Lond., 1829. $2.50

462 Evans (G. W. D.) The New Classical Tour through Italy and Sicily: with an Appendix containing an Abridged Translation of Lanzi's Storia Pittorica. 3 vols. 8vo, boards. Lond., 1830. $1.25

463 Demosthenes. The Orations of.—Translated by Thomas Leland, D. D. 1 vol. 8vo, hf. morocco. Lond , 1824. $1.25

464 Isocrates. The Orations and Epistles of. Translated by Joshua Dinsdale. 1 vol. 8vo, cf., neat, yellow edges. Lond., 1752. $1.50

465 Euripides. The Nineteen Tragedies and Fragments of. Translated by Michael Wodhull, Esq. 3 vols. 8vo, hf. cf. Lond., 1809. $2.50.

466 Plutarch Vitæ Parallelæ, ex Recensione Caroli Sintenis. 4 vols. 8vo, hf. cf., neat. Lipsiæ, 1839. $2.50

467 Theocritus, Bion, Moschus, and Tyrtæus. Translated from the Greek, by R. Polwhele. 2 vols. in 1 vol. 8vo, hf. cf., neat. Lond., 1811. $1.25

468 Theocritus. The Idylliums of.—Translated from the Greek, with Notes Critical and Explanatory, by Francis Fawkes. 1 vol. 8vo, hf. cf., neat. London, 1765. $1.00

"*This edition contains the first English translation of the Epigrams of Theocritus.*"

469 Apollonius Rhodius. The Argonautics. Translated, with Notes, Critical, Historical, &c., by W. Preston, Esq. 4 vols. in 2 vols. 18mo, red morocco; gilt backs, sides, and edges. Lond., 1811. $1.25

470 Cl. Claudiani Opera, curâ N. Heinsii. Accedunt selecta variorum commentaria. 1 vol. 8vo, full russia, gilt edges; very neat. Amst., *ex officina Elzeviriana,* 1665. $2.00

"*The edition of* (*Claudian*) 1665, 8*vo, is, in fact, the* BEST VARIORUM *edition, as containing fruits of the collation of ten fresh MSS. and the notes of Gronovius and others, as well as of the editor himself. It is a book of considerable price, being worth* £1. 10*s. in a very fine state.*"—Dibdin.

471 Enfield (William, LL. D.) The History of Philosophy, from the Earliest Times to the Beginning of the Present Century; drawn up from Brucker's Historia Critica Philosophiæ. 2 vols. 8vo, hf. cf. Lond., 1819. $2.00

472 Richardson (David Lester). Literary Leaves, or Prose and Verse, viz. On Literary Fame and Literary Pursuits. The Atossa Bribe. Thealma and Cle-

archus. Sir Egerton Brydges. On the Art of Reading. On Shakeſpeare's Sonnets. Anna Seward and Doctor Darwin. On Drummond's Poems. On Falſe Criticiſm by True Poets. Of Browne's Britannia's Paſtorals. Othello and Iago. Shylock, Maſſinger, &c., &c. 2 vols. 8vo, cloth. Lond., 1840. $2.00

473 Pages (F.) Nouveau Voyage autour du Monde, en Aſie, en Amérique, et en Afrique, en 1788, 1789, et 1790. 3 vols. 8vo, hf. cf. Paris, 1797. $1.00

474 Jacob (P. L., *Bibliophile*). La Danſe Macabre Hiſtoire Fantaſtique du Quinzième Siècle. 1 vol. 8vo, hf. morocco. Paris, 1832. *Scarce.* $1.00

475 Jenkins (John). The Art of Writing, reduced to a Plain and Eaſy Syſtem, on a Plan entirely new. 1 vol. 8vo, hf. mor. *Portrait of Jenkins.* Cambridge, 1813. $0.50

476 Petronius Arbiter. Latin et François; Traduction entiere, ſuivant le Manuſcrit trouvé à Belgrade en 1688. Avec pluſieurs Remarques et Additions, qui manquent dans la première edition. Nouvelle edition, augmentée de la Contre-Critique de Petrone. 2 vols. 12mo, old cf. Amſterdam, 1756. *Scarce.* $2.00

477 Maximi Tyrii Diſſertationes. Ex Interpretatione Danielis Heinſii. Recenſuit et Notulis illuſtravit. Gr. et Lat. 1 vol. 8vo, vellum. Cantabrigiæ, 1703. $1.00

"*One of the moſt eloquent and pleaſing of the Platonic philoſophers.*"

478 Hieroclis Commentarius in Aurea Carmina, De Providentia et Fato quæ ſuperſunt, et reliqua Fragmenta. Græce et Latine. Græca cum MSS. collata caſtigavit, Verſionem recenſuit, Notas et Indicem adjecit Pet. Needham, S. T. B. 1 vol. 8vo, old cf. Cantab., 1709. $1.00

"*The philoſopher Hierocles, he who by his ſublimity of ſtyle, and by his eloquence, has rendered ſo famous the School of Alexandria, joined to conſtancy and greatneſs of ſoul, an elegance of wit and fluency of expreſſion beyond all imagination. He ſpoke with ſo much eaſe, and was ſo happy in the choice of good words, that he charmed all his hearers, and always ſeemed to enter the liſts againſt Plato, to contend with him for the glory of the beauty of diction and depth of thought.*"—Suidas.

479 Spinoza (Benedict). A Treatiſe partly Theological and partly Political, containing ſome few Diſcourſes, to prove that the Liberty of Philoſophizing (that is Making Uſe of Natural Reaſon) may be allowed without any Prejudice to Piety, or to the Peace of any Commonwealth, and that the Loſs of Public Peace and Religion itſelf muſt neceſſarily follow, where ſuch a Liberty of Reaſoning is taken away. Tranſlated from the Latin of Spinoza. 1 vol. 8vo, *green mor., gilt edges,* very neat. Lond., 1737. *Extremely rare.* $6.00

480 Poemata Selecta Italorum, qui Seculo Decimo Sexto Latine Scripſerunt, Nonnullis adnotationibus. Illuſtrata. 1 vol. ſm. 8vo, vellum, neat. Oxonii, 1808. $1.00

"*This intereſting 'Selection of Poems' from the modern Latin poets of Italy, was firſt publiſhed by Pope and Biſhop Atterbury. It contains ſome of the moſt elegant poems of Sannazarius, Caſtilionius, Bembus, Sadoletus, Fracaſtorius, Naugerius, Flaminius, Molſa, Vida, Archius, Capilupus, Bonfadius, Manutius, the Amalthei, Muretus, &c.*"

481 D'Aubigne (T. A.) The life of Theodore Agrippa D'Aubigné. 1 vol. 8vo, cf. Lond., 1772. *Scarce.* $1.50

"*This valuable work, written by Mrs. Sarah Scott, contains a ſuccinct account of the moſt remarkable occurrences during the civil wars of France in the reigns of Charles IX., Henry III., Henry IV., and in the minority of Lewis XIII.*"

482 Atterbury (Biſhop). The Miſcellaneous Works of; with Hiſtorical Notes

by J. Nichols. 4 vols. 8vo, cloth. London, 1789–90. $4.00

"*This collection contains all Atterbury's correspondence and tracts, and a vast mass of curious and interesting ecclesiastical history.*"—Lowndes.

483 Aulus Gellius. The Attic Nights of. Translated into English by Wm. Beloe. 3 vols. 8vo, cf. Lond., 1795. *Scarce.* $3.50

"*An excellent translation, and the first in English, of a very difficult and instructive author.*"

484 Harford (John S.) The Life of Michael Angelo Buonarroti, with Translations of many of his Poems and Letters. Also Memoirs of Savonarola, Raphael, and Vittoria Colonna. 2 vols. 8vo, cloth. *Many fine portraits.* London, 1858. $4.50

485 Marshami (J.) Canon Chronicus Ægyptiacus, Ebraicus, Græcus, et Disquilitiones Liber non Chronologicæ tantum, sed et Historicæ Antiquitatis reconditissima complexus; Londini primum a 1672, editus; Deinde in Germaniâ recusus, nunc verò longè emendatior typis expressus, adjectis Locorum Scripturæ, Auctorum, et rerum Indicibus locupletissimis. 1 vol. 4to, vellum. Franequeræ, 1696. $2.00

"*Sir John Marsham, in his 'Canon Chronicus,' has cast great light on the ancient Egyptian chronology, which seemed to be nearly lost in impenetrable obscurity; this he did principally by proving that the Dynasties were not successive, but collateral.*"—Dr. A. Clarke.

"*Ce livre est prodigieusement sçavant.*"—Mencke.

486 Pritivs (Jo. Geo.) Introdvctio in Lectionem Novi Testamenti, in Qva, Quæ ad rem Criticam, Historiam, Chronologiam, Geographiam, Varias Antiquitates, tam sacras quam profanas, pertinent, breviter et perspicue exponuntur, curâ Carl. Gott. Hofmann. 1 vol. 8vo, vellum. Lipsiæ, 1737. $1.25

"*I have never met with any book superior to this, as an Introduction to the New Testament.*"—Bp. Watson.

"*It deserves to be purchased by every student in Divinity.*"—Bp. Marsh.

"*Perhaps no book of the same size contains so much important and accurate information on what relates to the interpretation of the New Testament, as this work of Pritt and Hofmann.*"—Orme.

487 Pliny. The Letters of Pliny the Consul. Translated into English, with occasional Remarks, by William Melmoth, Esq. 2 vols. 8vo, cf. London, 1747. $1.50

"*Mr. Melmoth, in his version of Pliny, has shown, what was never before imagined possible, that translations may equal the force and beauty of the originals.*"—Monthly Review.

488 Le Cabinet Satyrique, ou Recueil Parfaict des Vers Piquans et Gaillards de ce Temps. Tiré des Secrets Cabinets des Sieurs de Sigognes, Regnier, Motin, Berthelot, Maynard, et autres des plus signalez poètes du dix-septième siècle. Nouvelle edition complète, revue et corrigée, avec Glossaire, Variantes, Notices Biographiques, &c. 3 vols. 12mo, unbound. *Only* 134 *copies printed.* Gand et Paris, 1859. $9.00

489 Graves (Henry Mercer). An Essay on the Genius of Shakespeare, with Critical Remarks on the Characters of Romeo, Hamlet, Juliet, and Ophelia; together with some Observations on the Writings of Sir Walter Scott, &c. 1 vol. 12mo, boards. London, 1826. $0.75

490 Dedekindus (Friderick). *Grobianus;* or the Compleat Booby, an Ironical Poem, in Three Books. Done into English from the original Latin, by Roger Bull, Esq. 1 vol. 8vo, cf. Lond., 1739. *Rare and curious.* $2.00

491 Walker (J.) A Rhyming Dictionary; answering, at the same time, the purposes

of Spelling and Pronouncing the Engliſh Language. 2 vols. 12mo, boards. London, 1806. $1.00

492 Du Cange. Gloſſarium ad Scriptores Mediæ et Infimæ Latinitatis, in quo Latina Vocabula Novatæ Significationis, aut uſus rarioris, Barbara & Exotica explicantur, eorum Notiones & Originationes reteguntur: Complures ævi medii Ritus & Mores, Legum, Conſuetudinum municipalium, & Juriſprudentiæ recentioris Formulæ, & obſoletæ voces: Vtriuſque Ordinis, Eccleſiaſtici & Laici, Dignitates & Officia, & quamplurima alia Obſervatione digna recenſentur, enucleantur, illuſtrantur, E libris editis, ineditis, aliiſque monumentis cùm publicis, tum privatis. 3 vols folio, cf. Lutetiæ Pariſiorum, 1678. $10.00

493 Rousseau (J. J.) Emile, ou De L'Education. 2 vols. 8vo, cf. *Plates by Eiſen.* Paris, 1762. $1.00

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Publiſhed by Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER II.

I. Horace Walpole's MS. Notes on Bayle's Dictionary. (*Concluded.*)
II. Oliver Maillard.
III. Reynolds's Inquiries Concerning the Angelical Worlds.
IV. Quintus Sextius, the Pythagorean.
V. Sale of Zelotes Hoſmer's Library. (*Continued.*)
VI. Miſcellaneous Items:
Rhododaphne. Writers in the General Dictionary. Names of Writers in the Biographia Britannica. Sale of the Clopton Library. Dante's Inferno, illuſtrated by Doré. Walpole's Ovid.
VII. Notes and Queries:
Miſs Polly Baker. Jarvis the Artiſt. Miſs Burney's Evelina. Note of Walpole's, omitted on p. 6, No. I. The Dropſical Man.
VIII. Catalogue.

CONTENTS OF NUMBER III.

I. Quintus Sextius, the Pythagorean. (*Concluded.*)
II. Oken, Goethe, and the Cranial Homologies.
III. Michael Menot.
IV. Sale of Zelotes Hoſmer's Library. (*Continued.*)
V. L'Excellence du Mariage, par Jacques Chauffé.
VI. Adverſaria.
VII. Miſcellaneous Items:
De Tribus Impoſtoribus. Coleridge's Notes on Colquhoun. Suckling and Shakeſpeare.
VIII. Notes and Queries:
French Tranſlation of the Epiſtolæ Obſcurorum Virorum. Robert Landor. Blunders in Bohn's Dictionary of Claſſical Quotations. Dramatic Puffing Burleſqued. Garth's Diſpenſary. Goldſmith Cribbing. Early Poem by Lamb. Académie des Femmes ſans Sexe. Paradiſe of Dayntie Deviſes.
IX. Catalogue.

CONTENTS OF NUMBER IV.

I. George Darley's Paradiſe Loſt.
II. Napoleon a Myth.
III. Gabriel Barlette.
IV. Adverſaria.
V. Poe's Early Poems.
VI. Sale of Zelotes Hoſmer's Library. (*Continued.*)
VII. Miſcellaneous Items:
Parnelliana. Death of Dr. Young. Curious French Tranſlation of Gray's Epitaph in a Country Churchyard. Sir William Jones on the Philobiblion.
VIII. Notes and Queries:
Sedley and Pope. Epitaph on Jacob Tonſon, the Bookſeller. J. G. Prêtre, the Artiſt. Mary Howitt Cribbing. Paradiſe of Dayntie Deviſes.
IX. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, Geo. P. Philes & Co.,
No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

No. 6.] NEW YORK, 1862. [May.

494 Matthiæ Martinii. Lexicon Philologicum, in quo Latinæ & a Latinis Auctoribus uſurpatæ, cùm puræ, tum barbaræ voces, ex originibus declarantur, comparatione linguarum ſubinde illuſtrantur, multæque in divinis & humanis litteris difficultates ex fontibus, veterúmque & recentium Scriptorum auctoritate enodantur, nec pauca in vulgatis Dictionariis admiſſa errata emaculantur. *Accedit ejuſdem* Cadmus Græco—Phœnix, *præterea additur* Gloſſarium Iſidori cum Emendationibus et Notis Jo. Georgii Graevii, &c. 2 vols. folio, old cf. Amſtelodami, 1701. $6.00

495 Heine (Henri). De L'Allemagne. 2 vols. in 1 vol. 8vo, hf. roan. Paris, 1835. $1.25

496 Virgil. The Aeneis of Virgil, tranſlated by Charles Symmons, D. D. 2 vols. 8vo, cloth. *Chiſwick*, 1820. $2.00

"*I think this one of the beſt tranſlations in the Engliſh language.*"—Dr. Parr.

497 Decimus Junius Juvenalis, and Aulus Persius Flaccus. Tranſlated and Illuſtrated, as well with Sculpture as Notes, by Barten Holyday, D. D. 1 vol. folio, old cf. Oxford, 1673. $1.50

"*Nearly a literal tranſlation, in verſe, with good notes.*"

498 Quintus Horatius Flaccus Opera, cum ſcholiis perpetuis Johannis Bond. 1 vol. 8vo, full cf., neat. Pariſiis, 1806. $1.25

"*One of the moſt correct and uſeful editions of Horace, for ordinary purpoſes, extant.*"—Dibdin.

499 P. Papinii Statii Opera ad optimas editiones collata, &c. 1 vol. 8vo, hf. cf. Biponti, 1785. $0.50

500 M. Annæus Lucanus De Bello Civili, cum Hug. Grotii, Farnabii Notis integris et Variorum ſelectiſs: Accurante Corn. Schrevelio. 1 vol. 8vo, cf. Lugd. Batavorum, 1658. $1.00

501 Scarron (Paul). The Whole Comical Works of. Containing—I. His Comical Romance of a Company of Stage Players, in Three Parts, compleat. II. All his Novels and Hiſtories. III. His Select Letters, Characters, &c., a great Part of which never before in Engliſh. Tranſlated by Mr. Tho. Browne, Mr. Savage, and others. 1 vol. 8vo, cf., neat. *Plates.* Lond., 1712. *Scarce.* $2.50

502 Calamy (Edmund, D. D.) An Hiſtorical Account of My Own Life, with

ſome Reflections on the Times I have lived in (1671–1731). Edited and Illuſtrated with Notes, Hiſtorical and Biographical, by John Towill Rutt. Second edition. 2 vols. 8vo, boards. London, 1830. $3.00

503 The Lives of the Ancient Philoſophers, containing an Account of their ſeveral Sects, Doctrines, Actions, and Remarkable Sayings. Extracted from Diogenes Laertius, Caſaubon, Menagius, Stanley, Gaſſendus, Charleton, and others, the beſt Authors upon that Subject. With an Appendix, containing the Lives of ſeveral later Philoſophers, taken from Eunapius, and an Account of the Women Philoſophers, written originally in Latin by Æg. Menagius to Madam Dacier. 1 vol. 8vo, old cf. *Fine portraits of Thales, Socrates, Plato, Diogenes, Pythagoras, Ariſtotle, Zeno, Epicurus,* &c., &c. Lond., 1702. *Scarce.* $2.00

504 Epictetus His Morals, with Simplicius His Comment. Made Engliſh from the Greek, by George Stanhope, D. D. With the Life of Epictetus, from Monſieur Boileau. 1 vol. 8vo, cf., *fine copy,* Lond., 1741. $1.25

"*A book in which heathen ethics have been raiſed to their utmoſt pitch of perfection, and which no ſerious Chriſtian can read without reaping great advantage.*"—Dr. A. Clarke.

505 Dwight (Timothy, LL. D.) Travels in New England and New York. Illuſtrated with Maps. 4 vols. 8vo, boards, *uncut.* Lond., 1823. *Scarce.* $5.00

"*This work, though the humbleſt in its pretences, is the moſt important of Dr. Dwight's writings, and will derive additional value from time, whatever may become of his poetry and of his ſermons.*"—Quar. Review.

506 Ernesti (Jo. Aug.) Clavis Ciceroniana, five Indices Rerum et Verborum Philologico—Critici in Opera Ciceronis. 1 vol. 8vo, cloth. Lond., N. D. $0.75

507 Plutarch's Morals: tranſlated from the Greek by ſeveral Hands. The fourth edition, corrected and amended. 5 vols. 8vo, old cf. London, 1704. *Scarce.* $5.00

The tranſlators were Matthew Morgan, who wrote alſo the Dedication and Preface to the firſt volume, Thomas Creech, William Baxter, George Tully, Edward Hinton, Thomas Hoy, Simon Ford, Maurice Wheeler, John Hartcliffe, &c.

508 Warton (Joseph). An Eſſay on the Genius and Writings of Pope. 2 vols. 8vo, cf. Lond., 1772. $1.50

509 Sallust on the Gods and the World; and the Pythagoric Sentences of Demophilus, tranſlated from the Greek; and Five Hymns by Proclus, in the original Greek, with a Poetical Verſion. To which are added, Five Hymns by the Tranſlator (Thomas Taylor). 1 vol. 8vo. *Large paper,* cf., yellow edges. Lond., 1793. *Very ſcarce.* $3.00

510 Demoustier (C. A.) Lettres à Emilie ſur La Mythologie. 6 vols. in 3 vols. 8vo. Red mor.; gilt backs, ſides, and edges. *Bound by Bozrian Jeune. Many fine plates by Moreau.* Paris, 1809. $6.00

511 Leibnitz. Eſſais de Theodicée ſur la Bonté de Dieu, la Liberté de l'Homme, et l'Origine du Mal. Nouvelle edition, augmentée de l'Hiſtoire de la Vie et des Ouvrages de l'Auteur, par M. L. de Neufville (i. e. Louis de Jaucourt). 2 vols. 12mo, cf., neat; red edges, *with autograph of Mitford.* Amſterdam, 1734. $1.25

512 Aristophanes. The Birds of. Tranſlated, with Notes, by Henry F. Cary. 1 vol. 8vo, cloth. Lond., 1824. $0.38

513 ———: The Eccleſiazuſæ, or Female Parliament. Tranſlated from Ariſtophanes by Rev. Rowland Smith. 1 vol. 8vo, boards. Oxford, 1833. $0.38

514 Martin Behaims. Diplomatiſche Geſchichte des Portugeſiſchen Berühmten Ritters Martin Behaims. Aus Originalurkunden. Von Chriſtoph Gottlieb von Murr. 1 vol. 8vo, boards. *Nebſt einer Kupfertafel.* Nürnberg, 1778. *Rare and curious.* $3.00

"*It is admitted on all ſides that* Martin Behaim *ought to be regarded as one of the moſt learned geographers, and as the very beſt chart-maker, of his age* (1430–1506). *But theſe, his real and great merits, have not ſatisfied certain writers, who, moved by the prejudices of country, or a love of contradiction and paradox, inſiſt that Behaim, and not* Columbus, *was the diſcoverer of America. Cellarius and Riccioli both ſay that he viſited the American continent and the Strait of Magelhaens, but Stuvenius appears to have been the firſt to give great importance to this ſtatement; aſſerting in his treatiſe, 'De vero Novi Orbis Inventore,' that Behaim had accurately traced on his globe preſerved at Nürnberg the iſlands of America, and even the Strait of Magelhaens. Prof. Tozen combated this aſſertion as far back as* 1761, *and for a quarter of a century the theory was laid aſide as untenable. Dr. Robertſon, in his 'Hiſtory of America,' took ſome pains to reſcue the fame of Columbus, but the taſk was then conſidered almoſt unneceſſary. In* 1786, *however, Mr. Otto, a diplomatic agent of the French government, but a German by birth, again renewed the nearly-forgotten diſpute; and, in a long letter to Dr. Franklin, ſtated his reaſons for believing that Martin Behaim had viſited America before Columbus, and that all Columbus had done after him had been in purſuance of Behaim's inſtructions and advice.*"

515 The Annual Regiſter, or a View of Hiſtory, Politics, and Literature, from 1758 to 1809, incluſive. 51 vols. 8vo, half ruſſia, very neat; *in unuſually fine condition.* $40.00

516 De Solis (Don Antonio). Hiſtoria de la Conquiſta de Mexico, Poblacion, y Progreſſos, de la America Septentrional, conocida por el Nombre de Nueva Eſpaña. Nueva Edicion, enriquezida con diverſas Eſtampas, y aumentada con la Vida del Autor, que eſcriviò Don Juan de Goyeneche. 1 vol. folio, hf. cf. antique, red edges. *Large, folding plates; fine copy.* Amberes, 1704. $3.50

"*Solis choſe for his ſubject 'The Conqueſt of Mexico,' and, beginning with the condition of Spain when it was undertaken, and the appointment of Cortés to the command of the invading force, he brings his hiſtory down to the fall of the city and the capture of Guatimozin. The period it embraces is, indeed, ſhort—leſs than three years; but they are years ſo crowded with brilliant adventures and atrocious crimes, that hardly any portion of the history of the world is of equal intereſt.*"—Ticknor.

517 Thomson (Thomas, M. D., F. R. S.) Hiſtory of the Royal Society, from its Inſtitution to the End of the Eighteenth Century. 1 vol. 4to, hf. cf. London, 1812. $1.50

518 Adolphus (John). The Hiſtory of France, from the Year 1790 to the Peace concluded at Amiens in 1802. 2 vols. 8vo, hf. cf., neat. Lond., 1803. $1.50

519 Aikin (John). Annals of the Reign of King George the Third; from its Commencement in the Year 1760, to the Death of His Majeſty in the Year 1820. Third edition. 2 vols. 8vo, hf. cf., *gilt backs.* Lond., 1825. $2.25

520 Russell (William). The Hiſtory of Modern Europe, with an Account of the Decline and Fall of the Roman Empire; and a View of the Progreſs of Society, from the Riſe of the Modern Kingdoms to the Peace of Paris in 1763. 5 vols. 8vo, calf, *gilt backs.* London, 1801. $3.00

521 David Bogue and James Bennett. Hiſtory of Diſſenters, from the Revolution in 1688, to the Year 1808. 4 vols. 8vo, hf. cf., *gilt backs.* Lond., 1808. $4.00

522 Memoirs of Europe, towards the Cloſe of the Eighth Century. Written

by Eginardus, Secretary and Favourite to Charlemagne, and done into Engliſh by the Tranſlator of *The New Atlantis* (Mrs. Manley). 1 vol. 8vo, old calf. Lond., 1711. $0.75

523 MEMOIRS OF THE MARSHAL DUKE OF BERWICK. Written by Himſelf. Tranſlated from the French. 2 vols. 8vo, cf. Lond., 1779. $2.00

"*But let the 'Memoirs of Marſhal Berwick' on no account be omitted. It is a curious and inſtructive work; the Notes, by Mons. Hook, are valuable. The Memoirs of James II., 'written with his own hand,' are frequently cited in theſe Notes.*"—DIBDIN.

524 MONTJOIE. Hiſtoire de la Conjuration de L——— P——— J. D'Orléans, ſurnommé Egalité. 3 vols. 8vo, full cf., neat. Paris, 1834. $2.00

525 AIKIN (LUCY). Memoirs of the Court of Queen Elizabeth. 2 vols. 8vo, hf. cf., *gilt backs*. Lond., 1818. $2.00

526 WRAXALL (N. WILLIAM). Memoirs of the Courts of Berlin, Dreſden, Warſaw, and Vienna, in the Years 1777, 1778, and 1779. Third edition. 2 vols. 8vo, hf. cf., neat. London, 1806. *Scarce*. $2.00

527 ADAMS (JOHN QUINCY). Letters on Sileſia, written during a Tour through that Country in the Years 1800–1801. 1 vol. 8vo, hf. cf. Lond., 1804. $0.50

528 POLYBIUS. The General Hiſtory of, in Five Books. Tranſlated from the Greek, by Mr. Hampton. 4 vols. 8vo, cf. Lond., 1772. $2.50

"*We look upon this accurate and elegant performance as one of the beſt tranſlations that has appeared in the Engliſh language.*"—MONTHLY REVIEW.

529 Oxoniana: Being Selections from Books and Manuſcripts depoſited in the Bodleian Library. (Edited by the Rev. John Walker.) 4 vols. 12mo, hf. cf. Lond. (1807.) $2.50

530 Noctes Atticæ, or Reveries in a Garret, containing Short and chiefly Original Obſervations on Men and Books. Two Parts in 1 vol. 12mo, brown cf., neat. Lond., 1825. $1.25

531 DRYDEN (JOHN). The Miſcellaneous Works of, containing all his Original Poems, Tales, and Tranſlations. Now firſt Collected and Publiſhed together, with Explanatory Notes and Obſervations; alſo an Account of his Life and Writings. 4 vols. 8vo, plain cf. Lond., 1760. $3.50

532 CONGREVE (WILLIAM). The Works of, containing his Plays and Poems. 3 vols. 8vo, cf. Lond., 1717. *Fine large type*. $2.25

533 JORTIN (JOHN, D. D.) Sermons on Different Subjects. To which are added, by the ſame Author, The Doctrine of a Future State, as it may be collected from the Old Teſtament; and Four Charges to the Clergy of the Archdeaconry of London. 4 vols. 8vo, brown cf. Lond., 1809. $2.00

534 BURNET (THOMAS, D. D.) The Sacred Theory of the Earth; containing an Account of its Original Creation, and of all the General Changes which it hath undergone, or is to undergo, until the Conſummation of all Things. To which are now added, Memoirs of the Author's Life and Writings, and his Defences of this Work, againſt Mr. Warren, and Mr. Keil's Objections. 2 vols. 8vo, cf. *Beſt edition; large, folding plates*. Lond., 1759. $2.00

535 CHARRON (PETER). Three Books of Wiſdom, made Engliſh by George Stanhope, D. D. 2 vols. 8vo, cf. London, 1697. $2.00

536 Mexia (Pedro). Times Store-Hovſe, containing the Learned Collections, Juditious Readings, and Memorable Obſeruations of ſundry worthy Perſonages, Engliſh, French, Italian, Spaniſh, &c., vpon diuers Subjects, as will appeare by the ſeuerall heades in the page following; all of them no leſſe vſefull than delightfull. VVhervnto is annexed a ſpeciall Treatiſe of that kind of Nobility, which Soverayne Grace, and fauor, and Contryes Cuſtomes, haue made meerly Politicall and peculiarly Civil, (neuer ſo diſtinctly handled before.) 1 vol. folio, plain cf. *Title-page by Elſtracke. Very curious.* Lond., 1619. $.500

At page 916 will be found a curious "Discourse, *how thoſe Parts and Countries, commonly called The New World, were firſt found. Alſo by whom, and what things were there found, and ſeene, and brought away thence.*"

537 Wanley (Nathaniel). The Wonders of the Little World; or a General Hiſtory of Man; diſplaying the various Faculties, Capacities, Powers and Defects of the Human Body and Mind, &c., &c. Collected from the Writings of the moſt approved Hiſtorians, Philoſophers, and Phyſicians, of all Ages and Countries. A New Edition, with the Addition of much New and Curious Matter, &c. By William Johnſton, Gent. 2 vols. 8vo, cf. Lond., 1806. $2.50

538 Chesterfield (Lord). Letters to his Son, Philip Stanhope. Together with Several other Pieces on Various Subjects. Seventh Edition. 4 vols. 12mo, cf., neat. Lond., 1786. $1.50

539 Cervantes. The Life and Exploits of the Ingenious Gentleman Don Quixote de la Mancha. Tranſlated by Charles Jarvis. Fifth Edition. 4 vols. 12mo, cf. *Plates.* Lond., 1788. $2.00

540 Watkins (John, LL. D.) Biographical, Hiſtorical, and Chronological Dictionary; containing accurate Accounts of the Lives, Characters, and Actions, of the moſt Eminent Perſons of all Ages and all Countries. Third Edition, reviſed, corrected, and enlarged. 1 vol. 8vo, cf. Lond., 1807. $1.25

541 Sparks (Jared). The Life of Gouverneur Morris, with Selections from his Correſpondence and Miſcellaneous Papers; detailing Events in the American Revolution, the French Revolution, and in the Political Hiſtory of the United States. 3 vols. 8vo, boards, *uncut. Fine clean copy.* Boſton, 1832. $4.00

542 Lemontey (P. E.) Eſſai ſur l'Eſtabliſſement Monarchique de Louis XIV. Précédé de Nouveaux Mémoires de Dangeau, Contenant environ 1000 articles inédit, ſur les événements, les perſonnes, les uſages, et les mœurs de ſon temps. Avec des Notes Autographes, Curieuſes et anecdotiques ajoutées à ces Mémoires par un Courtiſan de la même époque. 1 vol. 8vo, hf. cf. Paris, 1818. *Rare and curious.* $1.25

543 Letters written by Eminent Perſons in the Seventeenth and Eighteenth Centuries; to which are added Hearne's Journeys to Reading, and to Whaddon Hall. And Lives of Eminent Men, by John Aubrey, Eſq. 3 vols. 8vo, boards. Lond., 1813. $2.50

"*Moſt of the Letters contained in theſe volumes are taken from the Collections of Hearne, Smith, and Ballard, in the Bodleian Library. In addition to many curious anecdotes, they exhibit biographical ſketches of perſons contemporary with the writers, as well as notices of paſſing events, and of the general ſtate of literature.*"

544 Walker (John). A Critical Pronouncing Dictionary and Expoſitor of the Engliſh Language, &c. 1 vol. 4to, full ruſſia, very neat; marbled edges. *Second edition.* Lond., 1797. $2.00

545 CUNNINGHAM (GEORGE GODFREY). Lives of Eminent and Illuſtrious Engliſhmen, from Alfred the Great to the Lateſt Times. 8 vols. in 4 vols. 8vo, hf. calf. *Portraits.* Glaſgow, 1836. $4.00

546 BOADEN (JAMES). Memoirs of Mrs. Siddons, interſperſed with Anecdotes of Authors and Actors. 2 vols. 8vo, half cloth, boards. Lond., 1827. $1.50

547 JOHNSON (SAMUEL). The Lives of the moſt Eminent Engliſh Poets; with Critical Obſervations on their Works. 4 vols. 8vo. Lond., 1781. $3.00

548 SHELLEY (MRS.) The Laſt Man. 3 vols. 8vo, full cf. Lond., 1826. *Very ſcarce.* $3.50

549 PASCAL (BLAISE). Les Provinciales, ou Lettres Ecrites, par Louis de Montalte a un Provincial de ſes amis et aux RR. PP. Jéſuites, &c. 1 vol. 12mo, hf. roan. Paris, 1850. $1.00

550 DU PIN (LEWIS ELLIES). A New Hiſtory of Eccleſiaſtical Writers; containing an Account of the Authors of the ſeveral Books of the Old and New Teſtament; of the Lives and Writings of the Primitive Fathers; an Abridgment and Catalogue of their Works; their Various Editions, and Cenſures determining the Genuine and Spurious, together with a Judgment upon their Style and Doctrine, alſo a Compendious Hiſtory of the Councils; with Chronological Tables of the whole. 15 vols. in 6 vols. folio, plain cf. Lond., 1693–1706. *Rare.* $20.00

"*It is ſcarcely poſſible to eſtimate the labour which this work muſt have coſt. Some title-pages promiſe more than the works to which they are prefixed perform. This is not the caſe with the Bibliothèque of Du Pin. Its ample title is very faithfully and ably ſupported. Beſides being an excellent, and, on the whole, an impartial Church hiſtory, it is literally a library of the eccleſiaſtical and theological writers of antiquity; containing almoſt every thing of importance concerning the authors; what they really wrote, and what has been falſely aſcribed to them; the beſt editions of their works, and ample details of the ſubjects which they embrace, with judicious criticiſm on their manner of treating them.*"—ORME.

551 Guide Pittoreſque du Voyageur en France, contenant la Statiſtique et la Deſcription complète des 86 Départements, orné de 740 Vignettes et Portraits gravés ſur acier, de 86 Cartes de Départements, &c. 6 vols. 8vo, hf. cf. Paris, 1838. $6.00

552 Memoirs of the Hiſtory of France during the Reign of Napoleon, dictated by the Emperor at Saint Helena to the Generals who ſhared his Captivity; and publiſhed from the Original Manuſcripts corrected by Himſelf. 5 volumes 8vo, boards. Lond., 1823. $3.00

553 The Whig Club: or a Sketch of Modern Patriotiſm, together with The Female Jockey Club. 1 vol. 8vo, hf. roan. Lond., 1794. $1.00

"*This ſcandalous work is ſaid to have been written by Charles Pigott.*"

554 BENTLEY'S (DR. RICHARD) WORKS, edited with copious Indices and Notes, by the Rev. Alexander Dyce. 3 vols. 8vo, cloth, boards. London, 1836–38. *Very ſcarce.* $6.00

Contents.—Vol. I. II. Diſſertations upon the Epiſtles of Phalaris, Themiſtocles, Socrates, Euripides, and upon the Fables of Æſop; and Epiſtola ad J. Millium. Vol. III. Theological Works, viz.: Eight Sermons preached at Boyle's Lecture; Four Letters from Sir Iſaac Newton to Dr. Bentley; Three Sermons on Various Subjects; Viſitation Charge; Remarks upon a Late Diſcourſe of Free-Thinking; Propoſals for printing a New Edition of the Greek Teſtament, and St. Hierom's Latin Verſion; Oratiuncula.

555 Memoirs of the Margravine of Anſpach (Lady Craven), written by Her-

ſelf. 2 vols. 8vo, hf. cf., gilt backs. Lond., 1826. $2.50

556 Holmes (Abiel, D. D.) American Annals; or a Chronological Hiſtory of America, from its Diſcovery in 1492 to 1806. With Additions and Corrections by the Author, and Maps of North and South America. 2 vols. 8vo, hf. ruſſia, *uncut.* Lond., 1813. $4.00

557 Villemain. Souvenirs Contemporains d'Hiſtoire et de Littérature. 1 vol. 8vo, cloth, gilt. Paris, 1854. $1.25

558 Dante. La Divina Commedia, Corretta ſpiegata e difeſa dal P. Baldaſſarre Lombardi nel MDCCXCI. Ricontrata ora ſopra prezioſi Codici Nouvamente emendata di molte altre vaghe Annotazioni, &c. 4 vols. 4to, hf. cf. Roma, 1795. $8.00

"*Texte correct, et commentaire très-eſtimé.*"—Brunet.

"*A good, faithful, honeſt edition, the reſult of many years' labor.*"—J. A. Carlyle.

559 Bodenstedt (Friedrich). The Morning-Land; or a Thouſand and One Days in the Eaſt. Tranſlated from the German, by Richard Waddington. 4 vols. 12mo, cloth. Lond., 1851–53. $2.00

560 De Pauw. Philoſophical Diſſertations on the Egyptians and Chineſe. Tranſlated by Capt. J. Thomſon. 2 vols. 8vo, boards. Lond., 1795. $1.00

561 Herbert (Ld Edward, *of Cherbury*). The Antient Religion of the Gentiles, and Cauſes of their Errors Conſider'd; the Miſtakes and Failures of the Heathen Prieſts and Wiſe-Men, in their Notions of the Deity, and Matters of Divine Worſhip, are Examin'd; with regard to their being altogether deſtitute of Divine Revelation. 1 vol. 8vo, cf., neat. London, 1705. *Scarce.* $2.00

562 Goodhugh (William). Motives to the Study of Biblical Literature, in a Courſe of Introductory Lectures. 1 vol. 8vo, cloth. Lond., 1839. $1.00

563 Davy (John, F. R. S.) The Angler in the Lake Diſtrict; or Piſcatory Colloquies and Fiſhing Excurſions in Weſtmoreland and Cumberland. 1 vol. 12mo, cloth. Lond., 1857. $0.63

564 ———: The Angler and his Friend; or Piſcatory Colloquies and Fiſhing Excurſions. 1 vol. 12mo, cloth. Lond., 1855. $0.63

565 Saphary (M.) L'Ecole Eclectique et L'Ecole Françaiſe. *Memoire Couronné par l'Univerſité.* 1 vol. 8vo, hf. roan. Paris, 1844. $0.75

566 Tvrqvet (Levvis de). The Generall Hiſtorie of Spaine, Containing all the memorable things that haue paſt in the Realmes of Caſtille, Leon, Nauarre, Arragon, Portugall, Granado, &c., and by what meanes they were vnited, and ſo continue vnder *Philip* the third, King of Spaine, now raigning; Tranſlated into Engliſh, and continued vnto these times, by Edvvard Grimeſton, Eſq. 1 vol. folio, old cf. *Autograph of Southey.* Lond., 1612. $3.00

567 Ward (Iohn). The Lives of the Profeſſors of Greſham College; to which is prefixed the Life of the Founder, Sir Thomas Greſham, with an Appendix, conſiſting of Orations, Lectures, and Letters, written by the Profeſſors, with other Papers ſerving to illuſtrate the Lives. 1 vol. folio, cf., gilt back. *Large folding plates.* Lond., 1740. $2.50

568 Marsh (Bishop Herbert). A Courſe of Lectures, containing a Deſcription and Syſtematic Arrangement of the Several Branches of Divinity; accompanied with an Account, both of the Principal Au-

thors, and of the Progreſs, which has been made at Different Periods, in Theological Learning. 2 vols. 8vo, cf., neat. Cambridge, 1810–1827. $3.00

"*Theſe Lectures embrace almoſt every topic of Biblical Criticiſm and Interpretation, and alſo the genuineneſs, authenticity, and credibility of the Scriptures; and are particularly valuable for their Bibliographical and Critical Notices of the principal Writers who have treated on theſe ſubjects.*" —HORNE.

569 ARTAUD (M. LE CHEVALIER). Hiſtoire du Pape Pie VII. 2 vols. 8vo, hf. calf. Paris, 1826. $2.00

570 PORSON (RICHARD). Letters to Mr. Archdeacon Travis, in anſwer to his Defence of the Three Heavenly Witneſſes, 1 John v. 7. 1 vol. 8vo, hf. mor., neat. Lond., 1790. *Very ſcarce.* $4.00

"*I conſider Mr. Porſon's anſwer to Archdeacon Travis as the moſt acute and accurate piece of criticiſm which has appeared ſince the days of Bentley. His ſtrictures are founded in argument, enriched with learning, and enlivened with wit, and his adverſary neither deſerves nor finds any quarter at his hands.*"—GIBBON.

571 EMPEROR JULIAN. Select Works of the Emperor Julian, and ſome Pieces of the Sophiſt Libanius. Tranſlated from the Greek, with Notes from Petau, La Bleterie, Gibbon, &c.; to which is added, the Hiſtory of the Emperor Jovian, from the French of the Abbé de la Bleterie, by John Duncombe, M. A. 2 vols. 8vo, boards. Lond., 1784. *Scarce.* $2.50

572 THEVET (ANDRE). Hiſtoire des plvs Illvſtres et Sçavans Hommes de levrs Siècles, tant de l'Europe que de l'Aſie, Afrique, & Amerique. 8 vols. 12mo, old French cf. Paris, 1670. $8.00

"*This very curious Collection of the Lives of Illuſtrious and Learned Men, contains 230 names and 224 portraits, among which are the following: Homer, Heſiod, Archimedes, Euclid, Pythagoras, Theodore Gaza, Hippocrates, Plato, Sappho, Ariſtotle, Socrates, Plutarch, St. Ambroſe, St. Auguſtin, St. Cyprian, Tertullian, Gregory of Tours, the Venerable Bede, Albertus Magnus, Anſelm, Alcuin, St. Bernard, Rabanus Maurus, Peter Lombard, St. Thomas Aquinas, Duns Scotus, John Gerſon, John Trithemius, Charlemagne, Louis XI., Francis I., Henry II., Charles IX., Henry III., Henry IV., Jeanne la Pucelle, William Poſtel, Boetius, William Tell, Æneas Sylvius* POPE PIUS II., *Guttenberg, John Picus of Mirandula, Columbus, Americus Veſpucius, Sir Thomas More, Eraſmus, Cornelius Agrippa, Budeus, Polydore Virgil, Cardinal Pole, Melancthon," &c., &c.*

573 SQUIRE (SAMUEL, D. D.) An Enquiry into the Foundation of the Engliſh Conſtitution; or an Hiſtorical Eſſay upon the Anglo-Saxon Government, both in Germany and England. 1 vol. 8vo, cf. Lond., 1753. *Scarce.* $1.00

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Publiſhed by GEO. P. PHILES & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER V.

I. The Savages of Europe.
II. The Golden Sentences of Democrates.
III. Lyons' Infallibility of Human Judgment.
IV. Adverſaria.
V. Sale of Zelotes Hoſmer's Library. (*Continued.*)
VI. Powell's Humane Induſtry.
VII. Miſcellaneous Items:
Booth's Reprint of Shakeſpeare. Cocker's Arithmetick. Poetical Tranſlation and Imitation.
VIII. Notes and Queries:
Tale of a Tub, Part II. Quotations Wanted. The Feathers Tavern Petition. Paradiſe of Dayntie Deviſes.
IX. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, GEO. P. PHILES & Co., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

BY GEO. P. PHILES & CO., No. 51 NASSAU-STREET,

No. 7.] NEW YORK, 1862. [JUNE.

574 SAINT FRANÇOIS DE SALES. Nouvelles Lettres Inédites, publiées par M. Le Ch. P. L. Datta. 2 vols. 8vo, hf. mor., neat. Paris, 1835. $1.50

"*M. de Casnac, archevêque d'Aix, très-vieux, quand il apprit que l'on venoit de canoniser St. François de Sales: 'Quoi (s'écria-t-il) M. de Genève, mon ancien ami? Je suis charmé de la fortune qu'il vient de faire, c'étoit un galant homme, un amiable homme, et même un honnête homme, quoiqu'il trichat au piquet, où nous avons souvent joué ensemble.' Mais, Monseigneur, lui dit-on, est-il possible qu'un saint friponne au jeu? Ho! répliqua l'archevêque, il disoit pour ses raisons que ce qu'il gagnoit étoit pour les pauvres.*"—DELANDINE.

575 DESCURET (J. B. F.) Théorie Morale au Gout, ou le Gout considéré dans ses rapports avec la Nature, les beaux-arts, les belles-lettres, et les bonnes mœurs. 1 vol. 8vo, hf. mor., neat. Paris, 1847. $1.00

576 THIERS (M. A.) De la Propriété, du Communisme, du Socialisme, de l'Impot. 1 vol. 8vo, hf. mor., neat. Paris, 1848. $1.00

577 PICHOT (AMEDEE). Histoire de Charles-Edouard, dernier Prince de la Maison de Stuart; précédée d'une Histoire de la Rivalité de l'Angleterre et de l'Ecosse. 2 vols. 8vo, hf. cf. Paris, 1830. $1.00

578 RICHARDSON (S.) Clarisse Harlove (sic) traduit sur l'édition originale par l'Abbé Prevost, précédé de l'Eloge de Richardson, par Diderot. 2 vols. 8vo, hf. roan. Paris, 1845. $1.00

"*On ferait en deux lignes l'analyse de Clarisse Harlove, Pourquoi? C'est que le sujet est d'une simplicité admirable. Un libertin par système veut séduire une fille sage par principe et par caractère, voila tout le roman.*"—FIEVES.

579 CAMOENS. Les Lusiades, ou Les Portugais, Poëme en dix chants. Traduction Nouvelle, avec des Notes par J. B. J. Millié. 2 vols 8vo, hf. morocco, neat. Paris, 1825. $1.25

580 ADAM (ROBERT, M. A.) The Religious World Displayed; or a View of the Four Grand Systems of Religion, viz., Christianity, Judaism, Paganism, and Mohammedism; and of the Various Existing Denominations, Sects, and Parties, in the Christian World. To which is subjoined a View of Materialism, Deism, and Atheism. 2 vols. 8vo, boards. London, 1823. $2.00

581 Mr. Cibber, *and other Hands.* The Lives of the Poets of Great Britain and Ireland. Compiled from ample Materials ſcattered in a Variety of Books, and eſpecially from the MS. Notes of the late ingenious Mr. Coxeter and others, collected for this Deſign. 5 vols. 12mo, cf. London, 1753. $3.00

"*According to Dr. Drake, theſe lives (written principally by Shiels, a Scotchman, and corrected in the ſtyle and diction, by Theophilus Cibber) are not devoid of merit; they communicate ſome traditionary information; are, in point of ſtyle, tolerably correct; and embrace 213 names, from the period of Chaucer to about the middle of the eighteenth century.*"

582 Mémoires Inédits de Louis-Henri de Loménie, Comte de Brienne, Secrétaire d'Etat ſous Louis XIV., publiés ſur les Manuſcrits autographes, avec un Eſſai ſur les Mœurs et ſur les Uſages du XVII. Siècle, par F. Barrière. 2 vols. 8vo, hf. cf., neat. Paris, 1828. $1.50

583 Mémoires Inédits de l'Abbé Morellet, de l'Académie Françaiſe, ſur le Dix-Huitième Siècle et ſur la Revolution; précédés de l'Eloge de l'Abbé Morellet, par M. Lémontey. 2 vols. 8vo, hf. cf., neat. Paris, 1822. $1.50

584 Vanier (Victor A.) Dictionnaire Grammatical Critique et Philoſophique de la Langue Françaiſe. 1 vol. 8vo, hf. cf. Paris, 1836. $1.00

585 Bossut (John). General Hiſtory of Mathematics, from the Earlieſt Times to the Middle of the Eighteenth Century, tranſlated from the French; to which is affixed a Chronological Table of the moſt Eminent Mathematicians. 1 vol. 8vo, cf. Lond., 1803. *Scarce.* $2.00

586 Cocker's Arithmetick. Being a Plain and Familiar Method, ſuitable to the meaneſt Capacity, for the full Underſtanding of that incomparable Art, as it is now taught by the ableſt School-Maſters in City and Country. Fifty-ſixth edition, carefully Corrected and Amended. 1 vol. 12mo, cloth, boards. *Portrait of Cocker.* Lond., 1767. $1.25

587 Freer (Martha Walker). The Life of Marguerite d'Angoulême, Queen of Navarre, Ducheſſe d'Alençon and De Berry, Siſter of Francis I., King of France. From numerous unpubliſhed Sources, including MS. Documents in the Bibliothèque Impériale, and the Archives du Royaume de France, and alſo the Private Correſpondence of Queen Marguerite with Francis I., &c. 2 vols. 8vo, cloth. *Portraits.* Lond., 1856. $2.00

"*La Royne Marguerite,*
La plus belle fleur d'élite,
Qu'onques la terre enfanta."
Ronsard.

588 Antoninus (Marcus Aurelius, *Emperor*). The Meditations of. Tranſlated from the Greek Original, with a Life and Notes, &c., by the Rev. R. Graves, M. A. 1 vol. ſmall 8vo, boards. Halifax, 1826. *Beſt edition and tranſlation.* $1.25

589 Andrews (James Pettit). Anecdotes, &c., Antient and Modern, with Obſervations. A new edition, corrected and much enlarged. 1 thick vol. 8vo, hf. cf. Lond., 1790. $1.25

590 Jortin (John, D. D.) Tracts, Philological, Critical, and Miſcellaneous, conſiſting of Pieces, many before publiſhed ſeparately, ſeveral annexed to the Works of Learned Friends, and others now firſt printed from the Author's Manuſcripts. 2 vols. 8vo, brown cf. London, 1790. $2.50

"*As to Dr. Jortin, whether I look back to his verſe, to his proſe, to his critical, or to his theological works, there are few authors to whom I am ſo much indebted for rational entertainment, or for ſolid inſtruction.*"—Dr. Samuel Parr.

591 Greswell (W. P.) A View of the Early Parifian Greek Prefs; including the Lives of the Stephani; Notices of other Contemporary Greek Printers of Paris; and Various Particulars of the Literary and Ecclefiaftical Hiftory of their Times. 2 vols. 8vo, boards. Oxford, 1833. $3.00

592 Winthrop (John, Esq.) A Journal of the Tranfactions and Occurrences in the Settlement of Maffachufetts and the other New-England Colonies, from the Year 1630 to 1644; written by John Winthrop, Efq., firft Governor of Maffachufetts; and now *firft publifhed* from a correct Copy of the Original Manufcript. 1 vol. 8vo, original fheep binding. Hartford, 1790. $5.00

593 Proud (Robert). The Hiftory of Pennfylvania, in North America, from the Original Inftitution and Settlement of that Province, under the firft *Proprietor* and *Governor* William Penn, in 1681, till after the Year 1742; with an Introduction, refpecting the Life of W. Penn, prior to the grant of the Province, and the religious Society of the People called *Quakers;* with the firft Rife of the neighbouring Colonies, more particularly of *Weft-New-Jerfey,* and the Settlement of the *Dutch* and *Swedes* on Delaware. To which is added a brief Defcription of the faid Province, and of the General State, in which it flourifhed, principally between the Years 1760 and 1770. 2 vols. 8vo, original cf. binding, *with maps.* Philadelphia, 1797. $10.00

594 Smith (Samuel). The Hiftory of the Colony of Nova-Cæfaria, or New-Jerfey; containing, an Account of its Firft Settlement, Progreffive Improvements, the Original and Prefent Conftitution, and other Events, to the Year 1721, with fome Particulars fince, and a Short View of its Prefent State. 1 vol. 8vo, old cf. Burlington, *in New-Jerfey,* 1765. *Extremely rare.* $12.00

595 Washingtoniana: containing a Sketch of the Life and Death of the Late Gen. George Wafhington; with a Collection of Elegant Eulogies, Orations, Poems, &c., facred to his Memory. Alfo, an Appendix, comprifing all his moft valuable Public Papers, and his Laft Will and Teftament. 1 vol. 8vo, cf., *with portrait by D. Edwin. In fine, clean condition.* Lancafter, 1802. $8.00

"*An inferior copy of this fcarce book was fold at a recent auction fale, in this city, for* $30.00."

596 The Charter Laws, and Catalogue, of the Library Company of Philadelphia. 1 vol. 8vo, hf. morocco. Philadelphia. *Printed by B. Franklin* and D. Hall. 1764. $5.00

597 Kennett (Bishop White). Bibliothecæ Americanæ Primordia, an Attempt towards laying the Foundation of an American Library, in feveral Books, Papers, and Writings, humbly given to the Society for Propagation of the Gospel in Foreign Parts, &c. 1 vol. fmall 4to, old cf. Lond., 1713. $12.00

598 Washington, ou L'Orpheline de la Penfylvanie, Mélodrame en trois Actes, par M. D'Aubigny. 8vo, pp. 51, *unbound.* Paris, 1815. *Rare and curious.* $1.00

599 L'Incendie du Village, ou les Repréfailles Militaires, Mélodrame en trois Actes, de M. Le Blanc. 8vo, pp. 51. Paris, 1815. $0.50

"*La fcène fe paffe pendant la dernièr guerre entre les Etats-Unis et l'Angleterre, à Ellenbourg, fur le territoire du Canada, pres des frontieres des Etats-Unis.*"

600 Leti (Gregorio). The Life of Pope Sixtus the Vth, in which we have alfo

(by pleaſant Digreſſions) a View of the Tranſactions of the Romiſh Church, and the Moſt Conſiderable Affairs of Europe in that Age. 1 vol. 8vo, cf. London, 1704. *Scarce.* $1.50

"*Pope Sixtus V. was originally a pig-driver. His Memoirs form one of the moſt remarkable and entertaining volumes to be met with in ancient or modern hiſtory. The major portion was tranſcribed from a MS. volume ſtill exiſting at Rome, containing anecdotes and ſtories of the time of Sixtus.*" —Quarterly Review.

601 De Gerando (J. M.) Hiſtoire de la Philoſophie Moderne, a partir de la Renaiſſance des *Lettres* juſqu'à la fin du dix-huitième Siècle. 4 vols. 8vo, *full cf., very neat.* Paris, 1847. $6.00

602 Constant (B.) Du Polythéiſme Romain, conſidéré dans ſes rapports avec la Philoſophie Grecque et la Religion Chrétienne. Précédé d'une Introduction de M. J. Matter. 2 vols. 8vo, hf. cf. Paris, 1833. $1.50

603 Balzac. Les Cent Contes Drolatiques, Colligez ès Abbaïes de Touraine, et mis en lumière par le Sieur de Balzac, *pour l'eſbattement des Pantagrueliſtes et non aultrés.* 2 vols. 8vo, hf. ruſſia. Paris, 1832. *Fine copy.* $2.00

"*Cecy eſt ung livre de haulte digeſtion, plein de déduicts de grant gouſt, épicez pour ces goutteulx très-illuſtres et beuveurs très-preticulx auxquels ſ'adreſſoyt noſtre digne compatriote, eſternal honneur de Tourayne, François Rabelays.*"

604 Twiss (Richard). On Cheſs. 2 vols. in one. 8vo, half morocco. 1787–89. *Scarce.* $2.00

"*An entertaining work, publiſhed anonymouſly, containing a Hiſtory of the Game of Cheſs, anecdotes of celebrated players, and an account of all the Cheſs-Books which could be procured.*"

605 Dal Rio (Dr. Ercole). The Incomparable Game of Cheſs, developed after a new Method of the greateſt Facility, from the firſt Elements, to the moſt ſcientific Artifices of the Game. Tranſlated from the Italian, by J. S. Bingham, Eſq. To which is prefixed an Eſſay on the Origin of the Game, by Eyles Irwin, Eſq. 1 vol. 8vo, hf. ruſſia. Lond., 1820. $1.50

606 Gray (Thomas). The Works of, with Memoirs of his Life and Writings by William Maſon. To which are ſubjoined Extracts, Philological, Poetical, and Critical, from the Author's Original Manuſcripts, ſelected and arranged by Thomas James Mathias. 2 vols. 4to, cloth, boards. Lond., 1814. *Publiſhed at ſeven guineas.* $4.50

"*A magnificent edition of Gray's Works, which derives ſo large a ſhare of its value from the taſte, learning, ſagacity, and moral principles of an editor peculiarly qualified to do juſtice to the tranſcendental merits of ſuch a ſcholar and ſuch a poet as Mr. Gray.*"—Dr. S. Parr.

607 The Analectic Magazine. 14 vols. 8vo, hf. cf. Philadelphia, 1816. *Wants the maps and plates.* $2.50

"*This intereſting Magazine was edited by Waſhington Irving, for Moſes Thomas, of Philadelphia.*"

608 Bail (M.) Hiſtoire Politique et Morale des Révolutions de la France, ou Chronologie Raiſonnée des Evénemens mémorables depuis 1787 juſqu'à la fin de 1820, époque des Conférences de Troppau et de Laybach. 2 vols. 8vo, hf. cf., neat. Paris, 1821. $1.00

609 Epicteti quæ ſuperſunt Diſſertationes ab Arriano Collectæ nec non Enchiridion et Fragmenta Græcè et Latinè, cum integris Jacobi Schegkii et H. Wolfii ſelectiſque aliorum Doctorum Annotationibus. Reſcenſuit, Notis et Indice illuſtravit Joannes Uptonus. 2 vols. ſm. 4to, cf., neat. Lond., 1741. $3.00

"*This is an incomparable edition of a work which I ſhall ever regard as one of the moſt valuable re-*

mains of antiquity. No virtuous mind can read these most excellent discourses without receiving the most exalted pleasure, and the highest moral improvement. This edition of the Discourses of Epictetus by Arrian is perhaps the most perfect edition that was ever given of a Greek ethical writer."—Dr. Harwood.

610 Illvstrivm Poëtarvm Flores, per Octauianum Mirandulam Collecti, & in locos communes digesti. 1 thick vol. 18mo, old cf., gilt edges. Lvgdvni. M. D. LIII. $1.00

"*Sunt hæc ex sylva poëtarum scitissimè decerpta, quibus aut sententia moralis naturalisve, aut laus virtutis, aut censoria morum castigato, aut præcepta saluberrima continentur. Opus prorsus non minus conducible, quàm laboriosum. Lector perlege, et lætáberis.*"—P. Beroaldi *de hisce floribus judicium.*

611 Fuller (Dr. Thomas). The History of the Holy War. 1 vol. 12mo, cloth. Lond. (Pickering), 1840. $1.00

612 Dibdin (Thomas Frognall). Bibliophobia. Remarks on the Present Languid and Depressed State of Literature and the Book Trade. 1 vol. 8vo, boards. Lond., 1832. $1.25

"*This work is, in fact, a continuation of the* Bibliomania, *in the form of a tour through the different booksellers' shops of London, Oxford, and Reading. From beginning to end, this spirited effusion is alive with curious anecdote and instructive intelligence.*"

613 Morery (Louys). Le Grand Dictionaire Historique, ou le Mélange Curieux de l'Histoire Sacrée et Profane, &c., &c. *Huitième edition*, où l'on a mis le Supplément dans le même ordre Alphabetique, corrigé les fautes censurées dans le Dictionaire Critique de M. Bayle, et grand nombre d'autres, et ajoûté quantité d'Articles et de Remarques importantes. 4 vols. folio, full vellum. Amsterdam, 1698. $4.50

614 Quintus Curtius. His History of the Wars of Alexander. Translated by John Digby, Esq. 2 vols. in 1 vol. 12mo, cf. Lond., 1714. $0.75

615 Cooke (G. Wingrove). Life of the Earl of Shaftesbury, from Original Documents in the possession of the Family, by B. Martyn and Dr. Kippis. 2 vols. 8vo, cloth. Lond., 1836. $2.50

"*The celebrated Shaftesbury; of powers as universal as his ambition was unbounded; the idol of the rabble at Wapping, the wit and man of fashion among the courtiers at Whitehall, and a statesman in the House of Lords, whom the king, after listening to him in a debate, pronounced fit to teach his bishops divinity, and his judges law; a minister, a patriot, a chancellor, and a demagogue; in whatever direction he moved, the man on whom all eyes were to be turned; to whom nothing was wanting but virtue.*"—Prof. Smyth's *Lecture on Modern History.*

616 Testament Politique du Cardinal Jules Alberoni. Recuilli de divers Mémoirs, Lettres et Entretiens de Son Eminence, par le C. de R. B. M. (i. e. *Maubert* de *Gouvest.*) 1 vol. 12mo, cf. Lausanne, 1753. $0.75

617 Cushman (Robert). The First Sermon ever Preached in New England; the First Printed and the Oldest American Discourse extant, by Robert Cushman, 1621. With a Curious Account of the New-England Country, Indians, Adventures, &c., by the same Author, and a Sketch of his Life. 1 vol. 12mo, boards. *Reprint*, New York, 1858. *Curious.* $0.63

618 Poetas Espanoles. Colleccion de Don Ramon Fernandez. 19 vols. 8vo., *Spanish cf., red edges, fine clean set.* Madrid, 1804. $10.00

Authors: *Lupercio de Argensola, and Bartolomé de Argensola, 3 vols. Fernando de Herrera, 2 vols. Juan de Jaurequi, 3 vols. Luis de Gongora, 1 vol. Fr. Luis de Leon, 1 vol. Tomé de Burguillos, 1 vol. Christobal de Castillejo, 2 vols. Juan de la Cueva, 2 vols. Romanceros Antiquos, 2 vols. Francisco de Rioja, 1 vol. Diego Mexia, 1 vol.*

619 CAPMANY (D. ANTONIO DE). Teatro Hiſtorico-Critico de la Eloquencia Eſpañola. 5 vols. 8vo, ſpaniſh cf. Madrid, 1786–'94. $5.00

"*An admirable ſelection from the beſt proſe writers of Spain, made by an author who has acquired great reputation as a ſcholar and a critic. Such as delight in Spaniſh eloquence may derive much benefit from his labours. Valued by Salva at 2l. 12s. 6d.*"

"*Five important volumes, devoted to Spaniſh eloquence.*"—TICKNOR.

620 CERVANTES. Hiſtoria de las Trabajos de Perſiles y Sigiſmunda. Nuevamente corregida, y enmendad en eſta ultima Impreſion. 1 vol. ſmall 4to, ſpaniſh cf. Barcelona, 1768. $1.25

621 MONTENGON (DON PEDRO). Eudoxia, Hija de Beliſario. 1 vol. 8vo, cf. Madrid, 1793. $0.75

622 CANCIONERO DE OBRAS DE BURLAS, provocantes a riſa, cum privilegio. *En Madrid, por Luis Sanchez* (*London, William Pickering*). 1 vol. ſm. 8vo, cf. *Bound by Hayday.* 1843. *Rare.* $7.00

"*Cette collection de ballades ou de facéties, la plupart* CON EXPRESSIONE MEN CHE VERECONDE, *a été imprimée d'après une édition de Valence,* 1519, *4to, dont le ſeul exemplaire connu ſe conſerve au Britiſh Muſeum. La réimpreſſion, fort bien executée, eſt augmentée d'un avertiſſement de l'éditeur,* DE LAS LAMENTATIONES DE AMORES POR GARCIAN SANCHEZ DE BADAJOS, *et d'un gloſſaire. Il n'en a été tiré qu'un petit nombre d'exemplaires.*"—BRUNET.

623 Hiſtoria de Gil Blas de Santillana. Traducida al Caſtellano por el Padre Iſla. 1 vol. 12mo, hf. roan. Paris, 1844. $1.00

624 BALZAC (*Mounſieur* DE). Letters of. Tranſlated out of French into Engliſh, by Sr Richard Baker, *Knight*, and others. Now collected into one Volume, with a Methodicall Table of all the Letters. 4 parts in 1 vol., ſmall 8vo, calf, *with portrait of Balzac.* Lond., 1655. $1.25

625 DE GENLIS (MADAME). Les Chevaliers Du Cygne, ou la Cour de Charlemagne. 3 volumes 12mo, calf, neat; gilt edges. Hambourg, 1795. $1.25

626 FONTENELLE. Œuvres de. 7 volumes 18mo, calf; gilt backs, ſides, and edges. Londres, 1784. $1.50

627 VOLTAIRE. Romans; Contes Allegoriques, Philoſophiques, et Hiſtoriques, &c. 2 vols. 12mo, French cf., red edges. Neuchatel, 1771. $0.75

628 DUTILLEUL (M. E.) Hiſtoire des Corporations Religieuſes en France. 1 vol. 8vo, unbound. Paris, 1846. $1.00

629 BURCKHARDT (J. L.) Voyages en Arabie, contenant la Deſcription des Parties du Hedjaz, &c., ſuivis de Notes ſur les Bédouins et d'un Eſſai ſur l'Hiſtoire des Wahhabites, traduits par J. B. B. Eyriés. 3 volumes 8vo, unbound. Paris, 1835. $1.50

"*Few travellers have done more for geography than this author; antiquities, manners, cuſtoms, &c., were examined and inveſtigated by him, with a ſucceſs which could only have been enſured by ſuch zeal, perſeverance, and judgment as he evidently poſſeſſed.*"—STEVENSON.

630 HALLAM (HENRY). View of the State of Europe during the Middle Ages. 2 vols. 8vo, boards. Philadelphia, 1824. $1.25

631 MATHER (COTTON, D. D.) Magnalia Chriſti Americana; or, the Eccleſiaſtical Hiſtory of New-England, from its Firſt Planting, in the Year 1620, unto the Year of our Lord 1698. 2 vols. 8vo, cloth. Hartford, 1855. $2.25

632 BARCLAY (REV. JAMES). A Complete and Univerſal Engliſh Dictionary; including not only an Explanation of Diffi-

cult Words and Technical Terms in all Faculties and Professions, but also a Pronouncing Dictionary, &c. 1 vol. 8vo, cf. Lond., 1799. $1.00

633 DAHLMANN (F. E.) The History of the English Revolution. Translated from the German by H. Evans Lloyd. 1 vol. 8vo, cloth. Lond., 1844. $0.50

634 MILLAR (JOHN). An Historical View of the English Government, from the Settlement of the Saxons in Britain to the Accession of the House of Stewart. 1 vol. 8vo, cf. Dublin, 1789. $1.00

"*Great light has been thrown upon our early history by Professor Millar. He is the author you must study.*"—PROF. SMYTH.

635 SMOLLETT (TOBIAS, M. D.) Travels through France and Italy, containing Observations on Character, Customs, Religion, Government, Police, Commerce, Arts, and Antiquities, &c. 2 vols. 8vo, cf. Lond., 1766. $0.75

636 D'AVBIGNE (SIEVR). Histoire Vniverselle, comprise en trois Tomes. Seconde Edition, avgmentée de Notables Histoires entieres, et de plvsievrs additions & corrections faites par le mesme Avtevr. *Dediée a la Posterité.* 3 vols. in 1 vol. folio, cf., neat. Amsterdam, 1626. *Rare.* $3.00

"*A peine cet ouvrage parut, qu'il fut condamné et brûlé en exécution de la sentence du prévôt de Paris, et par arrêt du parlement, à cause des traits vifs et satyriques qu'il renferme contre les rois Charles IX., Henri III., et Henri IV., les reines, les princes, et les princesses de ce temps; Henri III. surtout y est on ne peut pas plus maltraité. On y reconte, sur son caractère et sur ses mœurs, mille particularités curieuses, mais qui ne sont nullement en son honneur.*"—PEIGNOT, DICT. DES LIVRES COND. AU FEU.

637 DE BURE. Bibliographie Instructive; ou Traité de la Connoissance des Livres Rares et Singuliers. 7 vols. Supplement a la Bibliographie Instructive, ou Catalogue des Livres du Cabinet de feu M. Louis Jean Gaignat. 2 vols, *priced.* Table des Livres Anonymes qui ont été annoncés par M. De Bure dans sa Bibliog. Instructive, et dans le Catalogue de M. Gaignat, (*par Née de la Rochelle.*) 1 vol., together 10 vols. 8vo, old French calf. Paris, 1773–'82. $6.50

"*These three works form but one collection, which is equally curious and instructive.*"—HORNE.

638 Nouveau Dictionnaire Historique, ou Histoire Abregée de tous les Hommes qui se sont fait un nom par le Génie, les Talens, les Vertus, les Erreurs, &c., depuis le commencement du Monde jusqu'à nos jours. PAR UNE SOCIETE DE GENS-DE-LETTRES. 6 vols. 8vo, old cf. Caen, 1779. $3.00

639 REYNOLDS (JOHN). Inquiries concerning the State and Œconomy of the Angelical Worlds. 1 vol. 8vo, half roan. Lond., 1723. *Scarce.* $1.50

(*See* Philobiblion, *No. II., pp.* 35–38.)

640 BURTON'S (WILLAM E.) Gentleman's Magazine. 7 volumes royal 8vo, cloth. Philadelphia, 1837–'40. $3.00

641 Plainte et Révélations Nouvellement Adressées par les Filles de Joie de Paris a la Congrégation, contre l'Ordonnance de M. Mangin, qui leur défend de circuler dans les rues pour offrir leurs charmes aux passans, &c. Par une MATRONE, *Jurisconsulte de ces Dames.* 8vo, unbound. Paris, chez Garnier, *et se trouve aussi chez beaucoup de femmes sensibles.* 1830. *Curious.* $1.00

642 COLLECTION OF CURIOUS PAMPHLETS IN FRENCH, viz.: Les Amours de Quelques Prêtres, 12mo. Paris, 1831.—Le Duc de Bordeaux Batard, 8vo. Paris, 1830.—L'Aigle d'Austerlitz et le Coq Valois,

8vo. Paris, 1830.—Révelations Secrètes de Jules de Polignac, 8vo. Paris, 1830. —Aventures Secrètes de la Ducheſſe D'Angoulême et d'un Prélat fort connu dans Paris, 8vo. Paris, N. D.—Hiſtoire d'un Jupon de la Ducheſſe D'Angoulême, et d'un Poliſſon de la Ducheſſe de Berry, trouvés aux Tuileries, 8vo. Paris, N. D. —La Chemiſe de Femme et Correſpondance Galante trouvées dans l'Oratoire de l'Archevêque de Paris, 8vo. Paris, 1830. —Nouveau Recueil de Lettres et Complimens, pour ſouhaiter à ſes Père, Mère, Oncles, Tantes, Frères, Sœurs, Grand-Papa, Grand-Maman, et Amis, &c., &c. La Nouvelle année, 12mo. Paris. 1830. *Price for the lot,* $2.00

643 Caro (E.) Du Myſticiſme au XVIIIe Siècle, ou Eſſai ſur La Vie et La Doctrine de Saint-Martin, *Le Philoſophe Inconnu.* 1 vol. 8vo, unbound. Paris, 1852. $1.50

"*A very intereſting account of one of the moſt ſingular myſtics of modern times.*"

644 Cumberland (Richard). The Obſerver; being a Collection of Moral, Literary, and Familiar Eſſays. 3 vols. 12mo, cf. Lond., 1808. $1.00

645 Erotika Biblion (par Mirabeau *fils*). 1 vol. 12mo, hf. cf. Paris, 1801. *Rare.* $3.00

"*Cet ouvrage monſtrueux a été ſi ſévèrement proſcrit par la police lorſqu'il a paru, qu'il ne ſe répandit que quatorze exemplaires. Mais malheureuſement ce livre a été réimprimé depuis. C'eſt une production licencieuſe et remplie d'obſcénites, dans laquelle l'auteur prétend prover que, malgré la diſſolution de nos mœurs, les anciens, et ſurtout les Juifs, étaient beaucoup plus corrumpus que nous. Il paſſe en revue tous les genres de débauche et de libertinage, et cherche à prouver que non-ſeulement les anciens les mettaient en pratique mieux que les modernes, mais que ceux-ci ne les connaiſſent pas tous.*"—(*See* Peignot, Dict. des Livres Cond. au Feu, pp. 321–'2.)

646 Ulrichi ab Hutten *Equitis Germani.* Opera Quæ extant Omnia. Collegit edidit variiſque annotationibus illuſtravit E. J. H. Münch. 5 vols. 8vo, boards. Berolini, 1821–'25. $6.00

"*Ulric de Hutten que Herder appelle le Démoſthènes de l'Allemagne, fut un écrivain élevé et energique; il fut le repréſentant des opinions liberales de ſon époque, le défenſeur chevaleresque de toutes les libertes. Sa verve oratoire ſ'eſt montrée particulièrement dans les célèbres philippiques qu'il publia contre le Duc de Wurtemberg. Ces philippiques rappellent ce qu'Athènes et Rome ont produit de plus beau en ce genre.*"

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Publiſhed by Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER VI.

I. Powell's Humane Induſtry. (*Continued.*)
II. The Similitudes of Demophilus.
III. Feathers' Tavern Petition.
IV. Sale of Zelotes Hoſmer's Library. (*Continued.*)
V. Adverſaria.
VI. Major André and Voſs the Poet.
VII. Bibliographical Notice of Works on the Perſonal Beauty of Chriſt.
VIII. Neglected Biography of Bookſellers and Book-Collectors. (William Gardiner.)
IX. Miſcellaneous Items:
Byron *Fils.* Hymn to the Guillotine.
X. Notes and Queries:
Cervantes and his Don Quixote. Jonathan W. Condy. Addreſs of Citizens of New York to Waſhington. Paradiſe of Dayntie Deviſes.
XI. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

No. 8.] NEW YORK, 1862. [July.

647 D'HERBELOT. Bibliotheque Orientales, ou Dictionnaire Universel, contenant généralement tout ce qui regarde la connoisance des Peuples de l'Orient; leurs Histoires et Traditions, leurs Religions, Sectes, et Politique, leurs Sciences et leurs Arts, les Vies et Actions remarquables de tous leurs Saints, Docteurs, Philosophes, Poetes, Historiens, &c., des jugements critiques, et des extraits de tous leurs Ouvrages, &c., &c. 1 vol. folio, cf. Mæstricht, 1776. $6.00

"*For solid literature, extensive and profound oriental learning, no man has yet surpassed M. D'Herbelot. The work itself is a treasury of useful and ornamental knowledge; and has done more to draw the attention of Europeans to the writings of the Asiatics than all the other works yet published on the subject.*"—Dr. Adam Clarke.

648 DICTIONNAIRE PHILOSOPHIQUE, Portatif. 1 vol. 8vo, calf, neat. S. l. 1765. *Very scarce.* $2.00

"*Cet ouvrage été livré aux flammes à Genève, proscrit en Hollande, et condamné à être brûle par arrêt du parlement de Paris, du 19 Mars, 1765. On m'a assuré qu'il était question de ce livre dans l'arrêt qui a condamné le jeune Labarre à avoir le poing, la langue et la tête coupées, puis à être jeté dans un feu ardent. Cet arrêt a été exécuté à Abbeville en 1766.*"—Peignot, Dict. des Livres Cond. au Feu, tome ii. p. 188.

649 NONOTTE (L'ABBE). Dictionnaire Anti-Philosophique, pour servir de Commentaire et de Correctif au *Dictionnaire Philosophique,* et aux autres Livres, qui ont paru de nos jours contre le Christianisme, avec la notice des principaux Auteurs qui l'ont attaquée, &c. 1 vol. 8vo, old French calf. Avignon, 1767. $1.25

"*L'Abbé Nonotte a répondu victorieusement au* Dictionnaire Philosophique, *par un livre plein de recherches savantes, qui parut en 1767, sous le titre de Dictionnaire Anti-Philosophique.*"—Paillet-de-Warcy.

650 ROBBERDS (J. W.) Memoir of the Life and Writings of William Taylor of *Norwich,* containing his Correspondence of many years with Robert Southey, Esq., and Original Letters from Sir Walter Scott and other eminent Literary Men. 2 vols. 8vo, cloth. Lond., 1843. $2.25

651 LE GRAND D'AUSSY (P. J. B.) Histoire de la Vie Privée des François, avec des Notes, Corrections, et Addi-

tions, par J. B. B. de Roquefort. 3 vols. 8vo, hf. cf. Paris, 1815. $3.00

"*Beſt edition of this curious and amuſing work on Articles uſed as Food by the French, and on the Cuſtoms and Furniture of the Table. It is alſo very important for the hiſtory of ſciences.*"—LIBRI.

652 LE ROY, &c. Satyre Ménippée, de la Vertu du Catholicon d'Eſpagne, et de la Tenue des Etats de Paris. Nouvelle édition, augmentée de Nouvelles Remarques (*par* P. DUPUY, LE DUCHAT, *et* PROSPER MARCHAND), avec des Tables (rédigées par *J. Godefroy*). 3 vols. 8vo, cf. *Portraits and plates.* Ratiſbonne, 1726. $3.50

"*It is almoſt ſuperfluous,*" *ſays Le Long,* "*to heap further praiſe upon this ingenious and celebrated Satire. When it firſt appeared, it was conſidered a chef-d'œuvre (four editions having been ſold in three weeks), and it is evident that time has not diminiſhed its reputation. It is the moſt curious and uſeful book extant for a thorough inſight into the true ſpirit and ſecret ſprings of the famous league; and is written in a ſtyle of delicate and poignant raillery, by a Junto of the choiceſt wits of the time (viz., par* P. LE ROY, GILLOT, PASSERAT, RAPIN, FLORENT-CHRETIEN, *et* P. PITHON)." *Rapin, in his Reflections on Poetry, ſays that this Satire ſurpaſſes every work of the kind that has been produced for centuries; and Voltaire was of opinion that its character could not be heightened.*—(*See* LE LONG, DU FRESNOY, THUANUS, DE BURE, *&c.*)

653 MESSIRE PHILIPPE DE COMMINES. Les Memoires de, ſur les principaulx faicts & geſtes de Louis onzieſme & de Charles huictieſme ſon filx, Roys de France. Revevs et Corrigez par Denis Sauuage, ſur vn Exemplaire pris à l'original de l'Autheur, &c. 1 vol. folio, hf. mor., red edges. *Fine, clean copy. Imprime à Paris, pour* GALLIOT DU PRE, 1561. $3.50

"*No Engliſh hiſtorical collection can be complete without the Memoires of P. de Commines.*"—DIBDIN.

654 MARGUERITE DE VALOIS, REINE DE NAVARRE. Memoires, Auxquels, on a ajoûté ſon Eloge, celuy de Monſieur de Buſſy, et LA FORTUNE DE LA COUR. 1 vol. ſm. 8vo, cf., gilt back. *Very curious portrait of Marguerite.* Liege, 1713. $1.50

655 SUETONIUS. The Lives of the Firſt Twelve Cæſars, tranſlated from the Latin of C. Suetonius, with Annotations, &c. By Alexander Thomſon, M. D. 1 vol. 8vo, cf. Lond., 1796. $1.50

"*By far the beſt and moſt uſeful tranſlation yet publiſhed.*"—DR. ADAM CLARKE.

656 L. ANNÆI SENECÆ PHILOSOPHI OPERA OMNIA; Ex ult. J. Lipſii & J. F. Gronovii emendat, et M. ANNÆI SENECÆ RHETORIS quæ exſtant; ex And. Schotti recens. 4 vols. 12mo, cf., neat; marbled edges. Amſtelodami, *apud Elzevirios*, 1659. $4.00

"*An accurate and elegant little edition.*"

657 RAYNOUARD. Lexique Roman, ou Dictionnaire de la Langue des Troubadours, comparée avec les autres Langues de l'Europe Latine, précédé de Nouvelles Recherches Hiſtoriques et Philologiques d'un Réſumé de la Grammaire Romane d'un Nouveau Choix des Poéſies Originales des Troubadours et d'Extraits de Poèmes Divers. 6 vols. roy. 8vo, unbound. Paris, 1844. $15.00

658 (BUSSY-RABUTIN.) Amours des Dames Illuſtres de France. 2 vols. 12mo, cf. *Plates.* Cologne, 1728. *Scarce.* $2.50

659 DICTIONNAIRE DE TREVOUX. Dictionnaire Univerſel Français et Latin, vulgairement appelé Dictionnaire de Trévoux. Le tout tire des plus excellens Auteurs, des meillures Lexicographes, Etymologiſtes, et Gloſ-

faires, qui ont paru jusqu'ici en différentes Langues, &c. 8 vols. folio, French cf., gilt backs, red edges. *Best edition.* Paris, 1771. $25.00

"*A work from which every man of letters may be continually deriving such varied knowledge, and which is little known but to the most curious readers, claims a place in these volumes. . . . . The work evidently became a favorite receptacle with men of letters in France, who eagerly contributed the smallest or largest articles with a zeal honorable to literature and most useful to the public. They made this Dictionary their common-place book for all their curious acquisitions: every one competent to write a short article preserving an important fact, did not aspire to compile the Dictionary, or even an article in it; but it was a treasury in which such mites collected together formed its wealth; and all the literati may be said to have engaged in perfecting these volumes during a century. It is not merely a grammatical, scientific, and technical Dictionary, but it is replete with divinity, law, moral philosophy, critical and historical learning, and abounds with innumerable miscellaneous curiosities. It would be difficult, whatever may be the subject of inquiry, to open it, without the gratification of some knowledge neither obvious nor trivial.*"—D'Israeli.

660 DRAKE (NATHAN, M. D.)—Shakspeare and his Times; including the Biography of the Poet, Criticisms on his Genius and Writings, a new Chronology of his Plays, a Disquisition on the Object of his Sonnets, and a History of the Manners, Customs, Amusements, Superstitions, Poetry, and Elegant Literature of his Age. 1 vol. 8vo, hf. mor., neat. Paris, 1838. $3.00

"*A masterly production. Our readers may rely upon our word, that a perusal of these pages will yield them an ample harvest of pleasure and advantage. Diligent investigation, accurate discernment, sound judgment, and elegant taste, will be found employed on every page.*"—Gent's Magazine.

661 COLEBROOKE (H. T.) Essais sur la Philosophie des Hindous. Traduits de l'Anglais et augmentés de Textes Sanskrits et de Notes Nombreuses, par G. Pauthier. 1 volume 8vo, unbound. Paris, 1833. $1.50

662 BELKNAP (JEREMY, D.D.) American Biography; or an Historical Account of those Persons who have been distinguished in America, as Adventurers, Statesmen, Philosophers, Divines, Warriors, Authors, and other Remarkable Characters, comprehending a recital of the Events connected with their Lives and Actions. 2 vols. 8vo, sheep. Boston, 1794–'98. $2.00

663 RAMSAY (DAVID). Life of George Washington, Commander-in-Chief of the Armies of the United States of America, throughout the War which established their Independence; and First President of the United States. 1 vol. 12mo, sewed, uncut. *With six engravings.* Baltimore, 1814. $1.00

664 BOILEAU DESPREAUX (NICOLAS). Œuvres, avec des Eclaircissemens Historiques donnez par lui-même, &c. 4 vols. 12mo, cf., gilt backs. *Fine plates by Picart.* La Haye, 1722. $3.00

"*Jolie édition, dont on ne trouve pas facilement de beaux exemplaires. 20 a 30 fr.*"—Brunet.

665 LA BRUYERE (JEAN DE). Les Caracteres de Theophraste, avec les Caracteres ou les Mœurs de ce Siecle. Nouvelle édition, augmentée de la Defence de M. de la Bruyère et de ses Caracteres, par M. Caste. 2 vols. 12mo, cf., *very neat, gilt leaves.* Amsterdam, 1741. $2.25

666 (PARFAICT ET D'ABQUERBE.) Dictionnaire des Théatres de Paris. 7 vols. 12mo, cf. *Horace Walpole's copy, with his book-plate in each volume.* Paris, 1756. $3.00

"*L'objet de cet ouvrage est d'exposer par ordre alphabétique tout ce qu'offre d'intéressant cette partie*

de la Litterature Françaiſe; de faire connoître les piéces qui, depuis l'an 1552, juſqu'à préſent, ont été repréſentées ſur les différens Théâtres de Paris, et les Acteurs et Danſeurs qui ont exercé leurs talens ſur la ſcene."

667 THE JOCKEY CLUB; or a Sketch of the Manners of the Age. The Female Jockey Club. 4 parts in 2 vols. 8vo, brown calf, neat; yellow edges. Lond., 1793–'4. $2.50

"*A ſcurrilous publication, uſually attributed to Charles Pigot.*"

668 MAILLARD (LE R. P. OLIVIER). Hiſtoire de la Paſſion de Jéſus-Chriſt, compoſée en 1490, &c., publiée en 1828, comme monument de la Langue Françaiſe au XVe Siècle, avec une Notice ſur l'Auteur, des Notes, et une Table des Matières; par Gabriel Peignot. 1 vol. 8vo, *large paper*, boards, uncut, with *fine portrait of Chriſt.* Paris, *imp. de Crapelet*, 1828. $3.00

"*Edition tirée à 200 exemplaires, plus 10 ſur grand papier, avec la figure. Elle eſt épuiſée.*"—BRUNET.

669 (LAMB, LADY CAROLINE.)—Glenarvon. 3 vols. 12mo, hf. red mor., neat, top gilt. London, 1816. *Very ſcarce.* $3.00

Lord Byron is ſuppoſed to be the hero of this ſingular novel. In a letter to Murray, dated July 22, 1816, he ſays: "Of Glenarvon, Madame de Staël told me (ten days ago, at Copet) marvellous and grievous things; but I have ſeen nothing of it but the motto, which promiſes amiably 'for us and our tragedy.' If ſuch be the poſy, what ſhould the ring be? 'a name to all ſucceeding,' &c. The generous moment ſelected for the publication is probably its kindeſt accompaniment."

670 AMERICAN REGISTER; or Summary Review of Hiſtory, Politics, and Literature. [Edited by Robert Walſh, Eſq.] 2 vols. 8vo, boards, uncut. Philadelphia, 1817. $2.00

In volume ii. will be found a tranſlation of Barbé-Marbois' "Conſpiracy of Arnold and Sir Henry Clinton againſt the United States and againſt General Waſhington."

671 LI ROMANS DE BERTE AUS GRANS PIES, précédé d'une Diſſertation ſur les Romans des Douze Pairs; par M. Paulin Paris. 1 vol. 8vo, boards, uncut. Paris, *Techener*, 1832. $2.00

"*Cet ouvrage eſt tiré à deux cents exemplaires, papier d'Hollande, et vingt papier vélin fort, No. 130.*"

672 LI ROMANS DE GARIN LE LOHERAIN, publiée pour la première fois et précédé de l'examen du Syſtème de M. Fauriel ſur les Romans Carlovingiens. Par M. P. Paris. 2 vols. 8vo, boards, uncut. Paris, *Techener*, 1833. $4.00

"*Cet ouvrage eſt tiré à quatre cents exemplaires, papier Hollande, et vingt papier vélin, No. 27.*"

673 APOLOGIÆ PRO DISCIPVLO ET MAGISTRO, LVTHERO ET DIABOLO, a Lvtherano Svperintendente Frid. Balduino editæ. 1 volume 12mo, half calf, *with curious folding plate of Luther arguing with the Devil.* Mogvntiæ, 1605. $1.25

674 STEWART (DUGALD). Philoſophical Eſſays. 1 vol. 8vo, cf. Edinburgh, 1816. $1.00

675 RICHELIEU. Teſtament Politique d'Armand du Pleſſis, Cardinal Duc de Richelieu. 1 vol. 12mo, cf. Amſterdam, 1688. $1.00

676 EACHARD (DR. JOHN). Works of. A New Edition, reviſed and corrected. 3 vols. 12mo, cf. Lond., 1772. $2.00

"*Art thou, Reader, a ſingle man? be no longer ſo, but alter thy condition, and take this book along with thee. Haſt thou a wife and children, and are they dear to thee? here is a book for that dear wife, and thoſe dear children.*"—BOOKSELLER TO THE READER, *vol. iii. p. xii.*

677 BRYDGES (SIR EGERTON). The Ruminator; containing a Series of Moral, Critical, and Sentimental Eſſays. 2 vols. ſm. 8vo, boards, uncut. London, 1813. $1.50

678 PERCY (THOMAS, D. D.) Reliques of Ancient Engliſh Poetry; conſiſting of Old Heroic Ballads, Songs, and other Pieces, of our Earlier Poets, &c. With a Copious Gloſſary. 1 vol. 8vo, red cloth. Lond., 1859. $1.50

679 EARLE (JOHN, D. D.) Micoſmography; or a Piece of the World Diſcovered; in Eſſays and Characters. New Edition, to which are added Notes and an Appendix, by Philip Bliſs. 1 vol. ſm. 8vo, hf. cf. Lond., 1811. *Beſt edition.* $1.50

"*An ably edited edition of a moſt amuſing and entertaining work.*"—LOWNDES.

680 C. CORNELII TACITI OPERA, Recognovit, Emendavit, ſupplementis explevit, Notis, Diſſertationibus Illuſtravit, Gabriel Brotier. 5 vols. 8vo, hf. cf. *Interleaved.* Lond., 1812. $2.50

"*An excellent edition; it contains, beſides the entire Notes of Brotier, and a ſelection of thoſe of ſubſequent editors, the inedited Annotations of the late Profeſſor Porſon. There are copies on* LARGE PAPER *which are very dear; they ſell from 4l. 10s. to 5l. 5s.*"—MOSS.

681 TESTAMENT POLITIQUE du Maréchal Duc de Belle-Iſle (par *De Chevrier*). 1 vol. 12mo, calf. Paris, 1762. $0.50

682 L'ALPHABET DE LA MORT DE HANS HOLBEIN, entouré de bordures du XVIe Siècle et ſuivi d'anciens Poëmes Français ſur le ſujet des trois mors et des trois vis, publiés d'après les manuſcrits par Anatole de Montaiglon. 1 vol. 12mo, cloth, *large paper.* Paris, *Troſs*, 1858 (?) $1.50

683 BLAND (ROBERT, M. D.) Proverbs, chiefly taken from the Adagia of Eraſmus, with Explanations; and further illuſtrated by Correſponding Examples from the Spaniſh, Italian, French, and Engliſh Languages. 2 vols. 8vo, hf. cf., gilt backs. Lond., 1814. $2.00

684 Q. HORATIVS FLACCVS, ex fide atqve avctoritate decem librorum MSS. Opera Dionyſii Lambini emendatus, ab eodemque commentariis illuſtratus. His adjecimus Jo. Mich. Bruti in IV libros carminum, atque, in librum Epodon explicationes. 1 vol. 4to, old calf, gilt. *Venetiis, apud Paul. Manutium,* 1566. $2.50

"*The very ſcarceſt of all Lambinus's editions.*"—MOSS.

"*Edition recherchée. 12 à 18 fr.*"—BRUNET.

685 LE COMTE DE GABALIS, ou Entretiens ſur les Sciences Secretes (par *l'Abbé de Montfauçon de Villars*). 1 vol. 12mo, cf. Cologne, N. D. *Very ſcarce.* $1.50

See "*Pope's Preface to The Rape of the Lock.*"

686 D'ISRAELI. MISCELLANIES OF LITERATURE, viz., Literary Miſcellanies: Quarrels of Authors: Calamities of Authors: Character of James the Firſt: The Literary Character. New Edition, reviſed and corrected. 1 vol. 8vo, cf., neat. Lond., 1853. $3.00

687 DU FRESNOY (LANGUET). A New Method of Studying Hiſtory, Geography, and Chronology, with a Catalogue of the Chief Hiſtorians of all Nations, the Beſt Edition of their Works, and Characters of them. Made Engliſh, with Variety of Improvements and Corrections, by Richard Rawlinſon, LL. D. 2 volumes 8vo, calf. London, 1730. $1.25

688 DE LATOUR (M. TENANT). Mémoires d'un Bibliophile. 1 volume 12mo, ſewed. Paris, 1861. $0.75

"*Les Livres ont toujours été la paſſion des honnêtes gens.*"—MENAGIANA.

689 BASSOMPIERRE. Mémoires du Mareſchal de Baſſompierre, contenant l'Hiſtoire de ſa Vie, et de ce qui ſ'eſt fait de plus remarquable à la Cour de France pendant quelques années. 2 vols. 18mo, French cf., gilt backs. Cologne, 1692. $2.25

690 PEREFIXE (HARDOUIN DE). Hiſtoire du Roy Henry Le Grand. 1 vol. 12mo, cf., neat. Amſterdam, 1662. $0.75

691 SAAVEDRA (DIEGO DE). Respublica Literaria; or the Republick of Letters: being a Viſion, wrote in Spaniſh, and tranſlated by J. E. 1 vol. 12mo, cf. Lond., 1727. $0.50

692 CERVANTES (MICHEL DE). Nouvelles. Traduction Nouvelle, augmentée de pluſieurs Hiſtoires, retouchée dans cette Edition, et enrichie de Figures. 2 vols. 12mo, calf. Paris, 1723. *Curious plates.* $1.25

693 HALLAM (HENRY). View of the State of Europe during the Middle Ages. 3 vols. 8vo, calf, gilt backs. London, 1822. $3.50

694 BIRCH (THOMAS, D. D.). Life of Dr. John Tillotſon, Lord Archbiſhop of Canterbury, compiled chiefly from his Original Papers and Letters. 1 vol. 8vo, calf, neat; red edges. London, 1753. $1.00

695 PUBLIC CHARACTERS, with Portraits, from 1798 to its Concluſion in 1810. (Edited by Alexander Stevens.) 10 vols. 8vo, cf. London. $6.00

"*A ſeries of Biographies of eminent perſons of the period, many of which are not to be found elſewhere.*"—LOWNDES.

696 HOARE (SIR RICHARD COLT). A Claſſical Tour through Italy and Sicily; tending to illuſtrate ſome Diſtricts which have not been deſcribed by Mr. Euſtace, in his Claſſical Tour. 2 vols. 8vo, cf., neat. Lond., 1819. $1.50

697 CECELIA, OR MEMOIRS OF AN HEIRESS, by the Anthor of Evelina (Frances Burney). 5 vols. 12mo, French cf., red edges. London, 1782. *Firſt edition. Rare.* $2.00

698 BARCLAII (IOANNIS). Poematvm Libri Dvo. 1 vol. 12mo, boards. Oxonii, 1636. *Scarce.* $1.00

699 NAUDE (GABRIEL). Conſiderations Politiques ſur les Coups D'Eſtat. 1 vol. 12mo, hf. cf. (Amſterdam, *Elzevir*), 1667. $1.00

"*In this ſingular work Naudé praiſes the maſſacre of the Huguenots on St. Bartholomew's day: 'Elle fut, dit-il, une action très-juſte.'*"

700 MARSILIUS FICINUS. Athenagoras de Reſurrectione. Xenocrates Platonis auditor de Morte-Cebetis thebani Ariſtotelis auditoris tabula, &c. 1 vol. ſmall 4to, boards. *Impreſſa Pariſii a magiſtro Guidone Mercatore, Anno dñi.* M. CCCC xcviii. $1.00

701 AVENTURAS DE GIL BLAS DE SANTILLANA, Reſtituidas del Frances de Mr. Le Sage al Caſtellano. Por el P. F. de I(ſla). 4 vols. 12mo, half roan, neat. Madrid. 1799. $1.25

702 LIBRO AVREO DE LA VIDA Y CARTAS DE MARCO AURELIO EMPERADOR, y eloquentiſſimo Orador. Compilado por el Illuſtre Señor Don Antonio de Gueura. 1 vol. 8vo, vellum. Barcelona, 1624. $1.00

703 STUART (GILBERT, LL. D.) View of Society in Europe, in its Progreſs from Rudeneſs to Refinement; or Inquiries concerning the Hiſtory of Law, Government, and Manners. 1 vol. 8vo, cf., neat. Lond., 1813. $1.25

"*The notes to this intereſting diſſertation are extremely learned and curious.*"

704 HARTLEY (THOMAS, A. M.) Paradiſe Reſtored; or a Teſtimony to the Doctrine of the Bleſſed Millennium; to which is added, A SHORT DEFENCE OF THE MYSTICAL WRITERS. 1 vol. 8vo, cf., red edges. Lond., 1764. $1.00

705 PLINY. The Letters of Pliny the Younger, with Obſervations on each Letter; and an Eſſay on Pliny's Life, by John Earl of Orrery. 2 vols. 8vo, cf. Lond., 1751. $2.00

706 ANDREWS (JOHN, LL. D.) Remarks on the French and Engliſh Ladies, interſperſed with Various Anecdotes, and Additional Matter ariſing from the Subject. 1 vol. 8vo, cf., neat. Lond., 1783. $1.00

707 LAW (WILLIAM, M. A.) The Whole Works of. 9 vols. 8vo, plain cf. Lond., 1762. (*Priced in the new edition of Lowndes's Manual, 6l. 6s.*) $15.00

"*Law's works contain the fineſt ſpecimens of controverſial writing in our language, for ſtyle, wit, and argument. Gibbon has happily deſcribed his practical works in the following ſentence: 'Law's precepts are rigid, but they are founded on the goſpel; his ſatire is ſharp, but is drawn from the knowledge of human life, and many of his portraits are not unworthy the pen of La Bruyère.' Law was deeply read in the Myſtic divinity, and ſome of his works are powerfully written in that ſtrain. A collection of his works was made in 1762, 9 vols. 8vo, but has now become very ſcarce.*"—DARLING.

708 HELIOGABALE, ou Eſquiſſe Morale de la Diſſolution Romaine ſous les Empereurs. (*Par M. Chauſſard.*) 1 vol. 8vo, calf. Paris, An. X. (1802.) $1.00

"*A very curious and learned work on the private vices of the Roman Emperors.*"

709 AUSTIN (SARAH). Characteriſtics of Goethe. From the German of Falk, Von Müller, &c., with Notes, original and tranſlated, illuſtrative of German Literature. 3 vols. ſmall 8vo, boards. Lond., 1833. $2.00

"*A delightful work.*"—G. H. LEWES.

710 ÆGIDII MENAGII POEMATA. Qvarta Editio auctior & emendatior. 1 vol. 12mo, cf. Amſtelodami, *Ex officina Elzeviriana*, 1663. $1.00

711 SCHOLA SALERNITANA, ſive De Conſervandâ Valetudine Præcepta Metrica. Autore Joanne de Mediolano *hactenus ignoti.* Cum luculentâ & ſuccinctâ Villanovani in ſingula Capita Exegeſi, ex Recenſione Zachariæ Sylvii. 1 vol. 12mo, calf, *with autograph of Doct. Sam. L. Mitchill.* Hagæ-Comitum, 1663. *Fine copy; ſcarce.* $2.00

"*This poem is juſtly called the* FLOWER OF PHYSIC. *It was written about the end of the ninth century, for the uſe of Robert Duke of Normandy, ſon to William the Conqueror, who, in his return from the holy war, conſulted the phyſicians of Salerno about a wound he had received in his arm by a poiſoned arrow, which became fiſtulous. It is written in* LEONINE *verſes, and contains many excellent precepts in monkiſh poetry, and is the firſt book which preſcribes rules of health in verſe. Zachary Sylvius has taken great pains with this work, to confirm ſome precepts and invalidate others. He has added at the end ſome curious treatiſes, eſpecially that of P. Scriverius,* DE TOBACO PLANTÆ."

712 CICERONIS (M. T.) Opera Omnia; cum integris Notis P. Victorii, J. Camerarii, F. Urſini, et ſelectis aliorum quam plurimorum ex recenſione Iſaacus Verburgii, cum Indicibus accuratiſſimis,

&c. 16 vols. 8vo, cf. Amſtelædami, 1624. $8.50

"*This edition,*" *ſays Harwood,* "*is executed with great learning and critical induſtry. The notes are judiciouſly ſelected, and the work has the advantage of an excellent Index. On account of the Notes, critical and explanatory, it is the moſt uſeful edition of Cicero yet publiſhed.*"

713 BAYLE (PETER, *author of the Critical and Hiſtorical Dictionary*). A Philoſophical Commentary on theſe Words of the Goſpel, Luke xiv. 23: *Compel them to come in, that my houſe may be full.* Four Parts in 2 vols 8vo, hf. cf. Lond., 1708. *Scarce.* $2.00

"*The object of this work is not ſo much to illuſtrate the Bible, as to furniſh a philoſophical defence of religious liberty. It contains all manner of things relating to this very important ſubject. When firſt printed in French, it was pretended to be tranſlated from the Engliſh, as the author wiſhed to diſguiſe himſelf. It is a very ſhrewd expoſure of the folly and wickedneſs of perſecution.*"—ORME.

714 SEGUR (JOS. ALEX.) HISTORY OF WOMEN; their Condition and Influence in Society. 3 vols. 12mo, cf. London, 1803. *Curious.* $1.50

715 GRACIAN (BALTHAZAR.) The Art of Prudence; or a Companion for a Man of Senſe. Now made Engliſh from the beſt Edition of the Original, and illuſtrated with the Sieur Amelot de la Houſſaie's Notes, by Mr. Savage. 1 vol. 8vo, hf. cf. Lond., 1714. $1.00

716 GRANGER (JAMES). Letters between the Rev. James Granger and many of the moſt eminent Literary Men of his Time; compoſing a copious Hiſtory and Illuſtration of his Biographical Hiſtory of England, &c. Edited by J. P. Malcolm. 1 vol. 8vo, hf. cf. Lond., 1805. $1.00

717 VIGUIER (M.) Elémens de la Langue Turque, ou Tables Analytiques de la Langue Turque uſuelle, avec leur développement, &c. 1 vol. 4to, hf. cf. Conſtantinople, 1790. $1.50

718 (SPINOZA, B.) Tractatus Theologico-Politicus, &c. 1 vol. ſm. 4to, vellum. *Firſt edition.* Hamburgi, 1670. *Rare.* $1.25

719 CHARRON (PIERRE). De La Sageſſe Trois Livres. 1 thick vol. 12mo, cf. Amſterdann, *chez L. & D. Elzevier,* 1662. *Fine copy.* $2.00

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Publiſhed by GEO. P. PHILES & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER VII.

I. Maloniana.
II. Powell's Humane Induſtry. (*Continued.*)
III. The Pythagoric Sentences of Demophilus.
IV. Sale of Zelotes Hoſmer's Library. (*Continued.*)
V. Neglected Biography of Bookſellers and Book-Collectors. (*Continued.*) James Cox, of Philadelphia.
VI. The Book-Hunter, etc.
VII. Miſcellaneous Items:
Sale of the Library of Dr. Francis. Song—"My Mind to me a Kingdom is." Stanzas in the Early Editions of Gray's Elegy.
VIII. Notes and Queries:
Father Stattler's Ethica Chriſtiana. J. B. Rouſſeau's Moïſade. Remarkable Longevity. Complot-d'Arnold, etc. Paradiſe of Dayntie Deviſes.
IX. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, GEO. P. PHILES & Co., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

BY GEO. P. PHILES & CO., No. 51 NASSAU-STREET,

No. 9.] NEW YORK, 1862. [AUGUST.

720 BUTLER (SAMUEL). Hudibras, Poëme, traduit en Vers Français, avec des Remarques de Larcher, traducteur d'Hérodote, et *quinze figures d'après Hogarth.* 3 vols. 12mo, French calf; gilt backs, marbled edges. *Seconde édition.* Paris, 1819. *Very neat copy—ſcarce.* $5.00

"*This maſterly tranſlation was made by John Towneley, and not by Colonel Francis Towneley, as generally reported. The publication of it was ſuperintended by M. l'Abbé Tuberville Needham. The original Engliſh text is preſerved, and it is illuſtrated with engravings, after the deſigns of Hogarth. Copies of the firſt edition, of which this is a faithful reprint, have been ſold at the following remarkable prices: Roxburghe,* 3385, 3*l.* 15*s. Bindley, pt. i.* 324, 5*l.* 5*s. Fonthill,* 3519, 7*l. Inglis,* 243, 8*l.* 10*s.* 6*d.*"

721 PERSON (DAVID, *of Loghlands in Scotland, Gentleman*). VARIETIES; or a Svrveigh of Rare and Excellent Matters, neceſſary and delectable for all Sorts of Perſons. Wherein the Principall Heads of Diverſe Sciences are illuſtrated, Rare Secrets of Naturall Things unfoulded, &c. 1 vol. ſmall 4to, calf. London. Printed by *Richard Badger,* for *Thomas Alchorn,* and are to be ſold at his ſhop, in *Pauls Church-yard,* at the ſigne of the *green-Dragon.* 1635. *Extremely curious.* $4.00

THE AUTHORS FRIEND TO THE BOOKE.

Goe ventrous booke, thy ſelfe expoſe
To learned men, and none but thoſe;
For this carping age of ours
Snuffes at all but choyceſt flowers,
Cul'd from out the curious knots
Of quaint writers garden plots;
Theſe they ſmell at, theſe they ſavour,
Yet not free from feare, nor favour!
But if thou wert ſmel'd a right
By a noſe not ſtuft with ſpight,
Thou to all that learning love
Might'ſt a fragrant noſegay prove.
So content thee, till due time
Blaze thy worth throughout this clime.

722 MOORE (THOMAS). Letters and Journals of Lord Byron, with Notices of his Life. 2 vols. 8vo, hf. cf. *From the library of W. E. Burton.* New York, 1830. $1.50

723 L. ANNÆI SENECÆ & P. SYRI MIMI. Sententiæ, ſtudio et opera Jani Gruteri, cum Notis ejuſdem recognitis et caſtigatis, accedunt ejuſdem Notæ Poſtumæ ut et Nova Verſio Græca Joſephi

Scaligeri. 1 vol. 8vo, old calf. Lugd-Bat., 1708. $1.00

724 FACETIÆ CANTABRIGIENSES; consisting of Anecdotes, Smart Sayings, Satirics, Retorts, &c., by or relating to Celebrated Cantabs. 1 vol. 12mo, boards. Lond., 1836. *Portrait of Porson.* $0.75

725 VENTURE (MARDOCHEE).—Cantique des Cantiques, avec la Paraphrase Chaldaïque, et TRAITE D'ABOTH, ou des Pères de la Doctrine: qui contient plusieurs Sentences Rabbinques, &c. 1 vol. 12mo, cf. Paris, 1774. *Curious.* $0.75

726 A MANUALL OR ANALECTA, formerly called the Compleat Iustice. Carefully and truly corrected from ye Errors, misrecited Statutes, Absurdities, & Contraryeties which have passed in former Impressions, to the Great Trouble, if not the Abuse of the Reader. 1 vol. 12mo, hf. cf., neat. *Fine title-page engraved by Marshall, with miniature portraits of Littleton, Coke, Crompton, Lambert, Dalton,* &c. London, 1648. $1.50

727 WHEATLY (CHARLES). A Rational Illustration of the Book of Common Prayer of the Church of England. 1 vol. 8vo, cf. Lond., 1741. $1.00

728 LAMB (CHARLES). The Works of. 1 vol. royal 8vo, cloth. London (Moxon), 1840. $2.00

729 THEOPHRASTUS'S HISTORY OF STONES, GREEK AND ENGLISH, with Notes, including the Modern History of the Gems described by that Author. Second Edition, enlarged by the addition of a Greek Index of all the Words in Theophrastus, by Sir John Hill. 1 vol. 8vo, full calf, *very neat,* gilt back, red edges. Lond., 1774. $2.00

730 GOWANS (WILLIAM). A Catalogue of Books on Freemasonry, and Kindred Subjects. 1 vol. 12mo, cloth. New York, 1858. *Published at* $1.25. $0.50

"*This Catalogue is utterly worthless as a bibliographical guide to the collector of works on Freemasonry. There is scarcely a single title in the entire volume that is not stupidly incorrect in statement; and every page literally swarms with the grossest typographical blunders. It is, however, extremely amusing as a piece of literary charlatanism, and as a fine specimen of the dense ignorance and measureless conceit of the compiler.*"

731 D. JUNII JUVENALIS ET AULI PERSII FLACCI SATYRÆ, cum Veteris Scholiastæ et Variorum Commentariis. 1 vol. 8vo, cf. Amstelodami, 1684. $1.25

"*I have had occasion to read this edition of the Variorum Juvenal five or six times through, and it is a very correct and valuable book.*"—DR. HARWOOD.

732 (VERPLANCK, GULIAN C.)—Twelfth-Night at the Century Club, January 6, 1858. 1 vol. sm. 4to, boards. New York, 1858. $1.00

"*A considerable number of curious examples for* PARSING *might be selected from this daintily-printed volume.*"

733 STANLEY (THOMAS). The History of Philosophy, containing the Lives, Opinions, Actions, and Discourses of the Philosophers of every Sect. *The Fourth Edition,* in which the innumerable Mistakes, both in the Text and Notes of all former Editions, are corrected, &c.—With an Account of the Life and Writings of the Author. 1 vol. 4to, calf. Lond., 1743. *Best edition.* $4.00

734 BALLARD (GEORGE). Memoirs of Several Ladies of Great Britain, who have been celebrated for their Writings or Skill in the Learned Languages, Arts,

and Sciences. 1 vol. 4to, plain calf. Oxford, 1752. $2.00

"*An entertaining work, comprising notices of the Lives and Writings of sixty-two ladies, commencing with Juliana of Norwich, and ending with Constantia Grierson.*"—LOWNDES.

735 HOGARTH (WILLIAM). The Analysis of Beauty, written with a view of fixing the fluctuating Ideas of Taste. 1 vol. 4to, cf., neat. *Two large folding plates.* Lond., 1772. $2.00

736 HARRINGTON (JAMES). The Oceana and other Works of. With an Account of his Life, by John Toland. 1 vol. 4to, calf, neat. London, 1771. *Best edition.* $3.00

737 LAFITAU (JOSEPH FRANCOIS). Histoire des Découvertes et Conquestes des Portugais dans le Nouveau Monde. *Avec des Figures en taille-douce.* 2 vols. 4to, cf., neat. *Napoleon's copy, from the library at Malmaison, with his initial* (N) *stamped on the covers.* Paris, 1733. $6.00

738 HURD (RICHARD, D. D.) Moral and Political Dialogues, with Letters on Chivalry and Romance. 3 vols. 12mo, cf., neat. Lond., 1776. $1.50

739 THE TATLER; or Lucubrations of Isaac Bickerstaff, Esq. 4 vols. 12mo, cf., neat. Lond., 1774. $1.50

740 PAINE (THOMAS). Common Sense; addressed to the Inhabitants of America, &c. 1 vol. 8vo, calf, neat. Philadelphia, 1776. $0.75

741 DE CREVE CŒUR (M. ST. JOHN). Lettres d'un Cultivateur Américain addressées à Wm. S., Esq., depuis l'Année 1770 jusqu'en 1786. 3 vols. 8vo, cf., gilt backs. Paris, 1787. $2.00

"*We give the French edition of this work in preference to the English, because it is much fuller. This work of a Frenchman, long settled in the Anglo-American colonies, gives, in an animated and pleasing manner, much information on the manners of America at this period, the habits and occupations of the new settlers, and on the subject of natural history.*"—STEVENSON.

742 CORRESPONDENCE DE FERNAND CORTES AVEC L'EMPEREUR CHARLES-QUINT, sur La Conquete du Mexique. Traduite par M. de Flavigny. 1 vol. 8vo, half calf. Francfort, 1779. $0.75

743 EGGEDE (MR.) Description et Histoire Naturelle du Groenland. Traduite en François par M. D. R. D. P. (*Des Roches de Parthenay.*) 1 volume 8vo, *vellum, very neat. Maps and plates.* Copenhagne, 1763. $1.25

"*La meilleure relation du Groenland.*"

744 LOUVET DE COUVRAY (J. B.) Vie du Chevalier de Faublas. 8 vols. 18mo, cf. *Plates.* Paris, 1816. $3.00

"*Ouvrage original, gai, piquant, mais où la décence n'est point respectée.*"

745 VIOLLET-LEDUC. Bibliographie des Chansons, Fabliaux, Contes en Vers et en Prose, Facéties, Pièces Comiques et Burlesques, Dissertations Singulières, Aventures Galantes, Amoureuses et Prodigieuses, &c. Avec des Notes Biographiques et Litteraires sur chacun des Ouvrages cites. Nouvelle Edition, par M. Antony Méray. 1 vol. 8vo, sewed. Paris, 1859. *Very curious.* $1.25

746 QUILLET (CLAUDIUS). Callipædia, or the Art of Getting Beautiful Children, a Poem in Four Books. Translated from the Latin into English, by N. Rowe, Esq. 1 vol. 12mo, cf. Lond., 1733. $1.00

747 THE ARABIAN NIGHTS ENTERTAINMENTS. 1 thick vol. sm. 8vo, cloth. *Plates.* London, 1859. $1.25

748 VOLTAIRE. Thoughts, Remarks, and Obſervations. 1 vol. 12mo, calf. Lond., 1802. $0.50

749 C. CORN. TACITVS, ex Juſti Lipſii editione cum Nat. et Emendat. Hug. Grotii. 2 vols. 12mo, *old red morocco, gilt backs, ſides and edges.* LUGD. BAT. *ex Officina Elzeviriana*, 1640. $4.00

"*Of theſe elegant little editions* (1634 *and* 1640), *that of* 1640 *is preferred, on account of its having the notes of Grotius. It is one of the ſcarceſt of the* ELZEVIR CLASSICS, *and a fine copy is very valuable.*"—DIBDIN.

"*Ces deux editions, également belles, ſont également recherchées; cependant on devrait donner la préférence à la ſeconde, à cauſe des notes de Grotius.* 15 *à* 30 *fr.*"

750 M. TULLII CICERONIS OPERA quæ ſuperſunt Omnia, ex recenſione Olivetii. 20 vols. 18mo, cf., neat; gilt backs and edges. Glaſgow (*Foulis*), 1749. $12.00

"*The text of this very beautiful edition of Cicero,*" *ſays Dr. Harwood,* "*is taken from Olivet, and is very correctly publiſhed.*"

It is printed in a very large and exceedingly clear type, and is therefore the favorite pocket edition.

751 RABELAIS (MAITRE FRANCOIS). Œuvres, avec les Remarques Hiſtoriques et Critiques (*de Jac. Le Duchat et Bern. de la Monnoye*). 6 vols. in 5 vols. ſm. 8vo, cf., red edges. *Plates.* Amſterdam, 1711. $5.00

"*Edition correcte et aſſez belle. Le Duchat en a conféré le texte ſur un grande nombre d'éditions qui lui ont fourni des variantes curieuſes.*"—BRUNET.

752 SAINTE-PALAYE. Hiſtoire Littéraire des Troubadours, contenant leurs Vies les extraits de leurs Pièces, et pluſieurs particularites ſur les mœurs, les uſages, et l'hiſtoire du douzième et du treizième ſiècles. 3 vols. 12mo, cf., red edges. Paris, 1774. $3.00

753 GALILEO GALILEI. Sa Vie, ſon Procès, et ſes Contemporains, d'après les Documents Originaux, &c., par Philarète Chaſles. 1 vol. ſm. 8vo, ſewed. Paris, 1862. $1.25

754 MULLER (MAX, PH. D.) The Languages of the Seat of War in the Eaſt, with a Survey of the Three Families of Languages, Semitic, Arian, and Turanian. Second edition. 1 vol. 8vo, cloth. Lond., 1855. $1.25

755 EPISTOLARUM OBSCURORUM VIRORUM ad Dom. M. Ortuinum Gratium. *Acceſſerunt* huic Editioni EPISTOLA MAGISTRI BENEDICTI PASSAVANTI AD D. PETRUM LYSETUM, et LA COMPLAINTE *de Meſſire Pierre Liſet ſur le trépas de ſon feu nez.* 2 vols in 1 vol. ſm. 8vo, cf. Lond., 1742. *Scarce.* $3.50

"*Never were unconſcious barbariſm, ſelf-glorious ignorance, intolerant ſtupidity, and ſanctimonious immorality, ſo ludicrouſly delineated; never did delineation leſs betray the artifice of ridicule. The* EPISTOLÆ OBSCURORUM VIRORUM *are at once the moſt cruel and the moſt natural of ſatires.*"—SIR WILLIAM HAMILTON.

756 CONYBEARE (JOHN J.) Illuſtrations of Anglo-Saxon Poetry. Edited, together with Additional Notes, Introductory Notices, &c., by his Brother, William Daniel Conybeare, M. A. 1 vol. 8vo, hf. cf., neat. London, 1826. *Scarce.* $3.00

757 TICKNOR (GEORGE). Hiſtory of Spaniſh Literature. 3 vols. 8vo, cloth. Lond. (Murray), 1849. $6.00

758 MOORIANA; or Selections from the Moral, Philoſophical, and Miſcellaneous Works of Dr. John Moore. Illuſtrated by a New Biographical and Critical Account of the Doctor and his Writings, and Notes Hiſtorical, Claſſical, and Explanatory, by the Rev. F.

Prevoſt, and F. Blagden, Eſq. 2 vols. 12mo, boards. Lond., 1803. $1.50

759 MULLER (C. O.) Ancient Art and its Remains; or a Manual of the Archæology of Art. New edition, with numerous Additions, by F. G. Welcker, tranſlated from the German by John Leitch. 1 vol. 8vo, cloth. Lond., 1852. $2.00

760 LAS CASAS (DOM B. DE). Relation des Voyages et des Decouvertes que les Eſpagnols ont fait dans les Indes Occidentales; avec la RELATION CURIEUSE des Voyages du Sieur de Montaubon, Captaine des Filbuſtiers, en Guinée l'an 1695. 1 vol. 8vo, hf. green morocco, neat. Amſterdam, 1798. $2.00

761 THE TATLER. A corrected edition, with Prefaces Hiſtorical and Biographical, by Alexander Chalmers. 4 vols. 8vo, cf., neat. *Clear, large type; an excellent edition, with numerous notes, and an index to each volume.* Lond., 1806. $3.50

762 THE GUARDIAN. A corrected edition; with a Preface Hiſtorical and Biographical, by Alexander Chalmers. 2 vols. 8vo, cf., neat. *Uniform with No.* 761. Lond., 1806. $2.00

763 (BEVERLY, R.) Hiſtoire de la Virginie. 1 vol. 8vo, vellum, neat. *Curious plates.* Amſterdam, 1707. *Rare.* $2.00

764 P'ING-CHAN-LING-YEN. Les Deux Jeunes Filles Lettrées, Roman Chinois, traduit par Staniſlas Julien. 2 vols. in 1 vol. ſm. 8vo, hf. mor. Paris, 1860. $2.25

765 BOGAN (ZACHARY). HOMERUS EBPAIZΩN ſive Comparatio Homeri cum Scriptoribus Sacris, quoad Normam Loquendi. Subnectitur Heſiodus OMHPIZΩN. 1 vol. 8vo, cf. Oxonii, 1658. $2.00

"*A learned and rare philological work, ſhowing the ſimilarity of many forms of expreſſion in Homer to thoſe which occur in Scripture.*"—DARLING.

See Wood's Athenæ Oxonienſis.

766 BOYLE (ROBERT). Occaſional Reflections upon Several Svbjects, viz.: Upon his manner of giving meat to his Dog:—Upon his paring a rare Summer-Apple:—Upon the Syrups and other ſweet things ſent him by the Doctor:—Upon a Thief in a Candle:—Upon the ſight of a fair Milk-maid ſinging to her Cow:—Upon eating Oyſters, &c., &c. Whereto is premiſed a Diſcourſe about ſuch kind of Thoughts. 1 vol. ſm. 8vo, cf. Lond., 1765. $1.00

767 T. PETRONII ARBITRI, SATYRICUM; cui accedunt diverſorum Poëtarum Luſus in Priapum, Errones Venereï Pervigilium Veneris, Floridi de Qualitate vitæ, Auſonii Cento Nuptialis, Cupido Cruci-Affixus, ejuſdem Roſæ, Priapiſmus, Epiſtolæ de Cleopatra, &c. Cum Notis Bourdelotij et Gloſſario Petroniano. 1 vol. 12mo, cf. Pariſiis, 1677. *A rare and curious little edition of Petronius.* $2.00

"*Fancy and art in gay Petronius pleaſe,*
The ſcholar's learning, with the courtier's eaſe."
POPE.

768 VOLTAIRE. Queſtions ſur L'Encyclopédie. 9 vols. 8vo, French calf, red edges. ſ. l. 1770. $3.00

"*On dirait, en un mot, que Voltaire a voulu, par ſes* QUESTIONS SUR ENCYCLOPEDIE, *ſ'analyſer lui-même, et pour la commodité de quelques lecteurs curieux et économes, ramaſſer ſous ce titre ſingulieur, et dans un petit nombre de volumes, ce qu'il a dit et redit mille fois dans tous les écrits dont il avait juſqu'alors, ſous toutes ſortes de titres et de formes inondé l'Europe.*"—PAILLET-DE-WARCY.

769 HIERONYMI SAVONAROLÆ. Expoſitio Orationis Dominicæ:—Meditationes in *Pſalmos Miſerere*, &c.:—

De Simplicitate Chriſtianæ Vitæ :—Trivmphvs Crucis, ſive De Veritate Fidei Libri IV. 4 vols. in 1 thick vol. 18mo, vellum. Lugd. Bat., 1633. *Very ſcarce.* $3.00

"*The name of Girolamo Savonarola,*" *ſays Padre Marcheſe,* "*comes forth from the ſcaffold's infamy uninjured, and it will ever ſhine in the writings of Nardi, Segni, Machiavelli, and Guicciardini; and it will be remembered with reverence and affection by Italians, while religion and liberty are held dear by them.*"

"De Simplicitate Christianæ Vitæ *libri quinque digni qui ab omni Christiano homine legantur.*"—Gesner.

770 HUGO GROTIUS DE VERITATE RELIGIONIS CHRISTIANÆ. 1 vol. 12mo, cf., very neat; gilt back, ſides, and edges. Amſtelodami, *ex officina Elzeviriana,* 1669. $1.50

"*C'eſt un admirable Livre, qui devroit être le* Vade Mecum *de tous les Chrétiens.*"—Colomesiana.

771 NINON DE L'ENCLOS' LETTRES AU MARQUIS DE SEVIGNE. 2 vols. in 1 vol. 12mo, half calf. Paris, 1813. $0.75

772 ROUSSEAU (J. J.) Œuvres Complètes. Nouvelle edition, avec les Notes Hiſtoriques et Critiques de tous les Commentateurs. 17 vols. 8vo, hf. morocco. *Plates.* Paris, 1832. $10.50

773 VIE PRIVEE DE VOLTAIRE ET DE MADAME DU CHATELET, par l'Auteur des Lettres Peruviennes (Madame de Graſigny). 1 vol. 8vo, hf. cf. Paris, 1820. $1.00

774 QUERELLES LITTERAIRES, ou Memoires pour ſervir à l'Hiſtoire des Revolutions de la Republique des Lettres, depuis Homere juſqu'à nos jours (par l'Abbé Irailh). 4 vols. 12mo, cf. Paris, 1761. *Very curious.* $3.00

775 BACON (MESSIRE FRANCOIS). Les Eſſays Politiqves et Moravx, mis en noſtre langue par I. Bavdoin. 1 vol. 12mo, hf. cf. Paris, 1619. $0.75

776 JACOB (GILES). The Poetical Regiſter; or the Lives and Characters of all the Engliſh Poets. 2 vols. 8vo, cf., *very neat;* red edges. *Portraits.* London, 1723. $2.25

777 GODWIN (WILLIAM). Lives of Edward and John Phillips, Nephews and Pupils of Milton, including various Particulars of the Literary and Political Hiſtory of their Times. 1 vol. 4to, calf, neat. *Portraits.* Lond., 1815. $2.00

778 MIDDLETON (ERASMUS). Biographia Evangelica; or an Hiſtorical Account of Authors or Preachers, both Britiſh and Foreign, in the ſeveral Denominations of Proteſtants, from the Beginning of the Reformation to the Preſent Time. 4 vols. 8vo, plain cf. London, 1779–'86. *Portraits.* $3.50

779 WALPOLE (HORACE, *Earl of Orford*). The Letters of, including numerous Letters now firſt publiſhed from the Original Manuſcripts. 6 vols. 8vo, cloth. *Portraits.* Lond., 1840. $8.00

"*Incomparable letters.*"—Lord Byron.

780 CRABB (GEORGE, Eſq.) Hiſtory of Engliſh Law; or an Attempt to trace the Riſe, Progreſs, and ſucceſſive Changes of the Common Law; from the Earlieſt Period to the Preſent Time. 1 vol. 8vo, cloth. Second edition. Lond., 1838. $2.00

"*Many anecdotes and facts, illuſtrative of the hiſtory of Engliſh Law, have found a place in this work which are not in Mr. Reeves's.*"

781 HERBERT (GEORGE). The Remains of that Sweet Singer of the Temple, George Herbert. 1 vol. 12mo, green moroc. gilt. Lond. (Pickering), 1836. $1.50

CATO'S LETTERS; or Eſſays on Liberty, Civil and Religious, and other Important ſubjects. (By *John Trenchard and Thomas Gordon.*) 4 vols. 12mo, old cf. Lond., 1733. $1.25

783 THE MICROCOSM, a Periodical Work, by Gregory Griffin, of the College of Eton. 2 vols. in 1 vol. 12mo, hf. cf. Windſor, 1809. $0.75

"*The authors of this amuſing work were Mr. John Smith, Mr. George Canning, Mr. Robert Smith, and Mr. John Frere.*"

784 PRIVATE CORRESPONDENCE OF DAVID HUME with Several Diſtinguiſhed Perſons, now firſt publiſhed from the Originals. 1 vol. 4to, hf. green mor. Lond., 1820. $1.00

"*This intereſting correſpondence comprehends a period of ſixteen years, i. e. from* 1761 *to* 1777. *It conſiſts principally of letters written by Hume to the Counteſs de Bouffliers, and the Marchioneſs of Barbantine, at Paris; of various others, by the celebrated J. J. Rouſſeau, the Earl Marſhal of Scotland, &c.*"

785 ANDREWS (JAMES PETTIT). The Hiſtory of Great Britain, connected with the Chronology of Europe, with Notes, &c., containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. 2 vols. in 1 vol. 4to, ruſſia. Lond., 1794–'5. $2.00

"*The notes to this valuable hiſtorical work contain a great variety of curious and amuſing particulars.*"—LOWNDES.

786 BLOUNT (SIR THOMAS-POPE). —Cenſura Celebriorum Authorum ſive Tractatus in quo varia Virorum Doctorum de Clariſſimis cujuſque Seculi Scriptoribus Indicia traduntur, &c. 1 thick vol. 4to, vellum. Coloniæ–Allobrogum, 1705. $2.50

"*A work of great labor and erudition.*"—CHALMERS.

"*A very convenient acceſſion to any ſcholar's library.*"—HALLAM.

787 FENELON. Les Aventures de Télémaque (French and Engliſh). 2 vols. 12mo, ſewed. Paris, N. D. $0.75

788 SCALIGERANA. Editio altera ad verum exemplar reſtituta, et innumeris iiſque fœdiſſimis mendis, quibus prior illa paſſim ſcatebat, diligentiſſime purgata. 1 vol. 12mo, cf. Coloniæ–Agripp., 1667. *Scarce.* $1.25

"*The* SCALIGERANA *deſerves perhaps the firſt place among thoſe amuſing miſcellanies known by the name of* ANA."—HALLAM.

789 POGGIANA; ou la Vie, le Caractère, les Sentences, et les Bons-Mots de Pogge Florentin, avec ſon Hiſtoire de la Republique de Florence, &c. (*Par Lenfant.*) 2 vols. ſm. 8vo, cf., neat. *Portrait.* Amſterdam, 1720. $2.00

790 NAUDÆANA ET PATINIANA; ou Singularitez Remarquables, priſes des Converſations de Meſs. Naudé et Patin. 2 vols. in 1 vol. 12mo. cf. Paris, 1701. *Autograph of Boiſſonade.* $1.00

791 HUETIANA; ou Penſées Diverſes de M. Huet, Eveſque D'Avranches. (*Publié par l'Abbé d'Olivet.*) 1 vol. 12mo, cf. Paris, 1722. $1.00

792 PARRHASIANA; ou Penſées Diverſes ſur des Matières de Critique, d'Hiſtoire, de Morale et de Politique, &c., par Theodore Parrhaſe (*i. e., J. Le Clerc*). 2 vols. ſm. 8vo, cf. Amſterdam, 1699. $1.50

793 DUCATIANA; ou Remarques de feu M. Le Duchat, ſur Divers Sujets d'Hiſtoire et de Litterature, Recuillies dans ſes MSS. et miſes en ordre par M. F(ormey). 2 vols. in 1 vol. 12mo, cf. Amſterdam, 1738. $1.25

794 SORBERIANA, PERRONIANA, ET THUANA, &c. 2 vols. in 1 vol. 12mo, cf. Paris et Cologne, 1694. $1.00

795 SEVIGNIANA; ou Recueil de Penſées Ingenieuſes, d'Anecdotes, Litteraires, Hiſtoriques, et Morales, tirées des Lettres de Madame la Marquiſe de Sevigné. (*Par l'Abbé Barral.*) 1 vol. 12mo, cf. Grignan, 1756. $0.75

796 LONGUERUANA; ou Recueil de Penſées, de Diſcours et de Converſations, de feu M. Louis Du Four de Longuerue. 2 parts in 1 vol. 12mo, calf. Berlin, 1754. $1.00

797 VASCONIANA; ou Recueil des Bons-Mots des Penſées les plus Plaiſantes, et des Rencontres les plus Vives des Gaſcons. 1 vol. ſm. 8vo, cf. Paris, 1710. $1.25

"*France was very fruitful of that miſcellaneous literature which, deſultory and amuſing, has the advantage of remaining better in the memory than more ſyſtematic books, and in fact is generally found to ſupply the man of extenſive knowledge with the materials of his converſation, as well as to fill the vacancies of his deeper ſtudies. One group has acquired the diſtinctive name of* ANA; *the reported converſation, the table-talk of the learned.*"—HALLAM.

798 JOANNIS DE LAET. Reſponſio ad Diſſertationem Secundum Hvgonis Grotii, DE ORIGINE GENTIUM AMERICANARUM. 1 vol. 12mo, cf., neat. Amſtelodami, *apud Elſevirium*, 1644. *Rare and curious.* $2.00

799 HAMILTON (WILLIAM GERARD). PARLIAMENTARY LOGICK; to which are ſubjoined Two Speeches delivered in the Houſe of Commons of Ireland. 1 vol. 8vo, hf. morocco, neat. Lond., 1808. $1.25

800 DE BURIGNY. The Life of Hugo Grotius, containing a Copious Hiſtory of the ſeveral Important and Honourable Negotiations in which he was employed, together with a Critical Account of his Works. 1 vol. 8vo, cf. Lond., 1754. *Scarce.* $1.50

"*The beſt and moſt complete account of the life numerous works of this great man.*"

801 SADLER (SIR RALPH). Letters and Negotiations, containing the Tranſactions of Two Memorable Embaſſies: the Firſt to King James V., in the Year 1540, in order to diſpoſe him towards a Reformation; the Second, to the Govenor and States of Scotland, in the Year 1543, concerning the Marriage betwixt Mary their young Queen, and Edward VI. then Prince of Wales, &c. 1 vol. 8vo, cf. Edinburgh, 1720. *Curious.* $1.00

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Publiſhed by GEO. P. PHILES & CO., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER VIII.

I. Autograph Letters, from the Portfolio of a Bookworm.
II. Curious Titles of Books.
III. Sale of Zelotes Hoſmer's Library. (*Concluded.*)
IV. Powell's Humane Induſtry. (*Continued.*)
V. Cardinal Beſſarion, and the Introduction of the Platonic Philoſophy into Italy.
VI. Henry Franciſco.
VII. Miſcellaneous Items:
Reprint of "The Bay Pſalm Book." "An Ynkehorne Letter."
VIII. Notes and Queries:
Henry Franciſco. Quotation Wanted. T. Heſhuſius, Sexcenti Errore, &c. Paradiſe of Dayntie Deviſes.
IX. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, GEO. P. PHILES & CO., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

No. 10.] NEW YORK, 1862. [September.

802 HERSCHEL (J. F. W.) Preliminary Discourse on the Study of Natural Philosophy. 1 vol. 12mo, cloth. London, 1830. $0.75

803 WADE (JOHN). British History, chronologically arranged; comprehending a classified Analysis of Events and Occurrences in Church and State; and of the Constitutional, Political, Commercial, Intellectual, and Social Progress of the United Kingdom, from the first Invasion by the Romans to A. D. 1847. 1 thick vol. 8vo, cloth (pp. 1240.) London, 1847. $3.00

"*An indispensable assistant to the student of British annals. It is, indeed, one of the most comprehensive, correct, and useful books of reference regarding English history ever published.*"—Monthly Review.

804 BAKER (DAVID ERSKINE). Biographia Dramatica, or a Companion to the Playhouse, containing Historical and Critical Memoirs, and Original Anecdotes, of British and Irish Dramatic Writers; also an Alphabetical Account of their Works, &c., together with an Introductory View of the Rise and Progress of the British Stage. 2 vols. 8vo, cf. Lond., 1782. $2.00

805 WARTON (THOMAS). Observations on the Faery Queen of Spenser. 2 vols. in 1 vol. 8vo, cloth. London, 1807. $1.00

806 DENHAM AND CLAPPERTON. Narrative of Travels and Discoveries in Northern and Central Africa, in the Years 1822–'23, and '24. 2 vols. 8vo, hf. cf. *Plates.* Lond., 1826. $2.00

"*The most interesting and important work yet published on the subject of African researches.*"—Lowndes.

807 (DAVIDSON, JOSEPH). The Works of Virgil translated into English Prose, with the Latin Text and Order of Construction on the same Page; and Critical, Historical, Geographical, and Classical Notes in English, from the best Commentators both Ancient and Modern. 2 vols. in 1 vol. 8vo, cf. Lond., 1785. *Scarce.* $2.25

808 FELLTHAM (OWEN). Resolves, Divine, Moral, and Political, with some

Account of the Author and his Writings. 1 vol. 12mo, cloth. Cambridge, 1832. $0.50

"*Owen Felltham's Book of Resolves—a treatise full of good counsels and fine conceits.*"—OLDYS.

809 VANDER VYNCHT (L. J. J.) Histoire des Troubles des Pays-Bas, avec un Discours Préliminaire et des Notes, par F. B. D. R. (*Franc. Baron de Reifsenberg.*) 3 vols. 8vo, hf. cf. Bruxelles, 1822. *Scarce.* $3.00

"*See Brunet's very curious note on the original edition of this remarkable work, of which only* FIVE COPIES *were printed.*"

810 LIEDER DER ALTEN EDDA, aus der Handschrift heraufgegeben und erklärt durch die Brüder Grimm. 2 vols. in 1 vol. 8vo, hf. calf, neat. Berlin, 1815. $1.50

811 ROQUEFORT (J. B. B., DE). Notice Historique et Critique du Roman de Partonopex de Bloys. 1 vol. 4to, half moroc. Paris, 1811. $1.00

812 MONTAIGNE (MICHEL DE). Les Essais de. Nouvelle Edition, enrichie et augmentée aux marges du nom des Auteurs qui y sont citez, avec les Versions des Passages Grecs, Latins, et Italiens. 3 vols. 12mo, cf., very neat; gilt backs, sides, and edges, *and engraved title-page to each volume, containing portrait of Montaigne.* Paris, 1669. $4.50

813 BACON (FRANCIS). The Philosophical Works of. Methodized, and made English from the Originals, with Occasional Notes to explain what is obscure, and shew how far the several Plans of the Author, for the Advancement of all the Parts of Knowledge, have been executed to the Present Time, by Peter Shaw, M. D. 3 vols. 4to, half russia; *some leaves wormed.* London, 1783. $1.50

814 BURTON (WILLIAM). Account of the Life and Writings of Herman Boerhaave, Doctor of Philosophy and Medicine, &c. 1 vol. 8vo, old cf. London, 1746. $0.63

815 PINDAR (PETER). The Works of, with a Copious Index; to which is prefixed some Account of his Life. 4 thick vols. 12mo, calf. Boston, 1811. $2.00

816 DE POMPADOUR (MADAME LA MARQUISE). Lettres de, écrites à plusieurs Personnages Illustres du Dix-Huitième Siècle, &c.; avec d'une Notice sur la Vie de cette Femme célèbre. 2 vols. in 1 vol. small 8vo, calf; neat. Paris, 1811. $1.00

817 TOOKE (JOHN HORNE). The Diversions of Purley. 2 vols. 8vo. calf, neat. Philadelphia, 1806. $2.25

818 HELVETIUS. A Treatise on Man, his Intellectual Faculties and his Education. Translated from the French, with additional Notes, by W. Hooper, M. D. 2 vols. 8vo, cf. Lond., 1777. $2.00

819 LUCAS (DR. PROSPER). Traité Philosophique et Physiologique de l'Hérédité Naturelle dans le Etats de Santé et de Maladie du Systême Nerveux, avec l'application méthodique des lois de la procréation au traitement général des affections dont elle est le principe. 2 vols. 8vo, hf. mor.; neat. Paris, 1847. $3.00

820 A PICTURE of the Present State of the Royal College of Physicians of London; containing Memoirs, Biographical, Critical, and Literary, of all the Resident Members of that Learned Body, &c. 1 vol. 8vo, calf. London, 1817. $1.00

821 LA HARPE (J. F.) Lycée, ou Cours de Littérature Ancienne et Moderne.

Nouvelle édition, augmentée. 15 vols. 8vo, cf., gilt backs. Paris, 1816. $5.00

"*It has often been remarked, that if a perſon ſhould ſtudy the* LYCEE *of La Harpe attentively, he would never be at loſs in French literary ſociety, as that work alone contains almoſt every beautiful paſſage in the language.*"

822 CONDILLAC. Œuvres Complètes de. Revues, corrigées par l'Auteur, et imprimées ſur ſes manuſcrits autographes. 31 vols. ſm. 8vo, cf., neat, yellow edges. Paris, An XI. (1803). $5.00

823 THE BEAUTIES OF THE ENGLISH STAGE; conſiſting of the moſt affecting and ſentimental Paſſages, Soliloquies, Similes, Deſcriptions, &c., in the Engliſh Plays, Ancient and Modern, digeſted under proper Heads in Alphabetical Order. 3 vols. 12mo, cf. Lond., 1756. *Scarce.* $2.00

824 MULLER (J.) Elements of Phyſiology. Tranſlated from the German, with Notes, by William Baly, M. D. Illuſtrated with Steel Plates and numerous Wood Engravings. 2 thick volumes 8vo, cloth. Lond., 1839. $3.00

825 KETTELL (SAMUEL). Specimens of American Poetry, with Critical and Biographical Notices. 3 vols. ſm. 8vo, boards, uncut. Boſton, 1829. *Scarce.* $2.50

826 MABLY (L'ABBE DE). Œuvres Complètes. 23 vols. 18mo, cf. Paris, 1797. $3.00

"*Mably is indiſpenſable to every perſon who would ſtudy the progreſs of the French government.*"—EDINB. REVIEW.

827 GRAY (SAMUEL F.) A Natural Arrangement of Britiſh Plants, according to their Relations to each other, as pointed out by Juſſieu, De Candolle, Brown, &c. 2 vols. 8vo, green moroc. gilt. Lond., 1821. $2.00

828 BIBLIA HISTORIATA ET MORALISATA, ſeu Hiſtoria Scholaſtica Petri Comeſtoris, preſbyteri Trecenſis. 1 vol. folio, ſheep. $50.00

TRES-BEAU MANUSCRIT DU XIIIe SIECLE SUR VELIN FIN, *écrit à deux colonnes, et compoſé de* 173 *feuillets. Les initiales ſont en couleurs; le volume eſt très-beau de marges et d'une bonne conſervation. Cet ouvrage eſt dédié à Guillaume, Archevêque de Sens:* "*Wilhelmo, Dei gratia, Senonenſi archiepiſcopi.*"

"PETER, *ſurnamed* COMESTER, *or* THE DEVOURER, *on account of the vaſt voracity of his appetite for reading, was born at Troyes in Champagne. He was Canon and Dean of the church of St. Peter in that city; and his reputation for learning and piety was ſo great, that he was invited to Paris, and made Chancellor of the Univerſity. Near the cloſe of his life he retired to the monaſtery of St. Victor, and died there A. D.* 1198. *His principal work is a* SCHOLASTICAL HISTORY, *divided into ſixteen books, which contains an abridgment of the Sacred Hiſtory, from Geneſis to the end of the Acts of the Apoſtles.*"—BELLARMIN. *De Scriptoribus Eccleſiaſticis, pp.* 392–'3.

829 Incipit liber Soliloquiorum glorioſſimi confeſſoris Beati Auguſtini epiſcopi. . . . —Incipit liber Beati Auguſtini de ſcripturis. . . . .—Incipiunt devota quedam exercitia . . . . et primo quedam devota carmina edita a B. Barnardo. . . .—Extractus ex tranſitu B. Hieronymi. . . .—Iſtam orationem compoſuit B. Ambroſius pro preparatione ſacerdotis ad miſſam. . . —Auguſtinus de dignitate ſacerdotum. . . . .—Orationes devotæ quædam. . . . 1 vol. ſm. 4to, ſheep. $12.00

"FINE MANUSCRIPT OF THE XIVTH CENTURY, ON VELLUM, *written in a clear, legible character, and with beautiful ornamental initial letters in brilliant colors. Unfortunately, one leaf of the laſt treatiſe is wanting; it is otherwiſe perfect and in excellent preſervation.*"

830 Petri Bleſenſis liber de confeſſione.—Epiſtola B. Bernardi ad Robertum nepotem qui de ordine Ciſtercienſi ad Cluniacenſem tranſierat—. Incipit libellus magiſtri Jo. Gerſon; contra puſillanimi-

tatem dantur confilia.—Incipiunt aurea verba B. Egidii, fratris ordinis fratrum Minorum, confocii five difcipuli B. Francifci. 1 volume fmall 8vo, oak boards. $5.00

"MANUSCRIPT OF THE XVTH CENTURY, ON VELLUM, *with rubricated initials.*"

831 Quatuor Evangelia.—Actus Apoftolorum.—VII Epiftole Canonice. 1 vol. fm. 4to, cf. $7.00

"A MANUSCRIPT OF THE XVTH CENTURY, *on paper, containing the Four Evangelifts, Acts of the Apoftles, and Seven Canonical Epiftles.*"

832 Parabole Salomonis, filii David, regis Ifrael.—Liber Ecclefiaftes.—Incipit Syrafirin, id eft Canticum canticorum.—Liber Sapientie, qui vulgo Salomonis infcribitur.—Laurentii e Valle encomion Sti Tome Aquinatis, etc. 1 volume 4to, oak boards. $7.00

"MANUSCRIPT OF THE XVTH CENTURY, *on paper, dated Rome,* 1457."

833 OPUSCULES POLITIQUES, etc., etc. 1 thick vol. folio, cf. $10.00

An extremely curious French MS. of the XVIITH CENTURY, *on paper, embracing nearly one thousand pages, written in an exceedingly clear and legible manner. The author was evidently a man of vaft learning and refearch, and has induftriofly collected in this huge volume an immenfe multitude of interefting facts concerning the Religion, Laws, Politics, Manners, Cuftoms, &c., &c., of almoft every nation on the globe. In many refpects the work refembles Montefquieu's celebrated* "DE L'ESPRIT DES LOIX."

834 BERNARD PALISSY. Œuvres Complètes de. Edition conforme aux textes originaux imprimés du vivant de l'auteur; avec des Notes et une Notice Hiftorique, par Paul Antoine Cap. 1 vol. fmall 8vo, half calf, neat. Paris, 1844. $2.50

835 WILSON (HORACE HAYMAN). Select Specimens of the Theatre of the Hindus. Tranflated from the original Sanfcrit. 3 vols. in 1 vol. 8vo, hf. morocco, neat, top gilt. Calcutta, 1827. $5.00

836 LAFITAU (LE PERE). Mœurs des Sauvages Ameriquains comparées aux Mœurs des Premiers Temps. 4 vols. 12mo, cf. *Numerous curious plates.* Paris, 1726. *Scarce.* $5.00

837 (WILSON, BP. THOMAS.) The Knowledge and Practice of Chriftianity made eafy to the Meaneft Capacities; or an Effay towards an Inftruction for the Indians, &c. 1 vol. 12mo, cf. London, 1743. *Rare and curious.* $1.50

838 SELDEN (JOHN). TABLE-TALK; being the Difcourfes of John Selden, Efq., or his Senfe of Various Matters of Weight and High Confequence. 1 vol. 12mo, hf. cf. Lond., 1777. $1.00

839 COTTLE (JOSEPH). Early Recollections; chiefly relating to the late Samuel Taylor Coleridge, during his long Refidence in Briftol. 2 vols. 8vo, cloth. *Portraits of Coleridge, Charles Lamb,* &c. Lond., 1837. $2.00

840 TRESOR DE TOVS LES LIVRES D'AMADIS DE GAVL, contenant les Harangues, Epiftres, Concions, Lettres miffiues, Demandes, Refponces, Repliques, Sentences, Cartels, Complaintes, et autres chofes, les plus excellentes, pour inftruire la jeune nobleffe Françoife à l'eloquence, grace, vertu, et generofité. 2 vols. 18mo, *full cf., very neat; gilt backs, fides, and edges, by* WAGNER. *A Lyon, povr Iean Hvgvetan,* 1582. *Splendid copy.* $8.00

841 SECUNDUS (JOANNES). KISSES; being an Englifh Tranflation in Verfe of The Bafia of Joannes Secundus, accompanied with the Original Latin Text, to which is prefixed an Effay on the Life

and Writings of Secundus. 1 vol. ſmall 8vo, cf., neat. Lond., 1803. *Scarce.* $2.00

842 LEGRAND D'AUSSY. Fabliaux ou Contes du XIIe et du XIIIe Siècle. Traduits ou Extraits d'après divers Manuſcrits du Tems; avec des Notes hiſtoriques et critiques, et les imitations qui ont été faites de ces Contes depuis leur origine juſqu'à nos jours. 4 vols. 8vo, cf. Paris, 1779. $6.00

843 GLANVILL (JOSEPH). Sadduciſmus Triumphatus; or a Full and Plain Evidence concerning Witches and Apparitions, in Two Parts, the Firſt treating of their Poſſibility, the Second of their Real Exiſtence. 1 vol. 8vo, cf. Lond., 1726. *Rare.* $3.00

844 CALMET (DOM AUGUSTIN). Traité ſur les Apparitions des Eſprits, et ſur les Vampires, ou les Revenans de Hongrie, de Moravie, &c. 2 vols. ſm. 8vo, cf., neat; red edges. A Senones, 1759. $2.50

845 MATHER (INCREASE). Remarkable Providences, illuſtrative of the Earlier Days of American Coloniſation, with Introductory Preface by George Offer. 1 vol. poſt 8vo, cloth. London, 1856. $1.00

846 MENGO (HIER). FVSTIS DÆMONVM, Adiurationes formidabiles, potentiſſimas, et efficaces in malignos ſpiritus fugandus de oppreſſis corporibus humanis. 1 vol. 8vo, calf. Bononiæ, 1584. *Very curious.* $1.25

A la fin de cet exemplaire ſont joints 16, *ff. manuſcrits du XVIe ſiècle,* DE DISCERNENDIS SPIRITIBUS.

847 HUET (P. D., *Eveſché d'Avranches*). Traité de la Situation du Paradis Terreſtre. 1 vol. 12mo, cf. Paris, 1691. $1.00

848 TRAITE DES EUNUQUES, dans lequel on explique toutes les différentes ſortes d'Eunuques, quel rang ils ont tenu, et quel cas on en a fait, &c., on éxaminé principalement ſ'ils ſont propres ou Mariage, et ſ'il leur doit étre permis de ſe marier (*par Ancillon*). 1 vol. 12mo, hf. cf., neat. *Scarce.* $2.00

849 COBBETT (WILLIAM). Paper againſt Gold; containing the Hiſtory and Myſtery of the Bank of England, the Funds, the Debt, the Bank Stoppage, the Lowering and the Raiſing of the Value of Paper-Money: and ſhewing, that Taxation, Pauperiſm, Miſery, and Crimes, have all increaſed, and ever muſt increaſe, with a Funding Syſtem. 1 vol. 8vo, hf. mor., neat. Lond., 1817. $1.25

850 BENTHAM (JEREMY). Traités de Legiſlation Civile et Pénale, &c. Publiés en François par Et. Dumont. 3 vols. 8vo, boards. Paris, 1802. $2.00

851 ANACREONTIS ODÆ ET FRAGMENTA GRÆCE ET LATINE. Edente Joanne Baptiſta Gail. 1 vol. 8vo, hf. mor.; red, top gilt, *large paper.* Paris, An VII. (1799.) $2.00

852 NAVDE (GABRIEL). Apologie Pour Tous les Grands Hommes, qui ont eſte accuſez de Magie. 1 vol. ſm. 8vo, cf. Paris, 1669. *Rare and curious.* $2.00

853 L'ART DE DESOPILER LA RATE, ſive de modo C. . . . prudenter. En prenant chaque Feuillet pour ſe T. . . . le D. . . . . (*par Panckoucke*). 2 vols. 12mo, cf. *A Veniſe, chez Antonio Paſquinetti.* 1 7 8 8 7 3 (1773). $3.00

854 THE HISTORIES OF PASSED TIMES, or the Tales of Mother Gooſe. (French and Engliſh.) 2 vols. 12mo, ſheep. Lond., 1785. $1.00

855 MEMOIRES HISTORIQUES, pour ſervir a l'Hiſtoire des Inquiſitions (*par Dupin*). 2 vols. 12mo, cf. *Curious plates.* Cologne, 1716. $1.50

856 RENOUARD (ANT. AUG.) Annales de l'Imprimerie des Alde, ou Hiſtoire des Trois Manuce et de leurs editions. 3 vols. 8vo, hf. mor., blue, very neat. *Seconde edition.* Paris, 1825. $6.00

857 CHURCHILL (CHARLES). Poems, with large Corrections and Additions. 3 vols. 12mo, cf. Lond., 1767. *With the book-plate of the Duc de Nemours.* $0.75

858 LES QUINZE JOYES DE MARIAGE, ouvrage très ancien, auquel on a joint le BLASON DES FAUSSES AMOURS, le LOYER DES FOLLES AMOURS, et le TRIOMPHE DES MUSES CONTRE AMOUR. Le tout enrichi de Remarques et de diverſes Leçons (*par Le Duchat*). 1 vol. ſmall 8vo, cf. La Haye, 1734. $2.00

859 LES CONTES DU GAY SCAVOIR. Ballades, Fabliaux et Traditions du Moyen Age, publiés par Ferd. Langlé, et ornés de Vignettes et Fleurons, imitez des Manuſcrits originaux, par Bonington et Monnier. 1 vol. 8vo, hf. mor., red, gilt back. Paris, 1828. $3.50

860 CONTES DE BOCCACE. Traduction Nouvelle, par Ed. Raſtoin-Brémond, orné de 20 jolies Vignettes en taille-douce, d'après les Deſſins de M. Rogier, et gravées ſur acier ſous la direction de M. Lefebvre. 2 vols. 8vo, hf. mor., neat. Paris, 1835. $3.00

861 DE LA VILLEMARQUE (TH. HERSART). BARZAZ-BREIZ.—Chants Populaires de la Bretagne, recuillis et publiés avec une Traduction Françaiſe, des Arguments, des Notes, et les Melodies Originales, par Th. de la Villemarqué. Quatrième edition, augmenté de trente-trois Nouvelles Ballades Hiſtoriques. 2 vols. in 1 vol. 8vo, hf. cf. Paris, 1846. $2.50

862 POESIES DE MARGUERITE-ELEANORE CLOTILDE DE VALLON-CHALYS, depuis Madame de Surville, Poete Français du XVe Siècle. Nouvelle édition, publiées par Ch. Vanderbourg, ornée de gravures dans le genre Gothique, d'après les Deſſins de Colin. 1 vol. 8vo, hf. morocco, by *Thouvenin.* Paris, 1824. $2.50

863 LE MOYEN DE PARVENIR. (Par Beroalde de Verville). Nouvelle edition, augmentée d'une Table ſommaire des Chapitres. 3 vols. 18mo, calf. Londres, 1781. $2.00

"*A book diſguſting by its groſſneſs, but extremely curious, from the ſtriking pictures which it offers of the manners and knowledge of the age* (1599). *From this work, I ſuſpect, Sterne took Mr. Shandy's repartee to Obadiah, 'My father had a little favourite mare,' &c. Triſtam Shandy, chap. iii.*" —*See Ferriar's Illuſtrations of Sterne, pp.* 49, 50.

864 CHOYSELAT (PRUDENT LE). Diſcovrs Oeconomiqve, non moins vtile qve recreatif, monſtrant comme de cinq cens liures pour vne foys employées, l'on peult tires par an quatre mil cinq cens liures de proffict honneſte, qui eſt le moyen de faire profier ſon argent. 1 vol. 12mo, hf. cf. Roven, 1612. *Very curious.* $1.00

865 WARDER (JOSEPH). The True Amazons; or the Monarchy of Bees, wherein is experimentally demonſtrated, I. That they are all governed by a Queen. II. The Amazing Beauty and Dignity of her Perſon. III. Her Extraordinary Authority and Power. IV. Their Exceeding Loyalty and Unparal-

lelled Love to their Queen, &c. 1 vol. 12mo, cf. Lond., 1816. $0.75

866 ELEGIES DE TIBULLE (Latin et Français). Traduit par Mirabeau. 3 vols. 8vo, hf. cf. *Fine plates.* Paris, 1798. $2.50

867 JOANNIS OWEN EPIGRAMMATUM, et ALBERTI INES ACROAMATUM EPIGRAMMATICORUM. 1 vol. 12mo, cf. Amſtelodami, *apud Elzevirium,* 1676. $1.00

868 RIME DELLA S. VITTORIA COLONNA, Marcheſana Illvſt, di Peſcara, con l'aggivnta delle Rime Spiritvali. Di Nvova ricorrette, per M. Lodovico Dolce. 1 vol. 18mo, cf. Vinegia, 1560. *Rare.* $1.25

"*Donna ſomma, divina, inpareggiabile! Promeſſa ſpoſa nella etâ di 4 anni a Franceſco d'Avalos figlio del Marcheſe di Peſcara, fu a lui congiunta nell' eta' di 17, lo ſpirito avendo ornato delle conaſcenze migliori, il cuore e l'anima rivolti alla virtù; bella di corpo quanto un angelo del Paradiſo.*"—*See Fachini, Biog. Delle Donne Italiane Rinomate in Letteratura, p.* 106.

869 REFLEXIONS SUR LES GRANDS HOMMES qui ſont Morts en Plaiſantant, avec des Poéſies Diverſes (*par M. Delandes*). 1 vol. 12mo, cf. Rochefort, 1755. *Very curious.* $1.00

870 LE REVEILLE-MATIN DES COVRTISANS, ov Moyens Legitimes povr parvenir a la favevr, et pour ſ'y maintenir. Traduit de l'Eſpagnol, par Sebaſtien Hardy, Pariſien. 1 vol. 8vo, vellum. Paris, 1622. $0.75

871 SALLENGRE. Hiſtoire de Pierre de Montmaur, Profeſſeur Royal en Langue Grecque dans l'Univerſité de Paris. 2 vols. ſm. 8vo, ſewed. La Haye, 1715. *Scarce.* $2.50

"*Montmaur had a very fine genius, and great parts. Greek and Latin were as familiar to him as his mother tongue, and he had read all the good authors of antiquity. Avarice was the great blot upon his character, for he had a fortune without uſing it; and he was too much devoted to good eating and drinking. He uſed to ſay to his friends, 'Gentlemen, do you furniſh meat and drink, and I will furniſh* SALT.' *His ſatirical humour had no bounds, and he was a Lucian throughout. He was particularly bitter upon bad poets. . . . Never was mortal ſo much pelted with ſatire, in proſe and verſe, as was Montmaur.*"—VIGNEUL MARVILLE.

872 LA SPHERE DV MONDE, compoſée par Alexandre Piccolomini, gentilhomme Italien, en ſi grande facilite, que chacun ayant les principes ci apres mis, pourra le tout facilement entendre: traduite de Tuſcan en François, par Iacques Goupyl, Docteur en Medicine. 1 vol. ſmall 8vo, cf., very neat. Paris, *à l'enſeigne de la Poule graſſe,* 1550. $2.50

873 INDAGINE (IOANNE). Introductiones Apotelomaticæ Elegantes, in Chyromantiam, Phyſiognomiam, Aſtrologiam naturalem, Complexiones hominum, Naturas planetarum, cum periaxiomatibus de faciebus Signorum, et canonibus de aegritudinibus, nuſquam feré ſimili tractata compendio. 1 vol. ſmall 8vo, oak boards. *Many curious plates.* Francofurti, 1549. $1.50

874 HOBBES (THOMAS). The Moral and Political Works of, never before collected together. To which is prefixed the Author's Life, extracted from that ſaid to be written by Himſelf, &c. 1 vol. folio, cf. *Fine portrait.* London, 1750. $5.00

875 BUTLER (SAMUEL). HUDIBRAS; with large Annotations and a Preface by Zachary Grey, LL. D. 2 vols. 12mo, cf. Edinburgh, 1779. $1.50

876 SAINTE-PALAYE. Memoires ſur l'Ancienne Chevalerie, conſidérée comme

un etabliſſement Politique et Militaire. 3 vols. ſmall 8vo, calf, red edges. Paris, 1781. $3.00

"*Très-curieux.*"—BRUNET.

877 D'HERBELOT. Bibliothèque Orientale, ou Dictionnaire Univerſel, contenant tout ce qui fait connoître les peuples de l'Orient, &c., &c. 6 vols. 8vo, hf. cf. Paris, 1781. $5.00

878 M. TVLLII CICERONIS Opera Omnia Qvæ Extant, a Dionyſio Lambino ex codicibvs Manvſcriptis emendata, &c. 2 vols. in 1 thick vol. 8vo, hf. calf red edges. Coloniæ Allobrogvm, 1624. $2.00

879 FRAGMENS EXTRAITS DES MANUSCRITS du Vatican et du Bréviaire Mozarabique, &c., mis en ordre et publiés par J. H. M. De Viany. 1 vol. 8vo, ſewed. Marſeille, 1827. $1.00

880 HORACIO ESPANOL, eſto es, Obras de Qvinto Horacio Flacco, tradvcidas en proſa Eſpañola, e illvſtradas con Argumentas, Epitomes, y Notas en el miſmo idioma. POESIAS LIRICAS, por el R. P. Vrbano Campos. 1 vol. ſm. 8vo, cf. Barcelona, 1699. $1.00

881 LA MOTHE LE VAYER (FRANCOIS DE). Œuvres Complètes. Nouvelle edition, &c. 14 vols. 8vo, hf. cf. Dreſden, 1756. $9.00

"*Il y a beaucoup de profit à faire dans la lecture de cet écrivain, et nous n'avons point d'auteur Francais qui approche plus de Plutarque que celui-ci. On trouve de belles penſées repandues dans ſes ouvrages, on y trouve de ſolides raiſonnemens. L'eſprit et l'erudition y marchant de compagnie.*" —BAYLE.

882 PHILOBIBLION: EXCELLENT TRAITE SUR L'AMOUR LES LIVRES, par Richard De Bury, Evêque de Durham, &c. Traduit pour la premiere fois en Français, précédée d'une Introduction, et ſuivi du Texte Latin revu ſur les anciennes éditions et les Manuſcrits de la Bibliothèque Imperiale, par Hippolyte Cocheris. 1 vol. ſm. 8vo, cloth. Paris, 1856. $3.00

"*Tiré a 500 exemplaires, 476 ſur papier vergé, 4 ſur papier de Chine, 12 ſur papier de couleur, 6 ſur papier vélin, 2 ſur peau de vélin.*"

883 BACON (FRANCIS). SYLVA SYLVANUM; or a Naturall Hiſtorie, in Ten Centuries, publiſhed after the Author's Death by William Rawlie, Doctor in Divinitie. 1 vol. ſm. folio, cf. Lond., 1635. $1.50

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Publiſhed by GEO. P. PHILES & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER IX.

I. Autograph Letters, from the Portfolio of a Bookworm. (*Continued.*)
II. Books and Libraries in the Middle Ages.
III. Trollope's North America.
IV. Jarvis the Painter.
V. De L'Abvs des Nvditez de Gorge.
VI. Miſcellaneous Items:
An Ancient Manuſcript. Extraordinary Love-Letter, addreſſed to a Lady of Malden, in 1644. Zöotomia, or Obſervations on the Preſent Manners of the Engliſh, &c. Notice of Dibdin by Baron de Reiffenberg.
VII. Notes and Queries:
Impious Books written by the Poet Chriſtopher Marlow. T. Heſhuſius. Paradiſe of Dayntie Deviſes.
VIII. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, GEO. P. PHILES & Co., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

No. 11.] NEW YORK, 1862. [October.

884 MARCI ANTONINI *Imperatoris*, De Rebus ſuis, ſive de eis quæ ad ſe pertinere cenſebat, Libri XII. Græc. et Lat. Studio Operaque Thomæ Gatakeri, &c. 1 vol. 4to, hf. cf. London, 1697. $1.00

"*This is the earlieſt edition of any claſſical writer publiſhed in England with original annotations. Thoſe of Gataker evince a very copious learning, and the edition is ſtill, perhaps, reckoned the beſt that has been given of this author.*"—Hallam.

885 SALGUES (J. B.) Des Erreurs et des Préjugés répandus dans les Diverſes Claſſes de la Société. Troiſième edition, revue et corrigée. 3 vols. 8vo, cf. neat. Paris, 1808. $3.00

886 A. A. BARBIER ET N. L. M. DESESSARTS. Nouvelle Bibliothèque d'un Homme de Goût, &c. 5 vols. 8vo, hf. cf. Paris, 1808–'10. $3.50

"*This is one of the beſt bibliographical works in any language. The criticiſms are ably compiled, and couched in elegant and comprehenſive terms. It is a ſure authority for all the beſt works in the French language.*"—Ventouillac.

887 MEMOIRES DE CELESTE MOGADOR. 4 vols. in 2 vols. ſmall 8vo, hf. moroc. Paris, 1858. *Scarce.* $6.50

Theſe memoirs of the life of one of the moſt celebrated courteſans of Paris, are written with great power, and in an exceedingly brilliant ſtyle.

888 EXAMEN DE CONSCIENCE POUR SOY CONGNOISTRE A BIEN SE CONFESSER. Compoſe par Maiſtre Jehan quentin penitentier de Paris. *Ces preſentes heures a luſage de Paris ſont tout au long ſans riens requerir et furent acheuees le neufuieſme iour de mars lan mil cinq centz et huyt Par Jehan barbier imprimeur et libraire de luniverſite de Paris.* 1 vol. thin 8vo, PRINTED ON VELLUM, IN GOLD AND COLORS. 1508. $5.00

889 VINDICIÆ CONTRA TÝRANNOS, ſive de Principis in populum populique in principem legitima poteſtate, Stephano Junio Bruto Celtâ, (*i. e.*, Huberto Languet) auctore. 1 vol. 12mo, old cf., gilt. Amſtelodami, 1659. *Very ſcarce.* $2.00

"*See Bayle's elaborate diſſertation on this ſingular work, at the end of the fourth volume of his Dictionnaire Hiſtorique,*" *&c.*

890 HVBERTI LANGVETI Epiſtolæ Politicæ et Hiſtoricæ ad Philippvm Syd-

nævm, *Equitem Anglum*, &c. 1 volume 12mo, cf. Lvgd-Bat. *Ex Officinâ Elzeviriorum.* 1646. *Rare.* $1.25

891 LES MANUSCRITS FRANCOIS DE LA BIBLIOTHEQUE DU ROI, leur Hiſtoire et celle des Textes, Allemands, Anglois, Hollandois, Italiens, Eſpagnols de la même collection. Par M. Paulin Paris. 7 vols. 8vo, half calf, very neat. Paris (*Techener*), 1836–1848. $20.00

892 BYRON (LORD). The Works of, with his Letters and Journals, and his Life by Thomas Moore, Eſq. 17 vols. 12mo, cloth. Lond., 1833. $10.50

893 SCOTT (SIR WALTER). Poetical Works, with Notes. 12 vols. 12mo, cloth, boards. *Fine plates, after the deſigns of Turner.* Edinburgh, 1833–'34. $8.00

894 HISTOIRE DE L'IMPRIMERIE ET DES ARTS ET PROFESSIONS qui ſe rattachent à la Typographie (Calligraphie, Enluminure, Parcheminerie, Libraire, Gravure ſur Bois et ſur Métal, Fonderie, Papeterie et Reliure), comprenant l'Hiſtoire des Anciennes Corporations et Confréries, d'Ecrivains, d'Enlumineurs, d'Imprimeurs, de Libraires, &c., &c. Par Paul Lacroix (*Bibliophile Jacob*), Edouard Fournier, et Ferdinand Seré. 1 vol. royal 8vo, hf. mor., green. *Many fine plates.* Paris, 1852. $3.25

895 EPIGRAMMATA ET POEMATIA VETERA. Qvorvm pleraque nunc primum ex antiquis codicibus et lapidibus, alia ſparſim antehac errantia, iam vndecunque collecta emendatiora eduntur. 1 vol. thick 12mo, *full blue moroc., gilt leaves, by Niédrée.* Pariſiis, 1590. $7.00

896 LETTRES DE GABRIEL PEIGNOT A SON AMI N. D. BAULMONT, miſes en ordre et publiées par Emile Peignot, ſon petit-fils. 1 vol. 8vo, ſewed. *Portrait.* Dijon, 1857. $1.50

897 BUSSY-RABUTIN. Hiſtoire Amoureuſes des Gaules, ſuivie de La France Galante Romans ſatiriques du dix-ſeptième Siècle, attribués au Comte de Buſſy. Edition nouvelle, avec des Notes et une Introduction par M. Auguſte Poitevin. 2 vols. 12mo, cloth, boards. Paris, 1857. $2.50

898 TRAITE DES INSTRUMENTS ASTRONOMIQUES DES ARABES, compoſé au trezième Siècle par Aboul Haſſan Ali De Maroc, intitulé (Collection des Commencements et des Fins) Traduit de l'Arabe ſur le Manuſcrit 1147 de la Bibliothèque Royale, par J. J. Sédillot, et publié par L. Am. Sédillot. 2 vols. 4to, ſewed. Paris, 1834. $3.00

899 CHENIER (M. J. DE). Tableau Hiſtorique de l'Etat et des Progrès de la Litterature Françaiſe, depuis 1789. 1 vol. 8vo, cf., neat. Paris, 1818. $1.00

900 ERNESTI (J. H. M.) Clavis Horatiana: ſeparatim acceſſit Onomaſticon Horatii Illuſtratum. 1 vol. hf. cf., neat. Halis Saxonum, 1818. $1.00

901 OMNIA ANDREÆ ALCIATI EMBLEMATA; cvm commentariis, qvibus Emblematum omnium aperta origine, mens auctoris explicatur, et obſcura omnia dubiaque illuſtrantur; per Clavdivm Minoem. 1 vol. thick 8vo, ſewed. Antverpiæ, 1577. $2.50

"*I have not happened to ſee anything of Alciat but his Emblems, and they are ſuch as may be compared with any work of genius; they are ſweet, they are pure, they are elegant, and the ſentiments ſuch as may be of uſe in life.*"—Scaliger.

902 P. OVIDII NASONIS Opera quæ ſuperſunt. 3 vols. 12mo, cf., neat; gilt leaves. Pariſiis (*Barbou*), 1762. $2.00

903 DE MORNAY (PHILIPPES). Le Myſtere d'Iniqvite, *c'eſt à dire,* L'Hiſtoire de la Papavte, par quels progrez elle eſt montée à ce comble, et quelles oppoſitions les gens de bien lui ont faict de temps en temps. 1 thick vol. 8vo, hf. cf., very neat. (Geneve), 1612. *Rare.* $5.00

"*A work of prodigious learning.*" (*See Middleton's Biog. Evangelica.*)

904 GLOSSARIUM EROTICUM LINGUÆ LATINÆ, ſive Theogoniæ, Legum et Morum Nuptialium apud Romanos explanatio nova, ex interpretatione propria et impropria et differentiis in ſignificatu fere duorum millium ſermonum, ad intelligentiam Poetarum et Ethologorum tam antiquæ quam integræ infimæque Latinitatis. Auctore P. P. (*Petro Pierrugues*). 1 vol. 8vo, hf. cf., red, top gilt, neat, *with annotations of Baron de Reiffenberg.* Pariſiis, 1826. *Scarce.* $6.00

905 PRIAPEIA, ſive Diverſorum Poetarum in Priapum Luſus; illuſtrati Commentariis Gaſperis Schoppi, etc., huic editioni accedunt Joſ. Scaligeri in Priapeia Commentarii, ac Frid. Linden-Bruch in eadem Notæ. 1 vol. ſm. 8vo, vellum. Patavii, 1664. $1.50

906 M. VAL. MARTIALIS EPIGRAMMATUM, ad optimos codices recenſiti et caſtigati. 2 vols. 12mo, cf., gilt backs and edges. Lut. et Pariſiorum (*Barbou*), 1754. $2.00

907 THOMÆ LINACRI, *BRITANNI.* De emendata ſtructura Latini ſermonis libri ſex, cvm indice copioſiſſimo. 1 vol. ſm. 8vo, full ruſſia, gilt edges, *very neat.* Venetiis (Aldus), 1557. $3.50

908 PURITANISMUS ANGLICANVS, ſive Præcipva Dogmata eorum, qui inter vulgo dictos Puritanos in Anglia, rigidiores habentur (*auct. Gvilielmvs Ameſivs*). 1 vol. 8vo, cf. Francofurti, 1610. *Rare and curious.* $1.50

909 PRÆ-ADAMITÆ, ſive Exercitatio ſuper Verſibus duodecimo, decimotertio, et decimoquarto, capitis quinti Epiſtolæ D. Pauli ad Romanos. *Quibus indveventur* PRIMI HOMINES ante ADAMUM conditi (*auct. Iſaac Peyrere*). 1 vol. ſmall 8vo, vellum, ſ. l. *Anno Salutis,* 1655. $2.00

"*Peyrere believed himſelf to have diſcovered from St. Paul, that Adam was not the firſt man; and, to prove this, he publiſhed in Holland,* 1655, *a book with this title,* PRÆ-ADAMITÆ, *&c. Thi work was condemned to the flames, and the autho impriſoned at Bruſſels.*"—CHALMERS.

910 QUINTI HORATII FLACCI Opera, cum Nova Commentario ad modum Joannnis Bond. 1 vol. 16mo, red, Levant moroc., top gilt, by EENHAES. *Pariſiis, Firmin-Didot,* 1855. *Beautiful copy.* $5.00

"*Charmante édition préſentant un excellent texte, un commentaire Latin rédigé avec autant de ſavoir que de goût par M. Dübner, une Vie d'Horace en Français par M. Noël des Vergers, une préface intéreſſante de M. Ambroiſe-Firmin Didot. Le volume eſt décoré d'un joli frontiſpice et de vignettes pour chaque livre, par M. Barrias.*"—BRUNET.

911 EMERIC-DAVID (T. B.) Jupiter. Recherches ſur ce Dieu, ſur ſon Culte, et ſur les Monumens qui le repréſentent, ouvrage précédé d'un ESSAI SUR L'ESPRIT DE LA RELIGION GRECQUE. 2 vols. 8vo, hf. cf., red, neat. Paris, 1833. $4.25

912 MARECHAL (SYLVIAN). Dictionnaire des Athées Anciens et Modernes. Augmentée des Supplémens de J. Lalande; de pluſieurs articles inédits, et d'une Notice nouvelle ſur Maréchal et ſes Ouvrages, par J. B. L. Germond. 1 vol. 8vo, hf. moroc. Bruxelles, 1833. *Rare.* $3.00

(*See Peignot, Dict. des Livres, Condam. au Feu., tome i. pp.* 286–289.)

913 BIOGRAPHIE UNIVERSELLE, ANCIENNE ET MODERNE, ou Dictionnaire de tous les Hommes qui se sont fait remarquer par leurs écrits, actions, talents, vertus, ou crimes, depuis le commencement du monde jusqu'à ce jour, ouvrage rédigé par plus 300 collaborateurs, et entre autres par MM. Arago, Auger, Barante, Beuchot, Cousin, Cuvier, Delambre, Eyriès, Guinguené, Guizot, Michaud, Michelet, Rémusat, Silvestre de Sacy, Tissot, Villemain, Weiss, &c., &c. Nouvelle édition revue, corrigée, et augmentée d'articles omis, Nouveaux, et de célébrités Belges. 21 vols. in 7 vols. royal 8vo, half calf, green, *neat.* Bruxelles, 1843–1847. $25.00

914 DE PLANCY (J. COLIN). Dictionnaire Infernal, Repertoire Universel des Etres, des Personnages, des Livres, des Faits, et des Choses que tiennent aux Apparitions, aux Divinations, à la Magie, aux Sciences Occultes, à la Cabale, aux Prodiges, aux Erreurs et aux Préjugés, aux Impostures, aux Superstitions Diverses, et généralement à toutes les Fausses Croyances, Merveilleuses, Mysterieuses ou Surnaturelles, etc., etc. Quatrième edition, augmentée de 250 Articles Nouveaux. 1 vol. 8vo, half calf. Bruxelles, 1845. *Very curious.* $3.50

915 POETICAL MAGAZINE; dedicated to the Lovers of the Muse, by the Agent of the Goddess, R. Ackermann. 3 vols. 8vo, half calf. *Many colored plates, after designs by Rowlandson.* Lond., 1809. $3.50

"*This work contains the* 'TOUR OF DR. SYNTAX IN SEARCH OF THE PICTURESQUE,' *which appeared first in this serial, under the title of* '*The Schoolmaster's Tour.*'"

916 LIBER PRECUM. MANUSCRIPT OF THE XVITH CENTURY, on vellum, containing 276 leaves, with beautiful ornamental borders and initial letters, in gold and colors. 1 vol. sm. 4to, red moroc., gilt back, sides, and edges. $10.00

717 (*Old Music.*) GRADUALE. MANUSCRIPT OF THE XVTH CENTURY, on parchment, containing 161 leaves, with large initial letters, profusely ornamented with gold and colors. 1 vol. folio, black moroc., metallic clasps, sub fine. *Anno Domino, m.cccc.lxxi.* (1471.) *xvii die mensis maii, finitū fuit hoc graduale per Hermanū de lochem,* etc. $25.00

618 INCIPIT DISPUTATIO SANCTE TRINITATIS super redemptione humani generis. 1 vol. sm. 4to, hf. moroc. (s. l. N. D.) $1.00

919 DES. ERASMI. Stultitiæ Laus, cum Comment. Gerardi Listrii, ineditis Oswaldi Molitoris, et *Figuris Johannis Holbenii,* &c. 1 vol. 8vo, hf, morocco. Basileæ, 1780. $2.00

920 ———: Colloquia, cum Notis, tertia parte auctoribus, et Indice Novo. Accurante, Corn. Schrevelio. 1 vol. 8vo, old cf., gilt. Lugd. Bat., 1655. $1.50

921 ———: Adagiorvm Epitome, cum triplici Indice, Authorum, Locorum, et Proverbiorum locupletissimo. 1 vol. thick 12mo, cf. Amstelodami, *apud Elzevirium,* 1650. $1.25

"*Demetrius Valerius, one of the authors of the Epistolæ Obscurorum Virorum, says that, when the Proverbs of Erasmus were brought to Cologne, the Doctors there, who did not love Erasmus, said openly,* '*Of what use can this book be to us? Have we not the Proverbs of Solomon?*'"—BURIGNY, *Vie d'Erasme, tome ii. p.* 374.

922 CERVANTES. El Ingenioso Hidalgo Don Quixote de la Mancha. Tercera edition, corregida por la Real Aca-

demia Eſpañola. 6 vols. 8vo, ſtiff-paper covers, uncut. *Plates.* Madrid, 1787. $4.00

923 EVRIPIDIS TRAGŒDIÆ OCTODECIM (*Græce*). 1 vol. thick 8vo, ruſſia, gilt leaves, very neat. *Baſileæ, apud Ioan. Heruagium,* 1537. $3.00

924 BOUQUET (*le Chevalier* HENRY). Relation Hiſtorique de l'Expédition contre les Indiens de l'Ohio, en 1764, &c., &c. 1 volume 8vo, ſewed. *Maps and plates.* Amſterdam, 1769. $1.00

625 MAC-CARTHY (LE COMTE). Catalogue des Livres Rares et Precieux, &c. 2 vols. 8vo, hf. morocco. *Priced.* Paris, 1815. $2.50

926 CLARKE (WILLIAM). Repertorium Bibliographicum; or ſome Account of the moſt Celebrated Britiſh Libraries. 1 vol. royal 8vo, hf. cf. *Portraits and frontiſpiece.* Lond., 1819. $3.50

927 BAYLE (PIERRE). DICTIONNAIRE HISTORIQUE ET CRITIQUE. Troiſième edition, revue, corrigée, et augmentée (par *Proſper Marchand*). 4 vols. folio, *calf, gilt backs, red edges, very neat.* Rotterdam, 1720. $20.00

"*Edition la plus belle et la plus recherchée.*"—BRUNET.

928 ———: ŒUVRES DIVERSES, contenant tout ce que cet auteur a publié ſur des matieres de Theologie, de Philoſophie, de Critique, d'Hiſtoire, et de Litterature: excepté ſon Dictionnaire Hiſtorique et Critique. 4 vols. folio, *cf., gilt backs and ſides, red edges, very neat.* La Haye, 1727. $15.00

"*Bayle taught the art of hiſtoric criticiſm, by exerciſing it with fearleſs ſagacity; and he has compiled ſuch hoards of various erudition, and fabricated ſuch quiverfuls of acute argument for every controverted topic, that Europe has produced few writers of logical eminence who have not been viſibly indebted to his arſenal. Beſides notices ſtrictly biographic, he attaches in the form of notes to his lives an analytical and critical ſurvey of the publications of his heroes. Theſe extracts are ſo well made, that they ſufficiently preſerve all that is permanent in argument, characteriſtic in diction, or conſpicuous in erudition, and thus have ſuperſeded the entire work,*" *&c., &c.*—WILLIAM TAYLOR, OF NORWICH.

929 CHAUFEPIE (JAQUES GEORGE DE). Nouveau Dictionnaire Hiſtorique et Critique, *pour ſervir de* SUPPLEMENT ou de continuation au Dictionnaire Hiſtorique et Critique de Pierre Bayle. 4 vols. folio, plain, hf. cf., *uncut.* Amſterdam, 1750. $12.00

"*Brief be the notice of* CHAUFEPIE'S NOUVEAU DICTIONNAIRE HISTORIQUE, *&c., publiſhed in* 1750, *folio,* 4 *vols. It is always conſidered the* COMPANION *of Bayle, and, as ſuch, let a guinea per volume be cheerfully given for its acquiſition.*"—DIBDIN.

930 PARENT-DUCHATELET. De la Proſtitution dans la Ville de Paris, conſidérée ſous le rapport de l'Hyiéne Publique, de la Morale et de l'Adminiſtration; ouvrage appuyé de Documents Statiſtiques puiſés dans les Archives de la Préfecture de Police, avec Cartes et Tableaux. 1 vol. royal 8vo, half calf. Bruxelles, 1837. $3.50

931 HAWKINS (JOHN SIDNEY). An Inquiry into the Nature and Hiſtory of Greek and Latin Poetry, &c. 1 volume 8vo, hf. cf. Lond., 1817. $1.00

832 NODIER (M. CH.) Bonaventure Deſperiers—Cirano De Bergerac. 1 vol. 8vo, half calf, neat. Paris (*Techener*), 1841. *Rare and curious.* $2.50

"*Exemplaire ſur grand papier vélin.*"

933 DE BEAU[illegible]OIR (HIVER). La Li-
braire de Jea[illegible] Duc de Berry, au Cha-
teau de Mehu[illegible]-ſur-Yevre 1416. 1 vol.
8vo, hf. mor. Paris, 1859. $2.00

"*Only* 300 *copies printed. The above copy is one of ſix on Chineſe paper.*"

934 AIME-MARTIN (L.) Plan d'une Bibliothèque Univerſelle, Etudes des Livres qui peuvent ſervir à l'Hiſtoire Litteraire et Philoſophique du genre humain, ſuivi du Catalogue des Chefs-d'œuvre de toutes les langues, et des ouvrages originaux de tous les peuples. 1 vol. 8vo, hf. mor., red, *uncut.* Paris, 1837. $2.00

935 FRANKLIN (ALFRED). Hiſtoire de la Bibliothèque Mazarine, depuis ſa fondation juſqu'à nos jours. 1 vol. 8vo, hf. moroc., red, top gilt, *uncut.* Paris, 1859. $3.50

"*Only* 300 *copies printed.*"

936 (FORTIA D'URBAN). Siſtême General de Bibliographie Alfabetique, appliqué au Tableau Enciclopédique des connaiſſances Humaines, &c. 1 vol. ſm. 8vo, cf. Paris, 1819. $1.50

937 DIDOT (AMBROISE-FIRMIN). Eſſai ſur la Typographie. 1 vol. 8vo, hf. moroc. Paris, 1851. $2.00

938 TIBY (PAUL). Deux Couvens au Moyen Age, ou L'Abbaye de Saint-Gildas et le Paraclet au Temps d'Abélard et d'Heloiſe. 1 vol. 12mo, hf. cf., neat. Paris (*Techener*), 1851. $1.25

939 HISTOIRE MIRACULEUSE ET ADMIRABLE de la Comteſſe de Hornoe, étranglée par le Diable dans la Ville d'Anvers. 1 vol. 12mo, half calf, green. Gand et Paris, 1856. $1.00

"*Réimpreſſion tirée à* 150 *exemplaires.*"

940 DISCOURS de ce Qu'a Fait en France, Le Héraut D'Angleterre, et de la Réponſe que lui a faite le Roi le 7 Juin, 1557. 1 vol. 12mo, hf. cf. *Société des Bibliophiles de Reims,* 1841. $1.00

"*Only* 65 *copies printed. No.* 13."

941 CANEL (A.) Hiſtoire de la Barbe et des Cheveux en Normandie. 1 vol. 12mo, hf. moroc., neat. Rouen, 1859. $1.50

"*Tirée à* 400 *exemplaires.*"

942 ROLAND (MADAME). Memoires, avec une Notice ſur ſa Vie, des Notes et des Eclairciſſemens Hiſtoriques, par MM. Berville et Barbière. 2 vols. 8vo, cf. Paris, 1820. $1.50

943 CIBBER (COLLEY). An Apology for the Life of, written by Himſelf; with an Hiſtorical View of the Stage during his own Time, a Dialogue on Old Plays and Old Players, and a Liſt of Dramatic Authors and their Works. 2 vols. ſmall 8vo, cf. Lond., 1756. $1.50

"*Full of humour, candour, pleaſant prattle, and odd incidents and conceit.*"—DIBDIN.

944 THE MONTHLY MAGAZINE, and Britiſh Regiſter, from its Commencement, in 1796, to 1822, incluſive. 54 vols. 8vo, hf. cf., neat. Lond. $20.00

"*Thomas Taylor, the Platoniſt, was a frequent contributor to this valuable and intereſting Magazine.*"

945 LE CIEL REFORME. Eſſai de Traduction de partie du livre Italien, SPACCIO DELLA BESTIA TRIONFANTE (*de Giordano Bruno*), par [l'Abbé De Vougny]. 1 vol. ſmall 8vo, calf. N. D. *L'An* 1000 700 50. (1750.) *Scarce.* $1.25

946 STEPHANI DOLETI Orationes Dvæ in Tholoſam; Epiſtolarum libri duo; Carminum libri duo; Epiſtolarum amicorum liber (cum præfatione et argumento in primam orationem Symonis Finetii). 1 vol. 8vo, vellum. (*Lugduni, apud Gryphium,* circa 1533.) *Extremely ſcarce.* $3.00

"*Ce volume eſt le premiere ouvrage publié par Dolet; on y trouve details curieux ſur ſon ſéjour à*

Toulouſe, ſur les querelles qu'il ſ'était faites des lors, avec pluſieurs ſavants," &c.—BRUNET.

(*See Boulmier, Eſtienne Dolet ſa Vie, ſes Œuvres, ſon Martyre, pp.* 283–'4, 8*vo, Paris,* 1857.)

947 IVGEMENT ET CENSVRE Dv Livre de La Doctrine Cvrievſe de François Garaſſe (*par Ogier*). 1 vol. 8vo, vellum. Paris, 1623. $1.50

948 COLLECTION DES MORALISTES ANCIENS, viz.: La Morale du Chou-King, ou Le Livre Sacré de Chine, 1 vol.—Morale de Zoroaſtre, 1 vol.—Les Lois Morales, Religieuſes et Civiles, de Mahomet, 2 vols.—Penſées de l'Empereur Marc-Aurèle-Antonin, 2 vols.—Together 6 vols. 12mo, *hf. mor., green, top gilt, neat.* Paris, 1850–'1. $7.00

949 AIKIN (ARTHUR). The Annual Review, and Hiſtory of Literature, from its Commencement, in 1802, to 1808, incluſive. 7 vols. royal 8vo, half ruſſia. *Covers cracked and looſe.* $2.50

"*An excellent periodical.*"—LOWNDES.

950 CAVE (WILLIAM). PRIMITIVE CHRISTIANITY; or the Religion of the Ancient Chriſtians in the Firſt Ages of the Goſpel. New edition, with Introductory Eſſay, and Notes, by the Rev. William Trollope. 2 vols. ſmall 8vo, cloth. Lond., 1839. $1.25

951 RAYNOUARD. Les Templiers. Tragédie, précédée d'un precis hiſtorique ſur les Templiers. 1 volume 8vo, boards. Paris, *An xiii.* (1805.) $0.75

"*The tragedy of the Templars had a run of thirty-five nights. The jury, being of opinion that originality of conception, novelty of deſign, and the power of producing great effects by ſimple means, are the higheſt characteriſtics of the dramatic art, and allowing that ſuch diſtinguiſh the tragedy of the Templars, they preſent it to your majeſty* (NAPOLEON) *as being worthy of the prize.*"—*Rapports de l'Inſtitut, &c., p.* 10, 17.

952 MARTIALIS. Epigrammata. Interpr. et Notis illuſtr. Colleſſo ad uſum Delphini. 1 vol. 4to, cf. Pariſiis, 1680. $3.00

"*Volume peu commun,* 48 *à* 60 *fr.*"—BRUNET.

This rare edition of Martial has the OBSCŒNA *placed by themſelves at the end.*

"*For there we have them all 'at one fell ſwoop,'*
Inſtead of being ſcatter'd through the pages;
They ſtand forth marſhall'd in a handſome troop,
To meet the ingenuous youth of future ages,
Till ſome leſs rigid editor ſhall ſtoop
To call them back into their ſeparate cages,
Inſtead of ſtanding ſtaring altogether,
Like garden gods—and not ſo decent either."
BYRON, *Don Juan, canto i. xlv.*

953 ADMIRANDA RERUM Admirabilium Encomia, ſive diſerta et amœna Pallas differens ſeria ſub ludicrâ ſpecie. 1 vol. thick 12mo, cf. *Eight curious plates.* Novimagi-Bat., 1676. $3.00

"*This ſingular little volume contains twenty-three humorous and ſatirical treatiſes, written by various learned men of the ſixteenth and ſeventeenth centuries. Among them will be found the treatiſes of Puteanus in praiſe of the Egg—of Melanĉthon in praiſe of the Ant—Scribanius in praiſe of the Fly—Calcagnini in praiſe of the Flea—Heinſius in praiſe of the Louſe—Lipſius in praiſe of the Elephant—Paſſerat in praiſe of the Aſs—Majorggio in praiſe of Mud—Cardan in praiſe of the Gout—Menoſſus in praiſe of Ague and Fever—Goddaius in praiſe of the Owl—Schookius in praiſe of Deafneſs, and in praiſe of Smoke,*" *&c., &c.*

954 PLAUTUS. Comœdiis. XX. Qvarvm carmina magna ex parte in menſvm ſvvm reſtitvta ſvnt. Index uerborum, quib. abſtruſiorib. uti Argumenta ſingularum Comœdiarum. Authoris vita, &c. 1 vol. ſm. 4to, cf. neat. *Venetiis in ædibvs Aldi,* M. D. XXII. (1522.) *Fine copy.* $2.50

"*After frequent watchings by night, after the tears which the remembrance of my paſt ſins drew from the depths of my bowels,* I TOOK PLAUTUS IN MY HAND."—ST. JEROME.

955 FIELDING (HENRY, ESQ.) The History of Tom Jones, a Foundling. 4 vols. 12mo, cf. Lond., 1808. $1.00

"*The romance of Tom Jones, that exquisite picture of human manners, will outlive the palace of the Escurial, and the imperial eagle of the house of Austria.*"—GIBBON.

956 Q. HORATIUS FLACCUS, ex recensione et cum Notis atque Emendationibus Richardi Bentleii. Editio tertia. 1 volume 4to, calf, neat. Amstelædami, 1728. *Best edition.* $3.00

"*The writings of Horace are familiar to us from our boyhood.—They carry with them attractions which are felt in every period of life, and almost every rank of society. They develop every principle of the virtuous in morals, and describe every modification of the decorous in manners. They please without the glare of ornament, and they instruct without the formality of precept. They are distinguished by language adapted to the sentiment, and by effort proportioned to the occasion. They contain elegance without affectation, grandeur without bombast, satire without buffoonery, and philosophy without jargon.*"—DR. SAM. PARR.

957 AMMIANUS MARCELLINUS. Historiæ Romanæ Libri qui extant XIII. cum Notis Variorum et Gronovii. 1 vol. folio, plain cf. Lugd-Bat., 1693. $2.00

"*This edition is very deservedly esteemed among the best-edited books in Holland. The text is published with great accuracy, the notes of Gronovius are very valuable, and it is adorned with elegant figures.*"—DR. HARWOOD.

958 ———: THE ROMAN HISTORIE, containing such Acts and Occurrents as passed under Constantius, Iulianus, Iovianus, Valentinianus, and Valens, Emperours, &c. Written first in Latine by Ammianus Marcellinus; now translated into English by Philemon Holland, Doctor in Physicke. 1 vol. small folio, plain cf. Lond., 1609. (*Autograph of Francis Palgrave.*) *Rare.* $3.00

"*A most accurate translation.*"—LOWNDES.

959 THE APOLOGIES OF JUSTIN MARTYR, TERTULLIAN, AND MINUTIUS FELIX, in Defence of the Christian Religion, with the Commonitory of Vincentius Lirinensis, concerning the Primitive Rule of Faith, translated from their Originals; with Notes, &c., and a Preliminary Discourse upon each Author, by William Reeves, M. A. 2 vols. 8vo, calf. Lond., 1709. $2.50

960 SELDEN. Memoirs of John Selden, and Notices of the Political Contest during his Time, by George W. Johnson. 1 vol. 8vo, hf. cf. *Fine portrait of Selden.* Lond., 1835. $1.25

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Published by GEO. P. PHILES & Co., No. 51 Nassau St., N. Y.

CONTENTS OF NUMBER X.

I. Autograph Letters, from the Portfolio of a Bookworm. (*Concluded.*)
II. Books and Libraries in the Middle Ages. (*Concluded.*)
III. Mirabilis Liber qui prophetias Revelationesque, etc.
IV. The Restoration of Old Books.
V. La Vierge au Poisson de Raphael.
VI. Adversaria.
VII. Benedict Spinoza.
VIII. Miscellaneous Items: Contemplation, a Poem. "The Seven Ages of Man." La Clef du Paradis et le Chemin du Ciel.
IX. Catalogue.

The Philobiblion is printed on India paper, and published monthly, at $2.00 a year, invariably in advance. All communications should be addressed to the Publishers, GEO. P. PHILES & Co., No. 51 Nassau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

No. 12.] NEW YORK, 1862. [November.

961 PLATO. The Republic of, in Ten Books, tranſlated from the Greek, by H. Spens, D. D. With a Preliminary Diſcourſe concerning the Philoſophy of the Ancients, by the Tranſlator. 1 volume ſmall 4to, calf. Glaſgow (*Foulis*), 1763. $2.00

"'*The Homer of Philoſophy ſpeaking in the language of Jupiter'—the maſter of Demoſthenes—'in irridendis oratoribus orator ſumus'—the 'Ille Deus Noſter' of the creator of Roman Philoſophy'—the truth-loving Plato of Clement—the maximus philoſophorum of Ambroſe—the Grecian Moſes of Numenius—in the words of Auguſtin, 'Ille inter diſcipulos Socratis, qui non immerito exoellentiſſimâ gloriâ claruit, qui omnino cæteros obſcuraret'—the 'prudentiſſimus philoſophorum' of Jerome—the 'omnium ſapientiſſimus' of Lactantius—the 'apex columenque philoſophorum' of Arnobius—he who, in the words of Euſebius, 'alone of all the Greeks reached to the veſtibule of Truth, and ſtood upon its threſhold'—the former of Athanaſius and the converter of Auguſtin—or, to ſum up all in a few words, 'he who by common conſent is the Father and King of Philoſophy.' Such are the auctoritates præſcriptæ which bear teſtimony to PLATO.*"

962 DIONYSIUS LONGINUS on the SUBLIME; tranſlated from the Greek, with Notes and Obſervations, and ſome Account of the Life, Writings, and Character of the Author, by William Smith, D. D. 1 vol. 8vo, half ruſſia, top gilt, neat. Lond., 1800. $1.25

"*Read over very frequently this Golden Treatiſe (which deſerves not only to be read but imitated), that you may hence underſtand, not only how the beſt authors have written, but learn yourſelf to become an author of the firſt rank. Read it, therefore, and digeſt it; then take up your pen in the words of Virgil's Niſus:*

——'*Aliquid jamdudum invadere magnum*
Mens agitat mihi, nec placidâ contenta quiete eſt.'"
Dr. Pearce.

963 RUTEBEUF. Œuvres Complètes de Rutebeuf, Trouvère du XIIIe Siècle. Recueillies et miſes au jour pour la première fois, par Achille Jubinal. 2 vols. 8vo, hf. mor. Paris, 1839. $5.00

"*Cette édition a été tirée à 500 exemplaires ſeulement ſur papier ordinaire, et à 20 ſur papier de Hollande.*"

964 PLOTINUS; OPERA OMNIA, Gr. et Lat., cum Marſilii Ficini Commentariis Notiſque D. Wyttenbachi, G.

H. Maſeri, et F. Creuzeri. [Edidit T. Gaisford.] 3 vols. 4to, cloth. Oxon., 1835. *Publiſhed at 6l. 6s.* $15.00

965 CORY (ISAAC PRESTON). Ancient Fragments of the Phœnician, Chaldæan, Egyptian, Tyrian, Carthaginian, Indian, Perſian, and other Writers; with an Introductory Diſſertation, and an Inquiry into the Philoſophy and Trinity of the Ancients, &c. 1 vol. 8vo, hf. morocco, green, top gilt; *very neat.* Second edition. London (*Pickering*), 1832. *Scarce.* $7.00

966 ROY (RAJAH RAMMOHUN). Tranſlation of ſeveral Principal Books, Paſſages, and Texts of The Veds, and ſome Controverſial Works on Brahmunical Theology. 1 vol. 8vo, cf., neat, *by Mackenzie.* Lond., 1832. $2.50

967 DU CANGE; Glossarium ad Scriptores Mediæ et Infimæ Latinitatis, Editio Nova locupletior et auctior, opera et ſtudio Monachorum Ordinis S. Benedicti è Congregatione S. Mauri. 6 vols. folio. Large paper, *ſplendidly bound in "milk-white vellum."* Pariſiis, 1733–'36. $35.00

968 (DUTENS, LEWIS). Memoirs of a Traveller now in Retirement, written by Himſelf, interſperſed with Historical, Literary, and Political Anecdotes, relative to many of the Principal Perſonages of the Preſent Age. Tranſlated from the French, under the inſpection of the Author. 5 vols. 12mo, hf. moroc., red. Lond., 1806. *Scarce.* $3.00

969 MAROTTES A VENDRE OU TRIBOULET TABLETIER, dont la Gibecière, après avoir été égarée pendant pluſieurs Siècles, nous eſt enfin heureuſement parvenuë, munie d'un rare aſſemblage de Hochets, Breloques, Colifichets, et Babioles, de toutes eſpèces; d'un travail non commun, et poſſedants mille Propriétés et Vertus, non moins utiles et recherchées, que delectables et difficiles à trouver. 1 vol. ſmall 8vo, boards, *uncut.* Au Parnasse Burlesque; *Ex Officinâ de la Banque du Bel Eſprit, à l'enſigne de la Facécioſité. L'an premier de la nouvelle ère.* (Lond., 1812.) $7.00

"One of ſix copies printed on pink paper."

970 (COMBE, WILLIAM). The Tour of Dr. Syntax in Search of the Picturesque; illuſtrated with Original Deſigns by Alfred Crowquill. 1 vol. 8vo, hf. cf., green. Lond., 1838. *Scarce.* $2.00

971 BOETIUS. Of the Conſolation of Philoſophy. Made Engliſh, and Illuſtrated with Notes, by Richard, Lord Viſcount Preſton. 1 vol. 8vo, old cf. Lond., 1695. $1.25

972 LUCIAN. The Works of Lucian, tranſlated from the Greek, with the Life of Lucian, a Diſcourſe on his Writings, &c., by John Dryden, Eſq. 4 vols. 8vo, plain calf. *Fine portrait by Faithorne.* Lond., 1711. $4.00

973 DION CASSIUS. The Hiſtory of Dion Caſſius, abridg'd by *Xiphilin,* containing the moſt Conſiderable Paſſages under the Roman Emperors, from the Time of Pompey the Great, to the Reign of Alexander Severus. Done from the Greek by Mr. (*Francis*) Manning. 2 vols. 8vo, cf. Lond., 1704. *The only Engliſh tranſlation, and very ſcarce.* $3.00

974 TITUS PETRONIUS *Arbiter,* The Satyrical Works of, in Proſe and Verſe, in Three Parts. Together with his Life and Character, written by Mons. St. Evremont, and a Key to the Satyr, &c. Made Engliſh by Mr. Wilſon, Mr. Burnaby, Mr. Blount, Mr. Tho. Brown,

Capt. Ayloff, &c. 1 vol. 8vo, cf. *Curious plates.* Lond., 1708. $1.50

975 (HEINECKEN.) Idée Générale d'une Collection Complette d'Estampes, avec une Dissertation sur l'Origine de la Gravure et sur les premieres Livres d'Images. 1 vol. 8vo, calf, gilt back, very neat. *Curious plates.* Leipsic et Vienne, 1771. $12.00

"*The value and fidelity of this work have long been known and duly appreciated by bibliographers and amateurs of the fine arts. The price of the 'Idée d'Estampes,' in good condition, varies from £3. 3s. to £3. 13s. 6d., and will probably increase, the further we are removed from the time of its publication. A circumstance that greatly enhances the merit of Heinecken's accounts of the Books of Images, is, that he actually saw every book which he has described with equal accuracy and fidelity.*" —HORNE.

976 ———: DICTIONNAIRE DES ARTISTES, dont nous avons des Estampes, avec une Notice Detaillée de leurs Ouvrages Gravés. 4 vols. 8vo, full calf, gilt backs, neat. Leipsig, 1778–'90. *From the Library of Miss Currer. Scarce.* $12.00

"*Le 4e vol. de cet ouvrage intéressant se termine à la lettre* DI. *La suite existe en manuscrit à la Biblioth. de Dresde.*"—BRUNET.

977 PAVLI ZACCHIÆ *Romani*, QVÆSTIONVM MEDICO-LEGALIVM. Editio nova à variis mendis purgata, passimque interpolata, & novis recentiorum Authorum Inventis ac Observationibus aucta, Curâ Joannis D. Horstii, &c. Prætea Indices Librorum, Titulorum, et Quæstionum, annexus est Index Rerum Notabilium locupletissimus. 3 vols. in 1 vol. folio, cf. Noribergæ, 1726. *From the Library of Dr. Francis.* $6.00

"*At the beginning of the seventeenth century, Fortunatus Fidelis, having drawn together all that had been written on this matter, published the first special treatise on Legal Medicine. From that time this branch of science had a separate and distinct existence, and rapidly increased. Paul Zacchias, physician to Pope Innocent X., contributed very much to its extension, by making public his* MEDICO-LEGAL QUESTIONS, *which enjoyed for more than a half-century a universal reputation, and still preserve, notwithstanding the incessant progress of physico-natural sciences, a part of their interest.*"—P. V. RENOUARD's *History of Medicine, p.* 469.

"*Cet ouvrage est excellent. On y trouve beaucoup d'érudition, de jugement, et de solidité, et il est nécessaire aux Théologiens qui s'appliquent à l'étude des Cas de Conscience.*"—ELOY, *Dict. Historique de la Médécine, tome ii. p.* 465. *See also Kurst Sprengel's Histoire de la Médécine, trad. par A. J. L. Jourdan, Paris,* 1815, *tome iii. p.* 238.

978 BLANC (CHARLES). LE TRESOR DE LA CURIOSITE, tiré des Catalogues de Vente de Tableaux, Dessins, Estampes, Livres, Marbres, Bronzes, Ivoires, Terres Cuites, Vitraux, Médailles, Armes, Porcelaines, Meubles, Emaux, Laques, et autres Objets d'Art, avec diverses Notes et Notices Historiques et Biographiques. 2 vols. 8vo, hf. moroc., neat. Paris, 1857–'58. $8.00

979 DUCHESNE AINE. ESSAI SUR LES NIELLES, Gravures des Orfévres Florentins du XVe Siècle. 1 vol. 8vo, hf. cf. *Curious plates.* Paris, 1826. *Rare.* $4.00

"*Premier ouvrage spécial qui ait paru sur ce sujet intéressant pour l'histoire de la gravure sur metal. 15 à 30 fr.*"—BRUNET.

980 ELGIN MARBLES. 5 vols. 8vo, brown cf., neat. *Plates.* Lond., 1815–'17. $6.00

CONTENTS.—Lord Elgin's Pursuits in Greece, 1 vol.
Wilkin's Remarks, 1 vol.
Remarks by Canova and Visconti, 1 vol.
Burron's Remarks, 1 vol.
Report of the Committee on the Elgin Collection, 1 vol.

981 (HARRIS, WALTER.) HIBERNICA; or some Antient Pieces relating to

Ireland. 1 vol. 8vo, cf. Dublin, 1770. *Rare.* $5.00

CONTENTS.—I. Hiſtory of Ireland by Maurice Regan, with Preface and Notes by Sir George Carew. II. King Richard II.'s Laſt Voyage into Ireland. III. The Voyage of Sir Richard Edgecombe into Ireland in 1488. IV. Baron Finglaſſ's Breviate of the getting of Ireland. V. King James I., a Project for the Diviſion and Plantation of Ulſter. VI. Orders and Conditions to be obſerved by the Undertakers, &c., of ſaid Plantation. VII. A Commiſſion of Inquiry in order to the Eſtabliſhment of the ſaid Plantation. VIII. Inſtructions to the ſaid Commiſſioners. IX. Nicholas Pynnan's Survey of the ſaid Six Eſcheated Counties. X. Sir Thomas Philips's Letter to King Charles I. concerning the Defects of the Londoners in their Plantation. XI. An Eſſay on the Defects in the Hiſtories of Ireland, and Remedies propoſed for the Improvement thereof.

982 SPENSER (MR. EDMOND). THE WORKS OF THAT FAMOUS ENGLISH POET, viz., The Faery Queen, The Shepherds Calendar, The Hiſtory of Ireland, &c. Whereunto is added an Account of his Life; with other new Additions never before in Print. 1 vol. folio, plain cf., gilt back. Lond., 1679. $7.00

983 STRONG (NATHANIEL). England's Perfect School-Maſter; or Directions for exact Spelling, Reading, and Writing, ſhewing how to Spell or Read any Chapter in the Bible by four and twenty Words only. 1 vol. ſm. 8vo, vellum. Lond., 1676. *Curious.* $1.00

984 LIVET (CH. L.) La Grammaire Françaiſe et les Grammairiens du XVIe Siècle, viz., Dubois (Sylvius), L. Meigret, J. Pelletier, G. Des Autels, P. Ramus, J. Garnier, J. Pillot, Ab. Mathieu, Rob. et Henri Eſtienne, Claude de Saint-Lien, Théodore de Bèze, &c. 1 thick vol. 8vo, ſewed. Paris, 1859. $1.50

985 THE LIBERAL. Verſe and Proſe from the South (*by Leigh Hunt, Lord Byron, and Hazlitt*). 2 vols. 8vo, hf. cf. Lond., 1822. $2.00

986 MUSARUM ANGLICANARUM ANALECTA; five Poemata quædam melioris notæ, ſeu hactenus Inedita, ſeu ſparſim Edita, etc. 3 vols. 12mo, calf. Lond., 1721. $2.00

987 WALPOLIANA. 2 vols. in 1 vol. 12mo, hf. cf. Lond., N. D. $1.25

988 THE LIFE, WRITINGS, OPINIONS, AND TIMES of the Right Hon. GEORGE GORDON NOEL BYRON, Lord Byron, including copious Recollections of the Lately Deſtroyed MS. entitled MEMOIRS OF MY OWN LIFE AND TIMES, by the Right Hon. Lord Byron. By an Engliſh Gentleman, in the Greek Military Service, and Comrade of his Lordſhip. 3 vols. 8vo, hf. mor., green. Lond., 1825. $3.00

989 MEMOIRS of the Life and Writings of the Rt. Hon. Lord Byron, with Anecdotes of ſome of his Contemporaries. 1 vol. 8vo, boards. Lond., 1822. $1.00

990 DALLAS (R. C.) Recollections of the Life of Lord Byron, from the Year 1808 to the end of 1814; exhibiting his early Character and Opinions, detailing the Progreſs of his Literary Career, and including various Unpubliſhed Paſſages of his Works, taken from authentic Documents in the poſſeſſion of the Author. 1 volume 8vo, boards. London, 1824. $1.25

991 SWIFT (JONATHAN). The Works of, with ſome Account of the Author's

Life, and Notes Hiſtorical and Explanatory, by John Hawkesworth. 24 vols. 12mo, cf. *Plates.* Lond., 1766. $8.00

992 WEBSTER (NOAH.) A Collection of Eſſays and Fugitiv (*ſic*) Writings, on Moral, Hiſtorical, Political, and Literary Subjects. 1 vol. 8vo, ſheep. Boſton, 1790. *Fine, clean copy.* $2.00

"*The following Collection conſiſts of Eſſays and Fugitiv Peeces, ritten at various times, and on different occaſions, az wil appeer by their dates and ſubjects. Moſt of thoze peeces, which hav appeered before in periodical papers and Magazeens, were publiſhed with fictitious ſignatures; for I very erly diſcuvered, that altho the name of an old and reſpectable karacter gives credit and conſequence to hiz ritings, yet the name of a yung man iz often prejudicial to hiz performances.*"—PREFACE.

993 PAINE (ROBERT TREAT). The Works of, in Proſe and Verſe, with Notes, to which are prefixed Sketches of his Life, Character, and Writings. 1 vol. 8vo, hf. moroc., red. Boſton, 1812. $1.50

994 TRUMBULL (JOHN). The Poetical Works of, containing M'FINGAL, a Modern Epic Poem, reviſed and corrected, with copious Explanatory Notes; THE PROGRESS OF DULNESS; and a Collection of POEMS on Various Subjects, written before and during the Revolutionary War. 2 vols. in 1 vol. 8vo, hf. moroc., red. *Plates.* Hartford, 1820. $2.00

995 HERODOTI MUSÆ SIVE HISTORIARUM LIBRI IX. *Gr. et Lat.* ad veterum codicum fidem denuo recenſuit lectionis varietate continua interpretatione Latina adnotationibus WESSELINGII et VALCKENARII aliorumque et ſuis illuſtravit Johannes Schweighaeuſer. 6 vols. in 5 vols. 8vo, brown calf, neat. Argent. et Pariſiis, 1816. $3.50

"*A very excellent and critical edition, containing a correct text, and a valuable ſelection of notes from preceding editions, and ſome of the editor's own. I warmly recommend it to ſcholars.*"—MOSS.

996 AVRELII SYMMACHI, Epiſtolarvm ad Diverſos Libri Decem. Curâ et ſtudio Franciſci Ivreti. 1 vol. ſm. 4to, fine old French binding, and *autograph of Toup.* Pariſiis, 1580. *Scarce.* $2.00

"*Symmachus was præfect of Rome, and conſul in 391. He was one of the moſt eloquent orators of his time. In many reſpects he reſembles Pliny the Younger, whom he appears to have ſelected as a model for imitation. All his works have periſhed, excepting his* EPISTLES IN TEN BOOKS, *which contain much important data for the hiſtory of Rome in the fourth century.*"—SCHOEL.

997 ERASMUS. Les Colloques d'Eraſme, ouvrage très intereſſant; par la diverſité des Sujets, par l'Enjoûment, et pour l'Utilité Morale. Nouvelle Traduction par M. Gueudeville, *avec des Notes, et des Figures très-ingenieuſes.* 6 vols. 12mo, cf. Leide, 1720. $3.00

998 SMITH (ADAM). Inquiry into the Nature and Cauſes of the wealth of Nations. 3 vols. 8vo, cf. London, 1790. $2.00

999 ELEGANT EXTRACTS in Proſe, in Verſe, and Epiſtles. 6 vols. 8vo, cf., neat. Lond., 1803. $5.00

1000 DRAKE (NATHAN). SHAKSPEARE AND HIS TIMES; including the Biography of the Poet, Criticiſms on his Genius and Writings, a new Chronology of his Plays, a Diſquiſition on the Object of his Sonnets, and a Hiſtory of the Manners, Cuſtoms, and Amuſements, Superſtitions, Poetry, and Elegant Literature of his Age. 2 vols. 4to, *full calf, gilt backs, very neat.* Lond., 1817. *Beſt edition.* $10.00

1001 PARR (DR. SAMUEL). A Spital Sermon, preached at Chriſt Church, upon

Easter Tuesday, April 15, 1800. To which are added Notes. 1 volume 4to, sewed. Lond., 1801. $1.00

"*Before this sermon was reprinted in the collected works of Dr. Parr, it had become so scarce as to be worth 1l. 1s.*"

1002 (SADE, ABBE N. DE). Mémoires Pour la Vie de François Petrarque, tirés de ses Œuvres et des Auteurs contemporains; avec des Notes ou Dissertations, et les Pieces justificatives. 3 vols. 4to, plain cf. Amsterdam, 1764. *Scarce.* $4.00

"*Ce livre ne se borne pas à faire connoître le poète Italien; c'est un tableau de l'histoire civile, ecclésiastique et litteraire du 16e Siécle. Aucun evenement important qui n'y soit indiqué et développé; aucun personnage un peu célèbre dont l'auteur n'ait fait mention.*"—DELANDINE.

1003 FRY (EDMUND.) PANTOGRAPHIA, containing accurate Copies of all the known Alphabets in the World, together with an English Explanation of the peculiar Force or Power of each Letter; to which are added Specimens of all well-authenticated Oral Languages; forming a Comprehensive Digest of Phonology. 1 vol. royal 8vo, full russia, *very neat.* Lond., 1799. $5.00

"*This highly-interesting work is the result of sixteen years' research; the specimens of characters are executed with great neatness.*"—HORNE.

1004 PHÆDRI, AUGUSTI LIBERTI, ET PUBLII SYRI, quæ extant Omnia, edidit brevibusque notis illustravit J. A. Giles. 1 vol. 12mo, cloth. London (*Pickering*), 1835. $0.50

1005 FR. BACONIS *de Vervlam.* DE AVGMENTIS SCIENTIARVM. Lib. IX. 1 thick vol. 12mo, vellum. Lvgd. Bat., 1645. $1.00

1006 ———: SCRIPTA IN NATURALI ET VNIVERSALI PHILOSOPHIA. 1 thick vol. 12mo, vellum. Amstelodami (*apud L. Elzevirium*), 1653. $1.00

1007 ———: HISTORIA NATURALIS ET EXPERIMENTALIS DE VENTIS, &c. ———: NOVUM ORGANUM SCIENTIARUM. 2 vols. in 1 vol. 12mo, vellum. Amstelodami, 1660–'62. $1.25

1008 ———: DE SAPIENTIA VETERUM. Liber —. 1 vol. 18mo, vellum. Ludg. Bat., 1633. $0.75

1009 ———: HISTORIA REGNI HENRICI SEPTIMI *Angliæ Regis,* opus vere politicum. 1 vol. 12mo, hf. cf. Lugd. Bat., 1647. $1.00

1010 ———: SYLVA SYLVARVM, sive HISTORIA NATVRALIS, et NOVA ATLANTIS. 1 vol. 12mo, hf. cf., very neat. Amstelodami (*Elzeviriana*), 1661. $1.25

1011 LEIGH (EDWARD). A Treatise on Religion and Learning, and of Religious and Learned Men, consisting of six Books. The two first treating of Religion and Learning, the four last of Religious or Learned Men, in an Alphabetical Order. A Work seasonable for these Times, wherein Religion and Learning have so many Enemies. 1 vol. folio, hf. cf. Lond., 1656. *Rare and curious.* $3.00

1012 ATTERBURY (BISHOP FRANCIS). Sermons and Discourses on several Subjects and Occasions. 4 vols. 8vo, old cf. *Fine portrait.* Lond., 1740. *Scarce.* $4.00

"*As a writer, Atterbury shines among the chief luminaries of his time, and his sermons are models of pulpit eloquence; he has nothing dark, redundant, or misplaced, but his language is of the strictest purity and beauty.*"—DARLING.

1013 SELF-FORMATION; or the History of an Individual Mind: intended as a Guide for the Intellect through Diffi-

culties to Succefs, by a *Fellow of a College.* 2 vols. fm. 8vo, cloth. London, 1837. *Scarce.* $2.00

1014 HOMERI ILIAS GRÆCE ET LATINE, ex Recenfione et cum Notis Samuelis Clarke, S. T. P. *Editio decima fexta.* 2 vols. 8vo, full calf, neat. Lond., 1815. $2.25.

"*This has long been the moft popular edition of Homer, and will always be admired by the critic and ftudent.*"—DIBDIN.

1015 BAILLET (ADRIEN). JUGEMENS DES SAVANS fur les Principaux Ouvrages des Auteurs. Nouvelle edition, revîs, corrigez, et augmentez, par M. De La Monnoye. 8 vols. fmall 8vo, French cf., gilt backs, neat. Amfterdam, 1725. $8.00

"*Baillet's Jugemens des Savans, edited by De la Monnoye, is one of thofe works which no man, fond of typographical and bibliographical purfuits, can difpenfe with.*"—DIBDIN.

1016 GREGOIRE (M.) HISTOIRE DES SECTES RELIGIEUSES qui, depuis le commencement du Siècle dernier jufqu'à l'époque actuelle, font nées, fe font éteintes dans les quatre parties du Monde. 2 vols. 8vo, boards. Paris, 1810. $3.00

1017 PIRON (ALEXIS). Ouvres Complettes, publiées par M. Rigoley De Juvigny. 9 vols. 12mo, French cf. Paris, 1776. $3.00

1018 NAPOLEON. LETTRES DE NAPOLEON *à* JOSEPHINE, pendant la première Campagne d'Italie, le Confulat et l'Empire; et LETTRES DE JOSEPHINE *à* NAPOLEON et à fa fille. 2 vols. 8vo, half calf, neat. Paris, 1833. $3.00

1019 MONTAIGNE (MICHEL DE). Journal du Voyage en Italie, par la Suiffe et l'Allemagne, en 1580 et 1581, avec des Notes par M. De Querlon. 2 vols. 12mo, cf. *Rome et Paris,* 1774. $1.50

1020 ROBISON (JOHN). Proofs of a Confpiracy againft all the Religions and Governments of Europe, carried on in the Secret Meetings of Free-Mafons, Illuminati, &c. Collected from Good Authorities. 1 vol. 8vo, fheep. Philadelphia, 1798. $1.00

1021 LANDOR (WALTER SAVAGE). PERICLES AND ASPASIA. 2 volumes 8vo, boards. Lond., 1836. $1.50

1022 BVCHANANI (G.) PSALMORVM DAVIDIS PARAPHRASIS POETICA, *argumentis ac melodiis explicata atque illuftrata,* Operâ & ftudio Nathanis Chytræi. 1 vol. 18mo, vellum. *Herbornæ Naffoviorum,* 1619. $1. 25

1023 EPISTRE DE IAQVES SADOLET CARDINAL, Enuoyée au Senat & Peuple de Geneue: Par laquelle il tafche lés reduire foubz la puiffance de l'Euefque de Romme. AUEC LA RESPONSE DE IEHAN CALUIN: tranflatées de Latin en Françoys. 1 vol. 8vo, *thick vellum paper. Imprimé à Geneue par Michel du Bois.* M.D.XL. (1540.) Réimprimé à Genève par les foins de M. Guftave Revilliod chez I. G. Fick, 1860. $2.00

1024 MICHAUX (ANDREAS). Flora Boreali-Americana, fiftens caracteres plantarum quas in Americâ feptentrionali collegit et detexit A. Michaux. *Tabulis æneis* 51 *ornata.* 2 vols. 8vo, hf. calf. Parifiis, 1820. $5.00

1025 FALKENSTEIN (DR. KARL). Gefchichte der Buchdruckerkunft in ihrer Entftehung und Aufbildung. Ein Denkmal zur vierten Sacular-Feier der Erfindung der Typographie. 1 vol. 4to, hf. mor., blue, neat. *Many plates.* Leipzig, 1840. $12.00

"*For an excellent analyſis of this valuable work, ſee Brunet's Manuel du Libraire, tome ii. p. 1173, new edition, Paris,* 1861."

1026 BIBLIOTHECA SCATOLOGICA, ou catalogue raiſonné des livres traitant des vertus faits et geſtes de très noble et très ingenieux. *Meſſire* Luc (à Rebours) Seigneur de la Chaiſe . . . . Par Trois Savants in Us. (*J. P. Payen, P. Jannet, et Aug. Veinant.*) 1 vol. 8vo, hf. morocco. *Scatopolis, l'Année Scatogène,* 5850. (Paris, P. Jannet, 1850.) *Rare and curious.* $6.00

"*Cette facétie, dont le titre donne un avant-goût aſſez prononcé, n'a été tirée qu'à* 150 *exemplaires.*" —BRUNET.

1027 MELANGES TIRES D'UNE GRANDE BIBLIOTHEQUE. (Par *M. De Paulmy et Contant d'Orville.*) 70 vols. 8vo, full calf, gilt backs, neat. Paris, 1779–'88. $35.00

1028 TACITUS: OPERA QUÆ EXTANT, ex Recenſione et cum Notis Jacobi Gronovii. 2 vols. 4to, plain cf. Traj.-Batavorum, 1721. $4.00

"*A very excellent and valuable edition. It contains the entire notes of Rhenanus, Urſinus, Muretus, Mercer, Lipſius, Acidalius, Pichena, Gruter, Grotius, Freinſhem, J. F. Gronovius, and a ſelection of the commentaries of others. Dr. Harwood ſays that, in his opinion, 'this is an infinitely better and more uſeful edition of Tacitus, than that of Brotier.' This edition is now rare, and it is very dear; a good copy cannot be procured for leſs than* 2*l.* 2*s.*"—Moss, *Manual of Claſſical Bibliog.*

"*Tacitus, the firſt of hiſtorians who applied the ſcience of philoſophy to the ſtudy of facts.*"—GIBBON.

1029 HORACE. The Works of Horace, tranſlated into Engliſh Proſe, with the Latin Text and order of conſtruction on the oppoſite page; and Critical, Hiſtorical, Geographical, and Claſſical Notes in Engliſh, from the beſt Commentaries, both Ancient and Modern, and a Preface to each Poem, &c. 2 vols. in 1 vol. 8vo, cf. Lond., 1811. *Scarce.* $3.00

1030 L. APVLEII METAMORPHOSEOS, ſiue luſus Aſini libri XI. Floridorũ IIII. De Deo Socratis I. De Philoſophia I. Aſclepias Trimegiſti Dialogus eodẽ Apuleio ĩterprete. Eiuſdem Apuleij liber de Dogmatis Platonicis. Eiuſdẽ liber de Mundo, quẽ magna ex parte ex lib. Ariſtotelis eiuſdẽ argumenti in latinum traduxit, &c. Apologiæ II. Iſagogicus liber Platonicæ philoſophiæ per Alcinoũ philoſophum, *græce* impreſſus, &c. 1 vol. 8vo, cf., gilt back, red edges. *Venetiis in ædibus Aldi,* M. D. XXI. (1521.) $2.00

The Philobiblion,

A MONTHLY CATALOGUE AND LITERARY JOURNAL.

Publiſhed by GEO. P. PHILES & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER XI.

I. Benedict Spinoza. (*Concluded.*)
II. Powell's Humane Induſtry. (*Concluded.*)
III. Hebrew Aphoriſms and Apophthegms.
IV. "Predicatoriana;" or Curious Extracts from Sermons of the Sixteenth and Seventeenth Centuries.
V. Neglected Biography of Bookſellers and Book-Collectors. (*Continued.*) Sam. Paterſon.
VI. Phyſiologia Crepitis Ventris, etc.
VII. Account of the Life of Richard De Bury, Biſhop of Durham.
VIII. Hymn of Saint Bonaventura, in Praiſe of the Croſs.
IX. Miſcellaneous Items:
Lucas de Penna's Praiſe of Books. Alphabet of the Wickedneſs and Imperfection of Women.
X. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, GEO. P. PHILES & Co., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

No. 13.] NEW YORK, 1863. [January.

1030 LE ROMAN DU RENART, publié d'après les Manuſcrits de la Bibliothèque du Roi des XIIIe, XIVe, et XVe Siècles: par M. D. M. Méon. 5 vols. 8vo, hf. cf. Paris, 1826. $8.00

1031 AVLI GELLII NOCTES ATTICÆ. Editio nova et prioribus omnibus docti hominis cura multo caſtigatior. 1 vol. 12mo, hf. cf., gilt back, very neat. Amſtelodami (*apud L. Elzevirium*), 1651. $2.50

"*Jolie édition, dont les exemplaires bien conditionnés ne ſe trouvent pas facilement: vend. à 50 fr. Labédoy.*"—Brunet.

1032 A NARRATIVE OF THE CAMPAIGNS OF THE BRITISH ARMY, at Waſhington, Baltimore, and New Orleans, under Generals Roſs, Pakenham, and Lambert, in the Years 1814 and 1815, by an Officer, who ſerved in the Expedition. To which is annexed an Appendix, containing an Expoſition of Sundry Errors in the Work. 1 vol. 8vo, hf. cf. Philadelphia, 1821. $2.00

1033 DE TOCQUEVILLE (ALEXIS). Democracy in America. Tranſlated by Henry Reeve, with an Original Preface and Notes by John C. Spencer. 1 vol. 8vo, cloth. New York, 1838. $1.50

1034 CHARLES V. Correſpondence of the Emperor Charles V.^th and his Ambaſſadors at the Courts of England and France, from the Original Letters in the Imperial Family Archives at Vienna; with a Connecting Narrative and Biographical Notices of the Emperor, &c., &c., together with the Emperor's Itinerary from 1519–1591. Edited by William Bradford, M. A. 1 vol. 8vo, cloth. Lond. (*Bentley*), 1850. $1.50

1035 MILEY (JOHN, D. D.) The History of the Papal States, from their Origin to the Preſent Day. 3 vols. 8vo, cloth. Lond., 1850. $4.00

1036 DE BAZANCOURT (BARON). The Crimean Expedition, to the Capture of Sebaſtopol: Chronicles of the War in the Eaſt, from its Commencement to the Signing of the Treaty of Peace. Tranſlated from the French by Robert Howe Gould, M. A. 2 vols. 8vo, cloth. Lond., 1856. $3.00

1037 McCRIE (THOMAS, D. D.) History of the Progreſs and Suppreſſion of the Reformation in Italy in the Sixteenth Century; including a Sketch of the Hiſtory of the Reformation in the Griſons. 1 vol. ſmall 8vo, hf. cf. Philadelphia, 1842. $1.00

1038 ———: Hiſtory of the Progreſs and Suppreſſion of the Reformation in Spain in the Sixteenth Century. 1 vol. ſmall 8vo, hf. cf. Philadelphia, 1842. $1.00

1039 IESV CHRISTI D. N. Nouũ teſtamentũ, Gr. & Lat. Theodoro Beza interprete. Additæ ſunt, eodem autore, ſummæ breues doctrinæ vnoquoque Euangeliſtarum & Act. Apoſtolicorũ loco cõprehenſæ. 1 vol. 8vo, old cf., gilt edges. *Execudebat Henricus Stephanus, illuſtris viri Huldrichi Fuggeri typographus.* (Genuæ), M.D.LXVII. (1567.) $1.25

1040 PATIN (GUY). LETTRES CHOISIES, dans leſquelles ſont contenuës pluſieurs particularités hiſtoriques ſur la vie et la mort des Sçavans de ce Siècle, ſur leurs Ecrits, et pluſieurs autres choſes curieuſes depuis l'an 1645, juſqu'en 1672. 3 vols. 12mo, plain cf. Cologne, 1692. $2.00

"*It is difficult to quit Guy Patin, a man ſo ſingular of his claſs: writer, phyſician, ſcholar, devout worſhipper of the ancients, a paſſionate opponent of the moderns, 'a ſpirit all fire,' as he ſays himſelf, and joining to theſe, pure morals, warm and conſtant friendſhip. Guy Patin is the moſt ſpiritual and witty phyſician who ever wrote, if we except Rabelais.*"—FLOURENS.

1041 SERVETUS. An Impartial Hiſtory of Michael Servetus, Burnt Alive at Geneva for Hereſie. 1 vol. 8vo, plain cf. Lond., 1724. *Exceedingly ſcarce.* $3.00

1042 PIGNOTTI (LORENZO). The Hiſtory of Tuſcany, from the Earlieſt Era; compriſing an Account of the Revival of Letters, Sciences, and Arts, interſperſed with Eſſays on important Literary and Hiſtorical Subjects: including Memoirs of the Family of the Medici. Tranſlated from the Italian, by John Browning, Eſq. 4 volumes 8vo, boards. Lond., 1826. $3.00

1043 TITI LIVII HISTORIARUM quod extat, cum perpetuis Gronovii et Vavariorum Notis. 3 vols. 8vo, cf., neat. Amſtelodami (*Apud L. et D. Elzevirios*), 1664–'5. $3.50

1044 PUBLII TERENTII COMŒDIÆ SEX, poſt optimas editiones emendatæ: *accedunt,* Ælii Donati Commentarius integer, cum ſelectis Guieti et Variorum Notis, etc., accurante Corn. Schrevelio. 1 vol. 8vo, cf. Lugd-Bat., 1669. $1.25

1045 SYLLOGE CONFESSIONUM ſub Tempus Reformandæ Eccleſiæ Editarum, *Videlicet,* Profeſſio Fidei Tridentina. Confeſſio Helvetica. Confeſſio Auguſtana. Confeſſio Saxonica. Confeſſio Belgica. Subjiciuntur Catechiſmus Heidelbergenſis et Canones Synodi Dordrechtanæ. 1 vol. 8vo, boards. Oxonii, 1804. $1.00

1046 MIDDLETON (CONYERS). The Life of M. Tullius Cicero. 2 vols. 8vo, cf. Lond., 1823. $2.00

"*An elaborate, learned, and admirably written performance. The ſtyle of Middleton is conſidered to be as pure Engliſh as can be read.*"—DIBDIN.

1047 PEACHAM (HENRY). THE COMPLEAT GENTLEMAN; Faſhioning Him abſolute in the moſt Neceſſary and Commendable Qualities, concerning Mind, or Body, that may be required in a Perſon of Honor. *To which is added the* GENTLEMANS EXERCISE. The Third Impreſſion much inlarged, eſpecially in the

Art of Blazonry, by a very good Hand [*Thomas Blount*]. 1 vol. ſm. 4to, old cf. Lond., 1661. *Beſt edition.* $2.50

"*The definitions of the terms of Blazonry in Dr. Johnſon's Dictionary are wholly derived from Peacham.*"

1048 PRIDEAUX (MATHIAS). An Eaſy and Compendious Introdvction for Reading all ſorts of Hiſtories. Contrived in a more facile way than hath heretofore been publiſhed. To which is added A Synopsis of Councels, by John Prideaux. 1 vol. ſm. 4to, cf. Oxford, 1673. *Curious.* $1.50

1049 BEVERLEY (THO.) The Great Soul of Man, or, the Soul in its likeneſs to God, its Nature, Operations, and everlaſting State Diſcourſed. 1 vol. 8vo, old cf. Lond., 1675. *Rare.* $1.50

1050 OKELY (FRANCIS). Memoirs of the Life, Death, Burial, and Wonderful Writings, of Jacob Behmen; now Firſt done into Engliſh from the Beſt edition of his works in the original German, with an Introductory Preface of the Tranſlator, directing to the due and right uſe of this myſterious and Extraordinary Theoſopher. 1 vol. 12mo, boards, uncut. Northampton, 1780. $1.50

1051 TAYLOR (EDWARD). Jacob Behmen's Theosophick Philosophy Unfolded; in Divers Conſiderations and Demonſtrations, ſhewing the Verity, and Utility of the ſeveral Doctrines or Propoſitions contained in the Writings of that Divinely Inſtructed Author. 1 vol. 4to, cf. Lond., 1691. *Very ſcarce.* $5.00

1052 BEHME (JACOB). Of the Becoming Man or Incarnation of Jeſus Chriſt, The Sonne of God, that is, Concerning the Virgin Mary, what ſhe *Was* from her Original, and what kinde of Mother ſhe *came to be* in the Conception of her Sonne Jeſus Chriſt, and how the Eternal Word is become Man. *Written* through the Inſpiration of the Holy Ghoſt, by Jacob Behme, *The Teutonick Philoſopher.* 1 vol. 4to, hf. cf. Lond., 1659. $2.50

1053 [PEYRERE, ISAAC]. Men Before Adam, or A Diſcourſe upon the twelfth, thirteenth, and fourteenth Verſes of the Fifth Chapter of the Epiſtle of the Apoſtle *Paul* to the Romans. *By which are prov'd,* That the firſt Men were created before Adam. 1 vol. ſm. 8vo, cf. London, 1656. *Very ſcarce.* $3.00

1054 [DIGBY, SIR KENELM]. Two Treatises; in the one of which, The Nature of Bodies; in the other, The Nature of Mans Soul, is looked into; in way of the Diſcovery of the Immortality of Reasonable Souls. 1 vol. ſm. 4to, cf. Lond., 1658. $2.50

1055 AGRIPPA (HENRY CORNELIUS). The Vanity of Arts and Sciences. 1 vol. 8vo, plain cf. *Portrait of Agrippa.* Lond., 1676. *Rare.* $2.50

1056 BREREWOOD (EDW.) Enquiries Touching the diverſity of Languages and Religions through the Chief Parts of the World. 1 vol. 8vo, hf. cf. Lond., 1674. $1.50

1057 ZEND-AVESTA, Ouvrage de Zoroastre, contenant les Idées Théologiques, Phyſiques et Morales de ce Légiſlateur, les Cérémonies du Culte Religieux qu'il a établi, et pluſieurs traits importans relatifs à l'ancienne Hiſtoire des Perſes: Traduit en François ſur l'Original Zend, avec des Remarques; et accompagné de pluſieurs Traités propres à éclaircir les Matières qui en ſont l'objet. Par M. Anquetil Du Perron. 3 vols. 4to, *full calf, gilt backs and*

ſides, very neat. Paris, 1771. *Splendid copy.* $30.00

1058 FRANCKLIN (LIEUT. COL. W.) Reſearches on the Tenets and Doctrines of the Jeynes and Boodhiſts; conjectured to be the Brachmanes of Ancient India: in which is introduced a Diſcuſſion on the Worſhip of the Serpent in Various Parts of the World. 1 vol. 4to, hf. cf. *Curious plates.* Lond., 1827. $4.50

1059 APOLLONIUS OF TYANA. The Life of, tranſlated from the Greek of Philoſtratus, with Notes and Illuſtrations, by Edward Berwick. 1 vol. 8vo, hf. calf, gilt back, neat. Lond., 1809. *Scarce.* $3.00

1060 PLATO. ŒUVRES DE PLATON, traduites par Victor Couſin. 13 vols. 8vo, half calf, *very neat.* Paris, 1822–1840. *Scarce.* $30.00

1061 PROCLUS. THE COMMENTARIES OF PROCLUS ON THE TIMÆUS OF PLATO, in Five Books: containing a Treaſury of Pythagoric and Platonic Phyſiology. Tranſlated from the Greek by Thomas Taylor. 2 vols. royal 4to, boards. London, 1820. *Publiſhed at 5l. 10s.* $7.00

1062 ———: THE SIX BOOKS OF PROCLUS, the Platonic Succeſſor, ON THE THEOLOGY OF PLATO. Tranſlated from the Greek: to which a Seventh Book is added, to ſupply the Deficiency of another Book on this Subject, written by Proclus, but ſince loſt. Alſo, Tranſlations of Proclus' ELEMENTS OF THEOLOGY: ON PROVIDENCE AND FATE; Extracts from his TEN DOUBTS CONCERNING PROVIDENCE, and from his Treatiſe on the SUBSISTENCE OF EVIL. Tranſlated by Thomas Taylor. 2 vols. 4to, boards. *Two hundred and fifty copies printed and publiſhed at 5l. 10s.* Lond., 1816. $7.00

1063 BEAUSOBRE (M. DE). HISTOIRE CRITIQUE DE MANICHEE ET DU MANICHEISME. 2 vols. 4to, *French calf, gilt.* Amſterdam, 1734–'39. *Very ſcarce.* $15.00

"*My laſt week has been ſomewhat deſultorily employed in going through Beauſobre's 'Hiſtory of Manicheiſm.' It is one of the moſt valuable books that I have ever ſeen. It is a complete theſaurus of early opinions, philoſophical and theological. I had no notion that it was ſo ſcarce a book.*"—SOUTHEY.

"*This copy contains Formey's Memoir of the Life of M. De Beauſobre, which is generally wanting in moſt copies.*"

1064 KEIGHTLEY (THOMAS). The Mythology of Ancient Greece and Italy, with twelve Plates, etched on Steel, by W. H. Brooke. 1 vol. 8vo, cloth. London, 1831. $3.00

1065 IVLLI CÆSARIS SCALIGERI, Poetices libri ſeptem. I. Hiſtoricvs. II. Hyle. III. Idea. IV. Paraſceve. V. Criticvs. VI. Hypercriticvs. VII. Epinomis. 1 vol. 8vo, old calf. *s. l.* 1607. $1.25

1066 ARISTOTLE. LOGIQUE D'ARISTOTE, traduite en Français pour la première fois et accompagnée de Notes perpétuelles, par J. Barthélemy Saint-Hilaire. 4 vols. 8vo, hf. morocco. Paris, 1844. $6.50

1067 WHEWELL (WILLIAM). Hiſtory of the Inductive Sciences, from the Earlieſt to the Preſent Times. 3 vols. 8vo, boards. Lond., 1837. $7.00

1068 BIONDI (GIO. FRANCESCO). EROMENA, OR LOVE AND REVENGE. Written originally in the Thoſcan Tongue, Divided into Six Books, and now faithfully Engliſhed, By Ia. Hayvvard, *of Graies-Inne,* Gent. 1 vol. ſm. folio, hf. cf. Lond., 1632. $1.50

1069 FICHTE (JOHANN GOTTLIEB). The Popular Works of. Tranſlated from the German, with a Memoir of the Author, by William Smith. 2 vols. poſt 8vo, cloth. Lond., 1848. $6.00

Contents.—Vol. I. *Memoir of Fichte.—The Vocation of the Scholar.—The Nature of the Scholar.—The Vocation of Man.* Vol. II. *Characteriſtics of the Preſent Age.—The Way towards the Bleſſed Life, or the Doctrine of Religion.—Outlines of the Doctrine of Knowledge.*

1070 BOISMONT (A. BRIERRE DE). Des Hallucinations, ou Hiſtoire Raiſonnée des Apparitions, des Viſions, des Songes, de l'Extaſe, du Magnétiſme et du Somnambuliſme. 1 vol. 8vo, hf. morocco. Paris, 1845. $2.25

1071 LELUT (F.) L'Amulette de Pascal, pour ſervir à l'Hiſtoire des Hallucinations. 1 vol. 8vo, hf. mor. Paris, 1846. *Very curious.* $1.50

1072 AROUX (E.) Dante, Hérétique, Révolutionnaire et Socialiſte. Révélations d'un Catholique ſur le Moyen Age. 1 vol. 8vo, hf. mor. Paris, 1854. $2.00

1073 CASTIGLIA (BENEDETTO). Dante Alighieri, ou le Problème de l'Humanité au Moyen Age. 1 vol. 8vo, ſewed. Paris, 1857. $0.50

1074 PETRARCH'S View of Human Life. By Mrs. Dobſon. 1 vol. 8vo, hf. cf. Lond., 1791. $1.25

1075 DIGBY (SIR KENELM). Private Memoirs of, written by Himſelf. Now firſt publiſhed from the Original Manuſcript, with an Introductory Memoir [*by N. Harris Nicolas*]. 1 vol. 8vo, hf. cf. Lond., 1827. *Rare and curious.* $3.00

1076 GUION (LADY). The Life of, written by Herſelf in French, and now tranſlated into Engliſh. To which are added, Remarkable Accounts of the Lives of Worthy Perſons, whoſe Memories were dear to Lady Guion. 2 vols. 8vo, plain cf. Briſtol, 1772. *Scarce.* $3.00

1077 SPINOZA. De Nagelate Schriften van B. D. S. [*Benedict Spinoza*], als Zedekunſt, Staatkunde, Verbetering van 't Verſtant, Brieven en Antwoorden. Vit verſcheide Talen in de Nederlandſche gebragt. 1 vol. 4to, vellum. (Amſterdam?), 1677. $3.00

1078 SAINTES (AMAND). Hiſtoire Critique du Rationaliſme en Allemagne, depuis ſon origine juſqu'à nos jours. 1 vol. 8vo, ſewed. Paris, 1841. $2.00

1079 KOENIG (E.) La Science du Vrai, philoſophique, théorique et pratique, ſpéculative et expérimentale. Traduite de l'Allemand et développée. Par ***. 1 vol. 8vo, hf. mor. Paris, 1844. $1.50

1080 SIDNEY (Sir Philip) and Hubert Languet. The Correſpondence of, now firſt collected and tranſlated from the Latin, with Notes, and a Memoir of Sidney, by Steuart A. Pears, M. A. 1 vol. 8vo, boards. London (*Pickering*), 1845. $2.00

1081 PHILLIPS (E.) The New World of Words, or a General Engliſh Dictionary, containing the proper Significations, and Etymologies of all Words derived from other Languages, Viz. Hebrew, Arabick, Syriack, Greek, Latin, Italian, French, Spaniſh, Brittiſh, Dutch, Saxon, &c. uſeful for the Adornment of our Engliſh Tongue, &c., &c. 1 vol. folio, half ruſſia, neat. London, 1678. $3.00

1082 FISHER (RICHARD TROTT). Three Poems. I. Eleuſiana, or the Soul's Progreſs. II. Nimrod, the Fir[illegible]y-

rant. III. Sibylla Anglica. 2 vols. 8vo, cloth. Lond. (*Pickering*), 1842. $2.00

1083 SAISSET (EMILE). Eſſais ſur La Philoſophie et La Religion au XIXe Siècle. 1 vol. 12mo, hf. cf. Paris, 1845. $1.00

1084 PERCY SOCIETY'S PUBLICATIONS:

LORD MAYORS' PAGEANTS; being Collections towards a Hiſtory of theſe Annual Celebrations, with Specimens of the Deſcriptive Pamphlets publiſhed by the City Poets, edited by F. W. Fairholt, Eſq. 2 parts, ſmall 8vo, unbound. London, 1843. $2.50

1085 A KERRY PASTORAL, in Imitation of the Firſt Eclogue of Virgil: edited, with Introduction and Notes, by T. Crofton Croker, Eſq. 1 vol. ſm. 8vo, unbound. Lond., 1843. $0.75

1086 LYRICAL POEMS, ſelected from Muſical Publications between the Years 1589 and 1600. Edited by J. Payne Collier, Eſq. 1 vol. ſm. 8vo, unbound. Lond., 1844. $1.00

1087 THE LIFE AND MARTYRDOM OF THOMAS BEKET, Archbiſhop of Canterbury, from the Series of Lives and Legends now proved to have been compoſed by Robert of Glouceſter. Edited by W. H. Black. 1 vol. ſm. 8vo, unbound. Lond., 1845. $1.25

1088 THE CIVIC GARLAND, a Collection of Songs from London Pageants. Edited, with Introduction and Notes, by F. W. Fairholt, Eſq. 1 vol. ſm. 8vo, unbound. Lond., 1845. $1.25

1089 THE SEVEN SAGES, in Engliſh Verſe, edited from a Manuſcript in the Public Library in the Univerſity of Cambridge, by Thomas Wright, Eſq. 1 vol. ſmall 8vo, unbound. Lond., 1845. $1.25

1090 THE AFFECTIONATE SHEPHERD; by Richard Barnfield. A. D. 1594. Edited by J. O. Halliwell, Eſq. 1 vol. ſm. 8vo, unbound. Lond., 1845. $1.25

1091 SCOTTISH TRADITIONAL VERSIONS OF ANCIENT BALLADS. Edited by James Henry Dixon. 1 vol. ſm. 8vo, unbound. Lond., 1845. $1.25

1092 THE CYTEZEN AND UPLONDYSHMAN; an Eclogue, by Alexander Barclay. Printed from the Original Edition by Wynkyn de Worde. Edited, with an Introductory Notice of Barclay and his other Eclogues, by F. W. Fairholt. 1 vol. ſm. 8vo, unbound. Lond., 1847. $1.25

1093 THE RELIGIOUS POEMS OF WILLIAM DE SHOREHAM, Vicar of Chart-Sutton, in Kent, in the Reign of Edward II., preſerved in a contemporary Manuſcript. Edited by Thomas Wright, Eſq. 1 vol. ſm. 8vo, unbound. Lond., 1849. $1.25

1094 HET GROOTE TAFEREEL *Der* DWAASHEID, Vertoonende de opkomſt, voortgang en ondergang der Actie, Bubbel en Windnegotie, in Vrankryk, Engeland, en de Nederlanden, gepleegt in den Jaare MDCCXX. 1 vol. folio, boards. *Gedrukt tot waarſchouwinge voor de Nakomelingen, in't noodlottige Jaar, voor veel Zotte en Wyze.* s. l. 1720. *Very curious.* $10.00

This "Great Regiſter of Folly, printed as a warning to poſterity," is an extraordinary collection of caricature engravings, ſhowing the utter abſurdity of the paper-money ſcheme of the celebrated John Law.

1095 SHAKSPEARE'S VORSCHULE. Herauſgegeben und mit Vorreden begleitet von Ludwig Tieck. 2 vols. in 1 vol. 8vo, half morocco. Leipzig, 1823–'29. $2.00

1096 ANGELI POLITIANI (& aliorum virorum illuſtrium) Epiſtolarum libri

duodecem. Eivſdem Præfatio in Suetonii Tranquilli expoſitionem. 1 vol. ſm. 4to, boards. Argentorati, M.D.XIII. (1513.) $2.50

"*Lector eme, lege, et gavdebis.*"

1097 IOAN. FRIDERICI MATENESI. Critices Chriſtianæ Libri Dvo De Ritv Bibendi ſvper ſanitate, Pontificum, Cæſarum, Principum, Ducum, Magnatum Amicorum, Amicarum, &c. 1 vol. ſm. 8vo, old red morocco, gilt, very neat. Coloniæ, 1611. *Rare and curious.* $3.00

1098 CELENIA AND ADRASTUS, with the Delightful Hiſtory of Hyempſal King of Numidia; an Allegorical Romance, wherein are recited the moſt refined Maxims of State-policy, &c., interſperſed with the following Moral and Inſtructive Incidents, Viz. I. Blood and Luſt, or, The Unparallel'd Adulterer. II. The Beautiful Peaſant, or, The Rape of Diana. III. The Artificial Devil, or, The Taming of a Shrew. IV. Roxana, or, The Lady ſurrounded by Lovers, &c., &c. 2 vols. 12mo, hf. cf. Lond., 1739. $1.50

1099 NORRIS (JOHN *of Bemerton*). A Collection of Miſcellanies; conſiſting of Poems, Eſſays, Diſcourſes & Letters, occaſionally written. 1 vol. 8vo, old cf. Lond., 1692. $1.00

1100 BOCCALINI (TRAJANO). Advertisements from Parnassus, written originally in Italian. Newly Done into Engliſh, and adapted to the Preſent Times. Together with the Author's *Politick Touchſtone;* His *Secretaria di Apollo*, never before tranſlated, and an Account of his Life. By N. N., Eſq. 3 vols. 8vo, cf. Lond., 1704. $2.50

1101 POMPONII LAETI, OPERA VARIA. 1 vol. 12mo, hf. calf, very neat. Mogvntiae *ex aedibvs Joannis Schoeffer*, M. D. XXI. (1521.) $2.00

1102 LES ENLUMINURES DU FAMEUX ALMANACH DES PP. JESUITES, intitulé, la Déroute et la confuſion des Janſeniſtes, ou Triomphe de Molina, Jeſuite, ſur St. Auguſtin [*par le Maitre de Sacy*]. Avec L'Onguant pour La Brulure, ou le Secret d'Empêcher aux Jeſuites de Bruler des Livres [*par Barbier D'Aucour*]. 1 vol. ſmall 8vo, calf. Liege, 1683. *Very curious.* $2.00

1103 FELLTHAM (OWEN). RESOLVES, Divine, Moral, Political. 1 vol. ſm. 4to, hf. moroc. Lond., 1840. $1.50

1104 CAVE (WILLIAM, D. D.) The Lives of the Apostles, and the two Evangeliſts St. Mark and St. Luke; with an Introductory Diſcourſe concerning the Patriarchal, Moſaical, and Evangelical Diſpenſations. New Edition, carefully reviſed by Henry Cary, A. M. 1 vol. 8vo, calf, neat. Oxford, 1840. $1.50

1105 ———: Primitive Christianity; or the Religion of the Ancient Chriſtians in the Firſt Ages of the Goſpel. New Edition, carefully reviſed by Henry Cary, A. M. 1 vol. 8vo, calf, neat. Oxford, 1840. $1.50

1106 DIALOGVES PHILOSOPHIQVES et treſ-vtiles, Italiens-François, touchant la vie Ciuile, contenans la novrriture du premier âge: l'inſtruction de la Ieuneſſe, et de l'homme propre à ſe gouuerner ſoy-meſme; ornez des tres-excellens traitez des facultez de noz eſprits: du Duel, du Deſtin, de la Predeſtination, & de l'Immortalité de l'Ame. Traduits des trois excellens Dialogues Italiens de M. Ian. Baptiſte Giraldi Cynthien, par Gabriel Chappvis.

1 thick vol. 12mo, calf. Paris, 1583. $1.50

1107 CULVERWEL (NATHANAEL). An Elegant and Learned Discourse of the Light of Nature; with ſeveral other Treatises, *Viz.* The Schiſm. The Act of Oblivion. The Child's Return. The Panting Soul. Mount Ebal. The White Stone. Spiritual Opticks. The Worth of Souls. 1 vol. ſm. 4to, plain cf. Lond., 1661. $3.00

"*This poſthumous work of one of the moſt remarkable and leaſt known of the Engliſh Platoniſts, is very ſcarce.*"

"*In this Treatiſe we may perceive, how the Gentiles Candle out-went us with our Sun-beams: how they guided onely by the glimmering twilight of Nature, out-ſtrip'd us, who are ſurrounded with the rays of Supernatural light of revealed Truth. Thou may'ſt here finde Plato to be a Moſes Atticiſſans, and Aratus, Menander, and Epimenides called into the Court, to bring their Suffrages to Saint Paul's Doctrine.*"—Address to the Courteous Reader.

1108 BOILEAU. The Satires of Boileau, tranſlated, with ſome Account of that Poet's Life and Writings. 1 vol. 8vo, cf. Lond., 1808. $1.00

1109 HUTCHINSON. The Hiſtory of the Province of Maſſachuſetts Bay, from the Year 1750, until June, 1774. (Vol. III.) 8vo, unbound. Lond. (*Murray*), 1828. $1.50

1110 PLIHON (G. F.) Cours Abrégé d'Hiſtoire Littéraire, ou Notices ſur Principaux Ecrivains, Poètes et Proſateurs anciens et modernes, et ſur leurs Ouvrages, avec des Notes hiſtoriques, littéraires et grammaticales. 2 vols. 8vo, unbound. Paris, 1858. $2.00

1111 (RENOUARD, ANT. AUG.) Catalogue de la Bibliothèque d'un Amateur, avec Notes Bibliographiques, Critiques et Littéraires. 4 vols. 8vo, boards. Paris, 1819. $5.00

"*Cet inventaire d'une très-importante collection ſe recommande par ſes notes très-nombreuſes qui fourniſſent de curieux et intéreſſants détails ſur bien des points de la bibliographie.*"—G. Brunet.

1112 TRANSLATIONS FROM THE GREEK, viz.: Ariſtotle's Synopſis of the Virtues and Vices. The Similitudes of Demophilus. The Golden Sentences of Democrates. And The Pythagoric Symbols, with the Explanations of Iamblichus, by William Bridgman, F. L. S. 1 vol. 12mo, vellum. London, 1804. *Scarce.* $1.25

1113 ANTONINUS (MARCUS, *the Emperor*). His Converſation with Himſelf. Together with the Preliminary Diſcourſe of the learned Gataker. Alſo the Emperor's Life, written by Monſieur Dacier, to which is added the Mythological Picture of Cebes the Theban, &c. Tranſlated into Engliſh by Jeremy Collier. 1 vol. 8vo, vellum. London, 1702. $1.25

1114 BOULANGER. L'Antiquité Dévoilée par ſes Uſages, ou Examen Critique des principales Opinions, Cérémonies et Inſtitutions religieuſes et politiques des différens Peuples de la Terre. 3 vols. 12mo, calf, neat. Amſterdam, 1766. $2.00

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

No. 14.] NEW YORK, 1863. [February.

1115 LES ELOGES DES HOMMES SCAVANS tirez de l'Hiſtoire de M. De Thou, avec des Additions contenant l'Abrégé de leur Vie, le Jugement et le Catalogue de leurs Ouvrages. Par Antoine Teiſſier. Seconde édition, revûe, corrigée, etc. 2 vols. 12mo, cf. Utrecht, 1696. $2.00

1116 MVNDVS ALTER ET IDEM, ſive Terra Auſtralis antehac ſemper incognita; longis itineribus peregrini Academici nuperrimè luſtrata. Authore Mercurio Britannico [*Biſhop J. Hall*]. Acceſſit propter affinitatem materiæ Thomæ Campanellæ, Civitas Solis et Nova Atlantis, Franc. Baconis. 1 vol. 12mo, half calf, very neat. Ultrajecti, 1643. $1.50

1117 BAKER (THOMAS). Reflections upon Learning; wherein is ſhewn the Inſufficiency thereof, in its Several Particulars, etc. 1 vol. 8vo, cf. London, 1727. $0.75

1118 EDWARDS (JOHN, D. D.) A Free Diſcourſe Concerning Truth and Error, wherein are propounded the Proper and Certain Methods of finding and obtaining the One, and of diſcovering and avoiding the Other. 1 vol. 8vo, cf. Lond., 1701. $1.00

1119 COUSIN (VICTOR). Fragments Philoſophiques. 1 vol. 8vo, unbound. Paris, 1840. $1.25

"*This volume is devoted entirely to Abelard, and contains an excellent account of his life, and an exhauſtive critical analyſis of his works.*"

1120 CICERO. Penſées de Ciceron (Lat. et Fr.) Traduites par l'Abbé D'Olivet. 1 vol. 12mo, ſheep. Paris, 1764. $0.50

1121 MEMOIRES TURCS, ou Hiſtoire Galante de deux Turcs, pendant leur ſéjour en France. Par un Auteur Turc [*Godard Daucourt*]. 2 vols. in 1 vol. 12mo, hf. moroc., very neat. Amſterdam, 1775. $1.50

1122 DE MOLEVILLE (A. F. BERTRAND). Hiſtoire de la Révolution de France, pendant les dernières années du Règne de Louis XVI. 5 vols. 8vo, boards. Paris, An 9. (1801.) $3.00

1123 HISTOIRE DES MODES FRANCAISES, ou Révolutions du Coſtume en France, depuis l'établiſſement de la Monarchie juſqu'à nos jours. Contenant tout ce qui concerne la tête des Français, avec des recherches ſur l'uſage des Chevelures artificielles chez les Anciens. [*Par Molé.*] 1 vol. 12mo, hf. cf. Amſterdam, 1773. $1.25

1124 THE ADVENTURES OF SIG. GAUDENTIO DI LUCCA. [*By Biſhop Berkeley?*] 1 vol. 12mo, calf. Lond., 1776. $0.50

1125 ERASMUS. Adagia, *Id eſt*, Proverbiorum, Paroemiarum et Parabolarum Omnium, quæ apud Græcos, Latinos, Hebræos, Arabes, &c., in uſu fuerunt. Collectio abſolutiſſima in locos communes digeſta. 1 vol. folio, calf. Francofurti, 1656. $4.50

"*The* 'ADAGIA' *of Eraſmus contains a collection of about five thouſand proverbs, gradually gathered from a conſtant ſtudy of the ancients. Eraſmus, bleſt with the genius which could enliven a folio, delighted himſelf and all Europe by the continued acceſſions he made to a volume which even now may be the companion of literary men for a winter day's fire-ſide.*"—D'ISRAELI.

1126 SLEIDAN (JOHN). The General Hiſtory of the Reformation of the Church, from the Errors and Corruptions of the Church of Rome; Begun in Germany by Martin Luther, with the Progreſs thereof in all Parts of Chriſtendom, from the Year 1517, to the Year 1556. To which is added a CONTINUATION to the End of the Council of Trent, in the Year 1562, by Edmund Bohun. 1 vol. folio, cf. London, 1689. *Portraits.* $3.00

1127 TURNER (WILLIAM). A Compleat Hiſtory of the moſt Remarkable Providences, both of Judgment and Mercy, which have *Hapned* in this Preſent Age. Extracted from the Beſt Writers, the Author's own Obſervations, and the Numerous Relations ſent him from divers Parts of the Three Kingdoms. To which is added, whatever is Curious in the Works of Nature and Art. 1 vol. folio, plain calf. Lond., 1697. *Very curious.* $7.00

1128 WILSON (THOMAS). A CHRISTIAN DICTIONARY; Opening the Significations of the chiefe Words diſperſed generally through Holy Scriptures of the Old and New Teſtament, tending to increaſe Chriſtian Knowledge, &c. The fifth edition. 1 vol. folio, hf. cf. London, 1647. $1.50

1129 ST. OLON. The Preſent State of the Empire of Morocco, with a Faithful Account of the Manners, Religion, and Government of that People. 1 vol. ſm. 8vo, cf., neat. *Plates.* Lond., 1695. $1.00

1130 REES (THOMAS). THE RACOVIAN CATECHISM, with Notes and Illuſtrations, tranſlated from the Latin; to which is prefixed a Sketch of the Hiſtory of Unitarianiſm in Poland and the Adjacent Countries. 1 vol. ſmall 8vo, cloth. London, 1818. *Very ſcarce.* $2.00

1131 DEGERANDO. HISTOIRE COMPAREE DES SYSTEMES DE PHILOSOPHIE, conſidérés relativement aux Principes des connaiſſances humaines. Deuxième édition, revue, corrigée et augmentée. 4 vols. 8vo, calf; very neat. Paris, 1822–'23. $6.00

1132 ΟΜΗΡΟΥ ΑΠΑΝΤΑ. HOMERI OPERA OMNIA; ex recenſione et cum Notis Samuelis Clarkii, S. T. P. Acceſſit varietas Lectionum MS. Lips. et edd. Veterum, cura Jo. Auguſti Erneſti,

qui et ſuas Notas adſperſit. 5 vols. 8vo, hf. moroc. Glaſguæ, 1814. $6.00

"*From the authority of Harwood and Harles, and from the general eſtimation in which this work is held by learned men, we may juſtly rank it with the very beſt editions of Homer. The Glaſgow edition, containing, in addition, the prolegomena of Wolf, is a moſt beautiful as well as accurately printed work.*"—DIBDIN.

1133 BOUTERWEK (FREDERICK). Hiſtory of Spaniſh and Portugueſe Literature. Tranſlated from the Original German by Thomaſina Roſs. 2 vols. 8vo, hf. calf, gilt backs, neat. Lond., 1823. $3.00

1134 VIAGE AL ESTRECHO DE MAGALLANES, Por el Capitan Pedro Sarmiento de Gambóa, en los Años de 1579 y 1580, y Noticia de la Expedicion que deſpues hizo para poblarle. 1 vol. ſmall 4to, ſheep. Madrid, 1768. $1.50

1135 P. TERENTII AFRI COMŒDIÆ SEX, cum Interpretatione Donati et Calphurnii, et Commentario Perpetuo. Curavit Arn. Henr. Weſterhovius. 2 vols. 8vo, half calf. Hagæ-Comitum, 1732. $2.50

1136 M. VALERII MARTIALIS EPIGRAMMATUM LIBRI XIV. Interpretatione et Notis illuſtravit Vincentius Colleſſo. 1 vol. 8vo, calf. Londini, 1701. *Rare.* $2.50

"*This copy has the* OBSCŒNA *placed by themſelves at the end.*"

1137 D. IVNII IVVENALIS SATIRÆ XVI. ad Optimorvm Exemplarivm fidem recenſitæ atqve procemiis et Indice Rervm inſtructæ a Ge. Alex. Rvperti. 2 volumes 8vo, boards. Gottingæ, 1803. $1.25

1138 [DIGBY, HENRY KENELM]. COMPITUM; OR, THE MEETING OF THE WAYS AT THE CATHOLIC CHURCH. 5 vols. ſm. 8vo, boards. Lond., 1848–'51. *Very curious.* $5.00

1139 ———: THE BROAD STONE OF HONOUR; or the True Senſe and Practice of Chivalry. (GODEFRIDUS.) 1 vol. ſm. 8vo, cloth. Lond., 1845. $1.50

1140 PREMORD (REV. C.) The Rules of a Chriſtian Life, ſelected from the moſt approved Spiritual Writers. To which are added, LETTERS ON MATRIMONY; ON THE CHOICE OF A STATE OF LIFE, &c. 2 vols. ſmall 8vo, boards. Lond., 1847. $1.00

1141 ST. JANE FRANCES DE CHANTAL: The Hiſtory of the Life of, Foundreſs and Firſt Superior of the Order of the Viſitation. Collected from Original Documents and Authentic Records, by the Rev. W. H. Coombes, D. D. 2 vols. 8vo, boards. London, 1847. $2.00

1142 SAINT TERESA: The Life of, written by Herſelf, and tranſlated from the Spaniſh by the Rev. John Dalton. 1 vol. ſm. 8vo, cloth. New York, 1851. $1.25

1143 ST. FRANCIS OF SALES: The Life of, tranſlated from the Original French of M. De Marſollier, by the Rev. W. H. Coombes, D. D. 2 vols. 8vo, cloth. Lond., 1812. $2.50

1144 CORANCEZ (L. A.) Hiſtoire des Wahabis, depuis leur Origine juſqu'à la fin de 1809. 1 vol. 8vo, calf. Paris, 1810. $0.75

1145 DE THEIS (LE BARON ALEXANDRE). Voyage de Polyclète, ou Lettres Romaines. Troiſième édition, augmentée. 2 vols. 8vo, calf. Paris, 1828. $1.25

1146 CARDWELL (EDWARD, D. D.) A Hiſtory of Conferences and other Proceedings connected with the Reviſion of the Book of Common Prayer; from the Year 1558 to the Year 1690. 1 vol. 8vo, cloth. Oxford, 1841. $2.00

1147 LATIMER (HUGH, *ſometime Biſhop of Worceſter*). SERMONS AND REMAINS, edited for the Parker Society by Rev. George Elwes Corrie. 1 vol. 8vo, cloth. Cambridge, 1845. $1.50

1148 PLATO'S DIVINE DIALOGUES, together with the APOLOGY OF SOCRATES. Tranſlated from the Original Greek, with Introductory Diſſertations and Notes from the French of M. Dacier. Second edition, carefully reviſed and corrected after Sydenham and Taylor. 1 vol. 8vo, cloth. Lond., N. D. $1.25

1149 THE SPIRIT OF THE PUBLIC JOURNALS; or Beauties of the American Newſpapers for 1805. 1 vol. 12mo, boards. Baltimore, 1806. $0.50

1150 COMTE D'HARRACH: MEMOIRES ET NEGOTIATIONS SECRETTES de, par M. De la Torre. 2 vols. in 1 vol. 12mo, vellum. La Haye, 1735. $0.75

1151 VAYRAC (L'ABBE DE). ETAT PRESENT DE L'ESPAGNE, où l'on voit une Géographie Hiſtorique du Pays, l'établiſſement de la Monarchie, ſes Révolutions, ſa Décadence et ſes Accroiſſemens. 3 vols. in 1 vol. 12mo, vellum. Amſterdam, 1719. $1.00

1152 BOURSAULT. LETTRES NOUVELLES de feu Monſieur Bourſault, accompagnées de Fables, de Contes, d'Epigrammes, de Remarques, de Bons Mots, et d'autres particularitez auſſi agréables qu'utiles. Avec TREIZE LETTRES AMOUREUSES D'UNE DAME A UN CAVALIER. 3 vols. in 1 vol. 12mo, vellum. Paris, 1722. $1.00

1153 POLLNITZ (CHARLES LOUIS BARON DE): MEMOIRES de, contenant les Obſervations qu'il a faites dans ſes Voyages et le Caractère des Perſonnes qui compoſent les principales Cours de l'Europe. 3 vols. in 1 vol. 12mo, vellum. Liége, 1734. $1.00

1154 SCOTCH PRESBYTERIAN ELOQUENCE DISPLAY'D; or the Folly of their Teaching Diſcover'd, from their Books, Sermons, Prayers, &c., with conſiderable Additions, taken from Scarce and Valuable MSS., &c. 1 vol. 12mo, ſheep. London, 1789. *Scarce.* $2.00

(*See* Philobiblion, *No. XI.*, 1862, *p.* 251.)

1155 DUNLOP (JOHN). THE HISTORY OF FICTION; being a Critical Account of the moſt celebrated Proſe Works of Fiction, from the Earlieſt Greek Romances to the Novels of the Preſent Day. 2 vols. poſt 8vo, cloth. Philadelphia, 1842. $2.50

1156 JOHANNIS VOGT. CATALOGVS HISTORICO-CRITICVS LIBRORVM. 1 vol. ſm. 8vo, hf. vellum. Hambvrgi, 1747. $1.00

"*Ouvrage très eſtimé.*"—PEIGNOT.

1157 DIZIONARIO STORICO DEGLI AUTORI ECCLESIASTICI, contenente la Vita de' Padri, e de' Dottori della Chieſa; degl' Interpreti migliori della Sagra Scrittura, Ebrei, e Criſtiani; de' Teologi Morali, Miſtici, Polemici, e del Corpo di Giure Canonico, degli Storici, Bibliografi, Biografi, e Agiografi eccleſiaſtici: e generalmente di tutti quegli Autori che ſcriſſero in materie eccleſiaſtiche. 4 vols. 8vo, vellum. Venezia, 1768. $4.00

1158 BIBLIOTHEQUE GERMANIQUE, ou Hiſtoire Littéraire de l'Allemagne et des Pays du Nord, depuis 1720–1741. (Par *De Beauſobre, De la Croſe, Lenfant, De Mauclerc, et Formey.*) 50 vols. in 25 vols. ſmall 8vo, hf. cf. Amſterdam. $10.00

1159 BIBLIOTHEQUE CHOISIE, pour ſervir de ſuite à la Bibliothèque Univerſelle, par Jean Le Clerc. 28 vols. 12mo, old cf. Amſterdam, 1703–'13. $6.00

"*Le Clerc was a wiſe and moderate theologian, an ingenious and learned critic, an acute and able philoſopher, a faithful hiſtorian; and as a literary journaliſt, he never had a ſuperior, nor perhaps an equal, in erudition, accuracy, impartiality, and candour.*"—MONTHLY REVIEW.

1160 BIBLIOTHEQUE RAISONNEE des Ouvrages des Savans de l'Europe. (Par *Maſſuet, S. Graveſande, Rouſſet, De Jaucourt, et autres.*) 52 vols. ſm. 8vo, vellum; neat. Amſterdam, 1728–1753. $12.00

"*The favorite literary journal of Gibbon.*"

1161 McCREERY (JOHN). THE PRESS, a Poem, publiſhed as a Specimen of Typography. 1 vol. 4to, boards. Liverpool, 1803. $1.25

1162 CLARKE (DR. ADAM). A BIBLIOGRAPHICAL DICTIONARY; containing a Chronological Account, alphabetically arranged, of the moſt Curious, Scarce, Uſeful, and Important Books, in all Departments of Literature, from the Infancy of Printing to the Beginning of the Nineteenth Century. With Biographical Anecdotes of Authors, Printers, and Publiſhers. 8 vols. in 4 vols. ſmall 8vo, half roan. Liverpool, 1802–'6. $3.00

1163 BREHM (GEORG. NIKLAS). BIBLIOGRAPHISCHES HANDBUCH der geſammten neuern, ſowohl allgemeinen, als beſonderen Griechiſchen und Römiſchen Litteratur. 2 vols. 8vo, boards. Leipzig, 1800. $2.00

1164 ROLLIN. THE METHOD OF TEACHING AND STUDYING THE BELLES-LETTRES; or an Introduction to Languages, Poetry, Rhetoric, Hiſtory, Moral Philoſophy, Phyſics, &c. The whole illuſtrated with Paſſages from the moſt famous Poets and Orators, Ancient and Modern, with Critical Remarks on them. 3 vols. 8vo, brown calf; neat. *Eleventh edition, corrected.* Lond., 1810. $3.00

1165 CICERO. LA REPUBLIQUE DE CICERON (*Lat. et Fr.*), d'après le Texte Inédit, récemment découvert et commenté par M. Mai, avec une Traduction Françaiſe, un Diſcours Préliminaire, et des Diſſertations Hiſtoriques, par M. Villemain. 2 vols. 8vo, hf. cf. Paris, 1823. $2.00

1166 COLERIDGE (HERBERT). A GLOSSARIAL INDEX to the Printed Engliſh Literature of the Thirteenth Century, 1 vol. 8vo, cloth. Lond., 1859. $1.00

1167 SACCHETTI (FRANCO). DELLE NOVELLE. 3 vols. 8vo, boards. Milano, 1804. $3.00

"*Sacchetti is equally celebrated for the elegance of his ſtyle and for the licentiouſneſs of his tales. His two hundred and fifty-eight ſtories conſiſt almoſt entirely of the incidents of his own times (1335), and of his own neighborhood.*"

1168 CONSTABLE (HENRY). Spirituall Sonnettes to the Honour of God and His Sayntes. From a MS. in the Harleian Collection, now firſt printed. 1 vol. 4to, unbound. London, 1815. $0.50

1169 CHURCHYARD (THOMAS). A Sad and Solemne Funerall of the Right Honorable Sir Francis Knowles, Knight.

1 vol. 4to, unbound. Lond. (reprint), 1815. $0.50

1170 BARNES (BAR.) A Divine Centurie of Spirituall Sonnets. 1 vol. 4to, unbound. Lond. (reprint), 1815. $0.50

1171 WHETSTONE (GEO., GENT.) A Mirror of Treue Honnour and Chriſtian Nobilitie; Expoſing the Life, Death, and Devine Vertues of the Moſt Noble and Godly Lorde Frauncis Earle of Bedford. 1 vol. 4to, unbound. Lond. (reprint), 1815. $0.50

1172 ILLGEN (CHRISTIANUS F.) Vita Laelii Socini Specimen Hiſtorico-Eccleſiaſticum. 1 vol. 8vo, unbound. Lipſiae, 1814. *Rare.* $0.50

"*A very intereſting Diſſertation on the Life and Works of Socinus.*"—WALLACE.

1173 SCHLEUSNER (JOH. FRIED.) Novum Lexicon Graeco-Latinum in Novum Teſtamentum. 2 vols. 8vo, hf. cf. Lipſiæ, 1819. $2.00

"*This is the completeſt work of the kind ever publiſhed. The author has availed himſelf of the labors of all preceding lexicographers on the Greek Teſtament, and in this department of literature has left little to his ſucceſſors to ſupply.*"—DR. ADAM CLARKE.

1174 SANDII (CHRISTOPH.) Interpretationes Paradoxæ Quatuor Evangeliorum; Quibus affixa eſt Diſſertatio de Verbo, unâ cum Appendice. 1 vol. ſm. 8vo, hf. vellum, red edges, neat. Coſmopoli (Amſterdam), 1670. $2.00

"*This volume contains the exceſſively ſcarce Diſſertation of Sandius upon the* LOGOS—*which Perſon, in the preface to his Letters to Archdeacon Travis, pronounces 'a formidable attack on the verſe.'*"

1175 IOAN DVNS SCOTI. Philoſophia Natvralis, ex Quatvor Libris Sententiarvm, et Qvodlibetis Collecta. 1 vol. 4to, plain cf. Pariſiis, 1622. $2.00

"*The followers of Scotus ſay that 'he was ſo conſummate a philoſopher, that he could have been the inventor of philoſophy, if it had not before exiſted. He deſcribed the Divine nature as if he had ſeen* GOD—*the attributes of celeſtial ſpirits, as if he had been an angel—the felicities of a future ſtate, as if he had enjoyed them—and the ways of Providence, as if he had penetrated into all its ſecrets. Such was our immortal Scotus—the moſt ingenious, acute, and ſubtle of the ſons of men.*'"

1176 BAUDII (DOMIN.) Epiſtolæ: accedunt Orationes et Libellus de Fœnore. 1 vol. 12mo, cf. Amſtelodami (*Elzevirii*), 1662. $2.00

"*Theſe letters are conſidered the moſt entertaining of the works of Baudius. He numbers among his correſpondents nearly all the celebrated literati of the time.*"—(*See* BAYLE'S *Dictionary, art.* BAUDIUS.)

"*Je garde toutes les Lettres de Baudius.*"—SCALIGERANA.

1177 NAVDE (G.) INSTRVCTION A LA FRANCE SVR LA VERITE DE L'HISTOIRE DES FRERES DE LA ROZE-CROIX. 1 vol. ſmall 8vo, vellum. Paris, 1623. *Very ſcarce.* $1.50

1178 BERNARD (AUG.) De l'Origine et des Débuts de l'Imprimerie en Europe. 2 vols. 8vo, unbound. Paris, 1853. $4.50

1179 PINARD (M.) Chronologie Hiſtorique-Militaire, contenant l'Hiſtoire de la Création de toutes les Charges, Dignités, et Grades Militaires ſupérieurs; de toutes les Perſonnes qui les ont poſſédés, ou qui y ſont parvenues depuis leur création juſqu'à préſent, &c. 5 vols. 4to, French cf., gilt edges. (*From the library of Madame de la Borde.*) Paris, 1760. $5.00

1180 RAPIN. Hiſtoire D'Angleterre. Nouvelle édition, augmentée des Notes de Tindal, &c. 16 vols. 4to, French cf., neat. *Maps and portraits. Beſt edition.* La Haye, 1749. $8.00

1181 D'EMILLIANE (M. G.) Hiſtoire de Tromperies des Preſtres et des Moines. 2 vols. in 1 vol. ſmall 8vo, half vellum. Rotterdam, 1702. *Curious.* $1.00

1182 ISLA (J . . ., FATHER). Hiſtory of the Famous Preacher, Friar Gerund de Campazas. (Tranſlated by Thomas Nugent.) 2 vols. 8vo, calf. London, 1772. $2.25

1183 ESPINEL (VINCENT). The Hiſtory of the Life of the Squire Marcas De Obregon. Tranſlated by Major Algeron Langton. 2 vols. 8vo, boards. London, 1816. $2.00

1184 ÆNEÆ SYLVII, poſtea Pii Papæ II. Epiſtolæ in Pontificata editæ, quam diligentiſſime caſtigatas per Petrum Auguſtinum Philelphum. 1 vol. 4to, oak boards. Medoliani, Antonius Zarothus opera et impendio Jo. Legnani. 1481. $3.00

1185 LEVI (DAVID). A Succinct Account, of the Rites, and Ceremonies of the Jews, in which, their Religious Principles, and Tenets are clearly explained. To which is added a Faithful and Impartial Account of the MISHNA, and the Teachers thereof, in their reſpective Ages, till the time of RABBI JUDAH HAKKODOSH, who Compiled the MISHNA. 1 vol. 8vo, old cf. Lond., N. D. *Scarce.* $1.25

1186 WRIGHT (WILLIAM). Advice on the Study and Practice of the Law; with Directions for the Choice of Books. *Third edition, enlarged.* 1 vol. ſm. 8vo, boards. Lond., 1824. $1.25

1187 BUFFIER (P.) FIRST TRUTHS, and the Origin of our Opinions explained; with an Enquiry into the Sentiments of Modern Philoſophers, relative to our Primary Ideas of Things. To which is prefixed a Detection of the Plagiariſm, Concealment, and Ingratitude of the Doctors Reid, Beattie, and Oſwald. 1 vol. 8vo, calf. London, 1780. *Rare.* $1.50

1188 STEELE (SIR RICHARD). THE EPISTOLARY CORRESPONDENCE of, including his Familiar Letters to his Wife and Daughters. Faithfully printed from the Originals, and illuſtrated with Literary and Hiſtorical Anecdotes, by John Nichols, F. S. A. 2 vols. 8vo, boards. Lond., 1809. $2.00

1189 SHERIDAN (THOMAS). The Life of the Rev. Dr. Jonathan Swift, Dean of St. Patrick's, Dublin. 1 vol. 8vo, cf., neat. Lond., 1787. $1.50

1190 LETTERS from a Late Eminent Prelate [*Biſhop Warburton*] to One of his Friends [*Biſhop Hurd*]. 1 vol. 8vo, cf. Lond., 1809. $1.00

1191 HEYNII (CHR. G.) Opvſcvla Academica Collecta et Animadverſionibvs Locupletata. 5 vols. 8vo, cf., neat. Gottingæ, 1785. $3.00

1192 P. VIRGILIUS MARO, ex recenſione et cum Notis Chr. Gottl. Heyni. Curante J. A. Amar. 5 vols, ſm. 8vo, cf. Pariſiis, 1824. $3.00

1193 WOOD (ANTHONY A.) ATHENÆ OXONIENSES. An Exact Hiſtory of all the Writers and Biſhops who have had their Education in the moſt Antient and Famous Univerſity of Oxford, from the Fifteenth Year of King Henry the Seventh, A. D. 1500, to the Author's Death in November 1695, repreſenting the Birth, Fortune, Preferment, and Death of all thoſe Authors and Prelates, the great Accidents of their Lives, and the Fate and Character of their Writings. Second edition, very much Cor-

rected and Enlarged; with the Addition of above 500 new Lives from the Author's Original Manuſcript. 2 vols. in 1 vol. folio, plain cf. Lond., 1721. $6.00

1194 PLATO. The Works of Plato, viz. His Fifty-Five Dialogues, and Twelve Epiſtles. Tranſlated from the Greek: Nine of the Dialogues by the late Floyer Sydenham, and the remainder by Thomas Taylor; with Copious Notes, in which is given the ſubſtance of nearly all the exiſting Greek MS. Commentaries on the Philoſophy of Plato, &c. 5 vols. 4to, cloth. Lond., 1804. $25.00

1195 HAU KIOU CHOAAN, or the Pleaſing Hiſtory, a Tranſlation from the Chineſe Language. To which are added —I. The Argument or Story of a Chineſe Play. II. A Collection of Chineſe Proverbs. III. Fragments of Chineſe Poetry. 4 vols. 12mo, hf. cf. Lond., 1761. *Very curious.* $2.00

1196 THE GULISTAN, or Rose-Garden; by Muſle-Huddeen Shaik Sâdy, of Sheeraz. Tranſlated from the Original, by Francis Gladwin. 1 vol. 8vo, boards. Lond., 1822. $1.25

1197 AQUINAS. The Life of Thomas Aquinas: a Diſſertation of the Scholastic Philoſophy of the Middle Ages, by the Rev. Renn Dickſon Hampden. 1 vol. 12mo, cloth. Lond., 1848. $0.50

1198 ADAM (ALEXANDER). Roman Antiquities; or an Account of the Manners and Cuſtoms of the Romans. The Twelfth Edition, corrected, improved, and enlarged, by the Rev. J. R. Major. 1 vol. 8vo, cloth. Lond., 1835. $1.25

1199 BAYLE (PIERRE). Dictionnaire Historique et Critique. *Nouvelle édition*, augmentée de Notes extraites de Chaufepié, Joly, La Monnoie, Le Duchat, L. J. Le Clerc, Proſper Marchand, etc., etc. 16 vols. 8vo, hf. cf. Paris, 1820. *Beſt edition. Scarce.* $35,00

1200 [GREEN, THOMAS.] Extracts from the Diary of a Lover of Literature. 1 vol. 4to, cloth. Ipſwich, 1810. *Very ſcarce.* $3.00

1201 WARTON (JOSEPH). An Essay on the Genius and Writings of Pope. The Fifth Edition, corrected. To which is now added an Index. 2 vols. 8vo, hf. cf. Lond., 1806. $2.00

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER XIII.

I. Books printed by the Philobiblion Society of London.
II. Poems, by George Bancroft.
III. Le Quadrageſimal Spirituel, etc.
IV. Bibliographical Notice of the "Ménagiana."
V. Adverſaria.
VI. Tranſlation of a Letter from M. E. Renan to M. Gueroult, Editor of the "Opinion Nationale."
VII. Miſcellaneous Items:
The Cambridge Edition of Shakeſpeare. Selectæ e Profanis Scriptoribus Hiſtoriæ, etc., by James Roſs, of Philadelphia. Two Sides of the Queſtion. Noiſy Virtue. An Aged Lover. Americaniſms. Paradiſe of Dayntie Deviſes.
VIII. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 51 Nassau-Street,

No. 15.] NEW YORK, 1863. [March.

1203 PILLET (M. LE MARECHAL-DE-CAMP). L'Angleterre Vue a Londres et dans ses Provinces, pendant un ſéjour de dix Années, dont ſix comme priſonnier de guerre. 1 vol. 8vo, boards. 1815. 3.00

This extraordinary book is now a great rarity, having been rigidly ſuppreſſed by Louis XVIII. "as an act of juſtice and gratitude towards a nation which had ſuccoured him." A tranſlation of a few paſſages will be ſufficient to ſhow the ſtyle and ſpirit in which the work is written:

"*England is a country in which virtue and vice are ſalable commodities, and every man deals in that which he thinks the moſt profitable of the two. The principles of the government are preciſely ſimilar.*"

"*Theft is even a faſhionable accompliſhment, particularly among women of rank, who are accuſtomed every morning to go ſhopping, as they term it.*"

"*Engliſhmen of the better claſs, or what are commonly called gentlemen, as well as thoſe of the lower orders, are never amorous till they are drunk. Hence the women very naturally take under their ſpecial protection drunkards and drunkenneſs.*"

"*The murder of a woman by her huſband is a circumſtance of which the courts of juſtice ſeldom take any notice, unleſs to acquit the huſband, when the affair has been ſo atrocious that an inquiry into it is unavoidable.*"

1204 POTTER (JOHN PHILIPS). Characteriſtics of the Greek Philoſophers, Socrates and Plato. 1 vol. 12mo, boards. Lond., 1845. $1.00

1205 ROSSETTI (GABRIELE). Diſquiſitions on the Antipapal Spirit which produced the Reformation; its Secret Influence on the Literature of Europe in general, and of Italy in particular. Tranſlated from the Italian by Miſs Caroline Ward. 2 vols. ſmall 8vo, boards. Lond., 1834. $2.00

1206 WAYLAND (SMITH). A Diſſertation on a Tradition of the Middle Ages, from the French of G. B. Dipping and Franciſque Michel, with Additions by S. W. Singer. 1 vol. 12mo, cloth. Lond. (*Pickering*), 1847. $1.00

1207 SALMON (THOMAS). A New Hiſtorical Account of St. George for England, and the Original of the Moſt Noble Order of the Garter. 1 vol. 12mo, hf. cf. Lond., 1704. $0.75

1208 MALTHUS (T. R.) PRINCIPLES OF POLITICAL ECONOMY considered with a View to their Practical Application. *Second edition*, with Considerable Additions from the Author's own Manuscript, and an Original Memoir. 1 vol. 8vo, cloth. Lond. (*Pickering*), 1836. $2.00

1209 TACITUS. Dissertation on the Manners of the Germans, and the Life of Agricola. *Latin and English.* Translated by N. S. Smith, with Copious Notes. 1 vol. 8vo, hf. russia, neat. London, 1821. $1.00

1210 SUETONIUS. LES DOUZES CESARS. (*Latin et Français.*) Traduit du Latin, avec des Notes et des Reflections par M. De La Harpe. Nouvelle édition, revue et corrigée, ornée des Portraits des douze Empereurs, gravés d'après l'antique. 2 vols. 8vo, hf. calf. Paris, 1805. $2.00

1211 THE BOOK NAMED THE GOVERNOUR, Devised by Sir Thomas Elyot, Knt. Londini: A. D. 1564. A New Edition, by Arthur Turberville Eliot. 1 vol. 8vo, half russia. Newcastle-upon-Tyne, 1834. *Fine copy.* $2.00

1212 WARD (REV. JOHN, *Vicar of Stratford-upon-Avon*): DIARY of, extending from 1648 to 1679, from the Original MSS. preserved in the Library of the Medical Society of London. Arranged by Charles Severn, M. D. 1 vol. 8vo, cloth. Lond., 1839. $1.50

1213 SIDNEY (Sr PHILIP, *Knight*). THE COUNTESS OF PEMBROKE'S ARCADIA, with his Life and Death; a brief Table of the principal heads, and som (*sic*) other new additions. 1 vol. folio, plain cf. *Curious portrait of Sidney.* London, 1656. *Scarce.* $8.00

"*Few books ever enjoyed a wider popularity in their day than the* ARCADIA, *or have included so many suffrages of minds of every character and every capacity. Not only did maids of honour about the court and burgesses' daughters devour its pages with rapture, but it was the favourite of Spenser, of Shakespeare, of Beaumont and Fletcher, of Ben Jonson, and of Waller and Milton; it was the prison companion of Charles I.; gentle Cowper delighted to wile away the hours with Sidney, 'warbler of poetic prose.'*"

1214 BROWNE (Sr THOMAS, *Kt.*) THE WORKS OF, Containing I. Enquiries into Vulgar and Common Errors. II. *Religio Medici;* with Annotations and Observations upon it. III. *Hydriotaphia;* or Urn-Burial; together with The Garden of Cyrus. IV. Certain Miscellany Tracts. 1 vol. folio, plain cf., *with autograph of Talfourd.* London, 1686. $5.00

1215 TIGHE (MRS. HENRY). PSYCHE, with other Poems. 1 vol. 4to, yellow morocco, gilt back, sides, and edges, silk linings, by *C. Hering*, with book-plate of the *Countess of Blessington.* Lond., 1811. $5.00

1216 P. VIRGILII MARONIS OPERA, Varietate Lectionis et perpetua Adnotatione Illustrata, a Chr. Gottl. Heyne, accedit Index Uberrimus editio tertia emendatior et auctior. 4 vols. roy. 8vo, full russia, neat, by *C. Hering; with numerous elegant vignettes, designed by Fiorillo from antique monuments.* London, 1793. $8.00

1217 ALBII TIBVLLI CARMINA Libri Tres cvm Libro qvarto Svlpiciae et aliorvm. Novis cvris castigavit Chr. G. Heyne. Editio altera emendatior et avctior. 1 vol. 8vo, calf. Lipsiae, 1777. $1.00

"*One of the most admirably edited books in the world.*"—DIBDIN.

1218 POETICAL TRANSLATIONS, containing, Pope's Homer's Iliad and

Odyſſey, Weſt's Pindar, Dryden's Virgil, Dryden's Juvenal and Perſius, Pitt's Virgil's Æneid, Rowe's Lucan, Cook's Heſiod, Fawkes's Theocritus, Anacreon, Sappho, Bion, Moſchus, Muſæus, Apollonius Rhodius: C——'s Coluthus Lycopolites, Creech's Lucretius, Grainger's Tibullus. 2 vols. royal 8vo, plain calf. London (1794). $4.00

1219 VIDÆ POEMATA quæ extant OMNIA. Quibus nunc primum adjiciuntur ejuſdem DIALOGI DE REI-PUBLICÆ DIGNITATE: additis Indicibus accuratis. 2 vols. ſm. 8vo, cf. *Portrait.* Lond., 1732. $2.00

"*Immortal* VIDA! *on whoſe honour'd brow*
The poet's bays, and critic's ivy grow;
Cremona now ſhall ever boaſt thy name,
As next in place to Mantua, next in fame."
POPE.

1220 LATIMER (MASTER HVGH). FRVITFVLL SERMONS: Preached by the right Reverend Father, and conſtant Martyr of Ieſus Chriſt, Maſter Hvgh Latimer, newly imprinted with others not heretofore ſet forth in print, to the edifying of all which will diſpoſe themſelves to the reading of the ſame. 1 vol. ſm. 4to. hf. cf. Lond., 1635. $3.00

1221 PLUTARCH'S MORALS; tranſlated from the Greek by Several Hands. The Fourth Edition, corrected and amended. 5 vols. 8vo, plain cf. Lond., 1704. *Scarce.* $6.00

"*While I read* PLUTARCH, *methinks I ſee the grey-headed Philoſopher, full of information and anecdote, a veteran in reflection and experience, and ſmitten with the love of all that is moſt exalted in our nature, pouring out without reſtraint the collections of his wiſdom, as he reclines in his eaſy-chair, before a cheerful winter's blaze.*"—WM. GODWIN.

"*Si tous les Livres des Anciens étoient dans le feu, il n'y en a gueres que j'en tiraſſe plus volontiers que* PLUTARQUE. *Il ne m'a jamais ennuié; et quoi que je le liſe ſouvent, j'y trouve toujours de nouvelles beautés.*"—MENAGIANA.

1222 STANLEY (THOMAS). THE HISTORY OF PHILOSOPHY; containing the Lives, Opinions, Actions and Diſcourſes of the Philoſophers of every Sect. *Illuſtrated with the Effigies* of divers of Them. The Third Edition, to which is added the Life of the Author, never before publiſhed. 1 vol. folio, plain cf. Lond., 1701. $4.50

1223 ROUSSEAU (J. J.) ELOISA; tranſlated from the French. 4 vols. 12mo, plain cf. Lond., 1764. $3.00

1224 ———: EMILIUS AND SOPHIA; or a Syſtem of Education. Tranſlated from the French of Rouſſeau, by the Tranſlator of ELOISA. 4 vols 12mo, plain calf. Lond., 1763. $2.25

1225 ———: A DISCOURSE upon the Origin and Foundation of the Inequality amongſt Mankind, by J. J. Rouſſeau. 1 vol. 8vo, plain cf. Lond., 1761. $0.75

1226 MYTHOGRAPHI LATINI C. Jul. Hyginus. Fab. Planciades Fulgentius. Lactantius Placidus. Albricus Philoſophus, omnes TH. MUNCKERUS emendavit et commentariis perpetuis inſtruxit, cum Notis variorum. 2 vols. in 1 vol. 8vo, cf. Amſtelodami, 1681. $1.50

1227 HOBBES (THOMAS, *of Malmeſbury*). LEVIATHAN, or the Matter, Forme, & Power of a Common-Wealth Eccleſiaſtical and Civill. 1 vol. folio, hf. cf. Lond., 1651. $2.50

1228 PORT ROYAL LOGIC; or the Art of Thinking; in which, beſides the *Common*, are contain'd many excellent *New Rules*, very profitable for directing of *Reaſon*, and acquiring of *Judgment*, in things as well relating to the Instruction of a *Mans ſelf* as of *others*. For

the excellency of the Matter, Printed many Times in *French* and *Latin*, and now for Publick Good tranſlated into *Engliſh* by SEVERAL HANDS. 1 vol. 8vo, plain cf. Lond., 1685. $1.50

1229 PERVIGILIUM VENERIS, ex editione Petri Pithœi, cum ejus et Juſti Lipſii Notis, &c. AUSONII CUPIDO CRUCI ADFIXUS, cum Notis Mariang. Accurſii, Vineti, Scriveri et Anonymi. 1 vol. 8vo, plain cf. Hagæ Comitum, 1712. $1.00

1230 SEXTI AURELII VICTORIS HISTORIA ROMANA, cum Notis Integris Variorum. 1 vol. 8vo, vellum. Trajecti ad Rhenum, 1696. $1.25

"*This is not only a rare book and elegantly printed, but it ranks among the beſt edited of the Variorum Claſſics in 8vo. The plates of heads are pretty well executed.*"—DIBDIN.

1231 CARDAN (JEROME). THE LIFE OF GIROLAMO CARDANO, of Milan, Phyſician, by Henry Morley. 2 vols. ſmall 8vo, cloth. Lond., 1854. $2.50

"*Jerome Cardan was the moſt remarkable, and at the ſame time one of the greateſt men of the ſixteenth century. More was written and ſaid about him, and he himſelf wrote more, than almoſt any other writer of the age. He was a mathematician, and is celebrated as the inventor of one of the moſt important rules in algebra, which goes by his name. He was a phyſician, an aſtronomer, an eminent metaphyſician, and moral philoſopher. He was called a* POLYPUS *of ſcience—cut off one head, and a ſcore ſprung up—refute him in one department, yet his fame and reputation ſtood upon the footing of half a dozen others.*"—RETROSP. REVIEW.

1232 HABINGTON (WILLIAM). CASTARA (in Three Parts), with a Preface and Notes by Charles A. Elton. 1 vol. 12mo, cloth. Briſtol (1812). $1.25

"*Habington appears, as an amatory poet, to poſſeſs more unaffected tenderneſs and delicacy of ſentiment, than either Carew or Waller.*"—PARK.

1233 ZOSIMI HISTORIÆ, Græce et Latine, Recenſuit, Notis Criticis et Commentario Hiſtorico illuſtravit Jo. Frid. Reitemeier, ad calcem ſubjectæ ſunt Animadverſiones nonnullæ C. G. Heynii. 1 vol. 8vo, plain calf. Lipſiæ, 1784. $1.50

1234 JANSON (CHARLES WILLIAM). THE STRANGER IN AMERICA. 1 vol. 4to, hf. calf. *Plates.* London, 1807. $2.00

1235 PASCAL'S Thoughts on Religion, and other Curious Subjects. Tranſlated into Engliſh by Baſil Kennet, D. D. 1 vol. 8vo, cf. Lond., 1727. $1.00

1236 VAN HELMONT (F. M.): THE PARADOXAL DISCOURSES OF, concerning the Macrocoſm and Microcoſm, or the Greater and Leſſer World, and their Union. Set down in Writing by J. B. and now Publiſhed. 1 vol. 8vo, old cf. Lond., 1685. $1.25

1237 [COLLIER, MISS JANE.] An Eſſay on the Art of *ingenioufly* Tormenting; with Proper Rules for the Exerciſe of that Pleaſant Art. Humbly addreſſed in the Firſt Part, to the Maſter, Huſband, &c.; in the Second Part, to the Wife, Friend, &c.; with ſome General Inſtructions for Plaguing all your Acquaintance. 1 vol. ſmall 8vo, plain calf. London, 1753. *Curious.* $1.00

1238 TITI LUCRETII CARI DE RERUM NATURA Libri ſex. 1 vol. 12mo, cf. Birminghamiæ (*Baſkerville*), 1773. $0.75

1239 [ANSTEY, C.] The New Bath Guide; or Memoirs of the B— R— D. Family, in a Series of Poetical Epiſtles. 1 vol. 12mo, calf. Cambridge, 1768. $0.75

1240 THE HISTORY OF MAURICE COUNT OF SAXE, Field Marshal of the French Forces, containing a Curious Account of all the Wars of Europe since the Treaty of Utrecht, &c. 2 volumes 12mo, old cf. Lond., 1753. $1.00

1241 SMITH (JAMES). Memoirs, Letters, and Comic Miscellanies in Prose and Verse. Edited by his Brother, Horace Smith, Esq. 2 vols. sm. 8vo, cloth. Lond., 1840. $1.25

1242 SOUTHEY (ROBERT). The Doctor, &c., complete in one volume. Edited by his Son-in-law, John Wood Warter. 1 vol. thick 8vo, cloth. London, 1848. $6.00

1243 OVID. Œuvres Completes (*Latin et Français*). Traduction nouvelle par MM. Th. Burette, Chappuyzi, J. P. Charpentier, Gros, Héguin de Guerle, Mangeart, Vernadé. 10 vols. 8vo, hf. mor. Paris (*Panckoucke*), 1824. $10.00

1244 TOWNLEY (JAMES, D. D.) Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the Earliest Period to the Present Century: including Biographical Notices of Translators, and other eminent Biblical Scholars. 2 vols. 8vo, cf. New York, 1842. $4.00

"*It is impossible, without examining the work, to form any idea of the extensive and varied information which it contains. As a literary history of the Bible, it gives a luminous and comprehensive view of its progress through all ages and countries; it supplies short but accurate notices of the persons who were employed in translating and circulating it; and details the difficulties which impeded its progress, and the triumphs which it accomplished. Both as a bibliographical and biographical work, connected with the Scriptures, it is most valuable.*"—Orme.

1245 LONGUS. The Pastoral Amours of Daphnis and Chloe. Written originally in Greek by Longus, and translated into English. 1 vol. 12mo, cf. *Adorned with cuts.* Lond., 1763. $0.75

1246 SAINT-HILAIRE (BARTHELEMY). Du Bouddhisme. 1 vol. 8vo, unbound. Paris, 1855. $1.50

1247 RIGAULT (HIPPOLYTE). Histoire de la Querelle des Anciens et des Modernes. 1 vol. 8vo, unbound. Paris, 1856. $2.00

1248 RENAN (ERNEST). Averroes et L'averroisme, Essai Historique. 1 vol. 8vo, unbound. Paris, 1852. $1.50

1249 VAUGHN (ROBERT ALFRED). Hours with the Mystics, a Contribution to the History of Religious Opinion. 2 vols. sm. 8vo, cloth. London, 1856. $3.00

1250 [DORRINGTON? *Ed.*] The Hermit; or the Unparallel'd Sufferings and Surprising Adventures of Philip Quarll, an Englishman; who was lately discovered upon an Uninhabited Island in the South Sea; where he lived above Fifty Years, without any Human Assistance. 1 vol. 12mo, cf. London, 1786. *Scarce.* $1.00

1251 MAURY (L. F. ALFRED). Histoire des Religions de la Grece Antique, depuis leur origine jusqu'à leur complète constitution. 3 vols. 8vo, unbound. Paris, 1857–'59. $6.00

1252 PASQVIER. Les Lettres d'Estienne Pasqvier, Conseiller et Aduocat General du Roy en la Chambre des Comptes de Paris. 1 vol. 16mo. *A Lyon, par* Iean Veyrat, *à l'enseigne du Vaze d'or*, 1597. $1.00

1253 BALZAC. Les Oeuvres Diverses du Sieur de Balzac, Augmentées en Cette Edition, de plusieurs pieces nouuelles.

1 vol. 12mo, old calf. *A Leide, chez* Iean Elseuier, 1658. *Scarce.* $1.25

1254 THE GRAPHIC AND HISTORICAL ILLUSTRATOR; an Original Miſcellany of Literary, Antiquarian, and Topographical Information, *embelliſhed with one hundred and fifty wood-cuts.* Edited by Edw. W. Brayley, F. S. A. 1 vol. ſm. 4to, hf. cf. London, 1834. $1.00

1255 MEINERS (C.) Historia Doctrinæ De Vero Deo. 2 vols. 12mo, half mor. Lemgoviæ, 1771. *Very ſcarce.* $3.00

"*Dr. Parr ſets the higheſt value upon this book. It abounds with deep erudition and maſterly reaſoning, and corrects many errors of Cudworth.*"
Bibliotheca Parriana.

1256 BROWN (THOMAS). Lectures on the Philoſophy of the Human Mind. With a Memoir of the Author, by the Rev. David Welſh. 1 vol. 8vo, hf. cf. Edinburgh, 1828. $3.00

1257 TAGART (EDWARD, F. S. A.) Locke's Writings and Philoſophy Hiſtorically Conſidered, and Vindicated from the Charge of contributing to the Scepticiſm of Hume. 1 vol. 8vo, cloth. London, 1855. $2.00

1258 HAMILTON (SIR WILLIAM). Diſcuſſions on Philoſophy and Literature, Education and Univerſity Reform. Chiefly from the Edinburgh Review; corrected, vindicated, enlarged in Notes and Appendices. 1 volume 8vo, cloth. Lond., 1852. $3.50

1259 MENAGE. Dictionnaire Etymologique de la Langue Francaise, avec les Origines Françoiſes de M. De Caſeneuve, les Additions du R. P. Jacob et de M. Simon De Valhebert, le Diſcours du R. P. Beſnier ſur la Science des Etymologies, et le Vocabulaire Hagiologique de M. l'Abbé Chaſtelain. *Nouvelle Edition,* dans laquelle, outre les Origines et les Additions ci-deſſus, qu'on a inſérées à leur place, on trouvera encore les Etymologies de Meſſieurs Huet, Le Duchat, De Vergy, et pluſieurs autres. Le tout mis en ordre, corrigé, et augmenté, par A. F. Jault. Auquel on a ajouté le Dictionnaire des Termes du Vieux Francois, ou Tresor des Recherches et Antiquites Gauloises et Francoises de *Borel,* augmenté des mots qui y étoient oubliés, extraits des Dictionnaires de *Monet* et *Nicot,* et des Auteurs anciens de la Langue Françoiſe. 2 vols. folio, hf. cf. Paris, 1750. *Beſt edition.* $8.00

1260 VACHEROT (ETIENNE). La Metaphysique et la Science, ou Principes de Metaphyſique Poſitive. 2 vols. 8vo, ſewed. Paris, 1858. $3.50

1261 DESCHAMPS (MICHEL HYACINTHE). Du Signe Certain de la Mort. Nouvelle Epreuve pour éviter d'être enterré vivant. 1 vol. 8vo, ſewed. Paris, 1851. $0.75

1262 QUETELET (A.) Sur L'Homme et la Developpement de ses Facultes, ou Eſſai de Phyſique Sociale. 2 vols. 12mo, ſewed. Bruxelles, 1836. $1.25

1263 ———: Lettres sur la Theorie des Probabilites, appliquée aux Sciences Morales et Politiques. 1 vol. 8vo, hf. cf. Bruxelles, 1846. $2.00

1264 MARTIN (TH. HENRI). Philosophie Spiritualiste de la Nature. Introduction à l'Hiſtoire des Sciences Phyſiques dans l'Antiquité. 2 vols. 8vo, ſewed. Paris, 1849. $2.50

1265 WEY (FRANCIS). Histoire des Revolutions du Langage en France. 1 vol. 8vo, ſewed. Paris, 1848. $2.00

1266 MATTER (J.) De l'Influence des Mœurs ſur les Lois, et de l'Influence des Lois ſur les Mœurs. 1 vol. 8vo, ſewed. *Seconde édition.* Paris, 1843. $1.50

1267 GERUZEZ (E.) Histoire de la Litterature Francaise du Moyen Age aux Temps Modernes. 1 volume 8vo, ſewed. Paris, 1852. $2.25

1268 RIBES (M.) Etudes Pratiques Sommaires ſur la Methode Poſitive. 1 vol. 8vo, ſewed. Paris, 1856. $1.50

1269 PINEL (LOUIS). Essai de Philosophie Positive. 1 vol. 8vo, ſewed. Paris, 1845. $1.00

1270 JANET (PAUL). Essai sur la Dialectique de Platon. 1 vol. 8vo, ſewed. Paris, 1848. $0.75

1271 DE MAISTRE (LE COMTE JOSEPH). Examen de la Philosophie de Bacon. 2 vols. in 1 vol. 8vo, half calf. Bruxelles, 1838. $1.50

1272 JAVARY (A.) De la Certitude, ouvrage couronné par l'Inſtitut. 1 vol. 8vo, ſewed. Paris, 1847. $1.50

1273 CONDORCET. Esquisse d'un Tableau Historique des Progrès de l'Eſprit Humain. 1 vol. 8vo, half calf. Paris, *l'An III. de la République, une et indiviſible.* $0.75

1274 WALLACE (ROBERT). A Diſſertation on the Numbers of Mankind, in Ancient and Modern Times. 1 vol. 8vo, cf. Edinburgh, 1809. $0.75

1275 SHARPE (GREGORY, LL. D.) Two Diſſertations upon the Origin, Conſtruction, Diviſion, and Relation of Languages. To which is added the Second Edition, enlarged, of a Hebrew Grammar and Lexicon without Points. 1 vol. 8vo, cf. Lond., 1751. $1.00

1276 D. JUNII JUVENALIS Sexdecim Satiræ ad Codices Pariſinos Recenſitæ cum interpretatione Latina Lectionum Varietate Notis Rupertianis excurſibus ſubjunxit addimentata. N. E. Lemaire. 3 vols. 8vo, boards. Pariſiis, 1823–'30. $3.00

1277 BIBLIOTHEQUE DE POCHE par une Societe de Gens de Lettres et d'Erudits. 18 vols. 12mo, *uniformly half bound in green moroc., top gilt,* very neat. Paris, v. y. $25.00

Contents.—*Curioſités de l'Archéologie et des Beaux-Arts,* 1 *vol. Curioſités Anecdotiques,* 1 *vol. Curioſités des Inventions et Découvertes,* 1 *vol. Curioſités Hiſtoriques,* 1 *vol. Curioſités Philologiques, Géographiques, et Ethnologiques,* 1 *vol. Curioſités Bibliographiques,* 1 *vol. Curioſités Biographiques,* 1 *vol. Curioſités de l'Hiſtoire des Arts,* 1 *vol. Curioſités Judiciaires Hiſtoriques, Anecdotiques,* 1 *vol. Curioſités Théologiques,* 1 *vol. Curioſités de l'Hiſtoire des Croyances Populaires au Moyen Age,* 1 *vol. Curioſités Théatrales Anciennes et Modernes,* 1 *vol. Curioſités de l'Economie Politique,* 1 *vol. Curioſités de l'Hiſtoire du Vieux Paris,* 1 *vol. Ce Qu'on Voit dans les Rues de Paris,* 1 *vol. Ruelles, Salons et Cabarets, Hiſtoire Anecdotique de la Littérature Françaiſe,* 1 *vol. Dictionnaire des Ordres de Chevalerie,* 1 *vol. Procès Célèbres,* 1 *vol.*

1278 MEERMAN (GERARDO). Origines Typographicæ. 2 vols. in 1 vol. 4to, cloth. Hagae-Comitum, 1765. $4.00

"*Ouvrage très beau, très curieux, et très eſtimé.*"
Peignot.

1279 DODSLEY'S ANNUAL REGISTER, or a View of History, Politics, and Literature, etc., from its Commencement in 1758 to 1809 incluſive. 51 vols. 8vo, *half ruſſia, neat.* $30.00

1280 BYRON. The Works of Lord Byron, in Verse and Prose, including his Letters, Journals, etc., with a Sketch of his Life. 1 vol. roy. 8vo, hf. moroc., red, top gilt. New York, 1834. $3.00

1281 VANDER LINDEN (IOH. A.) De Scriptis Medicis Libri Dvo. Editio altera, auctior, et emendatior. 1 vol. 8vo, half roan. Amſtelodami, 1651. $1.25

1282 PLAVTI COMOEDIAE VIGINTI Nvper Recognitae et acri Ivdicio Nicolai Angelii Diligentiſſime Excvſae. 1 vol. 8vo, vellum, neat. *Ex officina Philippi Giunta Florentini anno à chriſtiana Salute. D. Decimo quarto ſupra mille* [1514] *menſe Auguſti. Leone X. Pont. Max.* $2.00

1283 BVLLA DECIMI LEONIS, Contra errores Martini Lutheri, &c., cum annotat. Ulrichi de Hutten. 1 vol. ſm. 4to, boards. *Datum Romæ apud ſanctum Petrum, Anno incarnationis Dominicæ, Milleſimo quingenteſimo vigeſimo, xvij. Kals Iulij, Pōtificatus noſtri anno octauo. Very ſcarce.* $6.00

1284 DE LANDES (LOUIS). Glossaire Erotique de la Langue Francaise, depuis ſon Origine juſqu'à nos Jours, contenant l'Explication de tous les mots conſacrés à l'Amour. 1 vol. ſmall 8vo, half morocco, top gilt. Bruxelles, 1861. $3.50

1285 FRYER BACON: The Famous Historie of, Containing the Wonderful Things that he did in his Life: Alſo the manner of his Death; With the Lives of the Two Coniures, Bungye and Vandermaſt. *Very pleaſant and delightfull to be read.* 1 vol. 4to, boards. Lond., n. d. $3.00

1286 CAMDEN (WILLIAM). Remaines Concerning Britain; their Languages, Names, Surnames, Alluſions, Anagrammes, Armories, Monies, Empreſes, Apparell, Artillarie, Wiſe Speeches, Proverbs, Poeſies, Epitaphs. The ſixth Impreſſion, with many rare Antiquities never before imprinted. By the Induſtry and Care of John Philipot, *Somerſet Herald;* and W. D. Gent. 1 vol. ſm. 4to, calf, very neat. *Portrait.* London, 1657. $4.50

1287 MADARIGA (PEDRO DE, *Vizcayno*). Libro Svbtilissimo Intitvlado Honora De Escriuanos. 1 vol. ſm. 8vo, vellum. *Fue impreſſa la preſente obra en la coronada Ciudad de Valencia, en caſa de* Iuan de Mey, *Año de* 1565. *El poſtrero de Agoſto.* $2.00

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

CONTENTS OF NUMBER XIV.

I. Cato's Moral Diſtichs, printed by B. Franklin.
II. Religio Medici, etc., by Sir Thomas Browne.
III. Paradoxes ſur les Femmes, etc.
IV. Notice of a Turkiſh Hiſtory of America.
V. Guillelmi Saldeni De Libris, etc.
VI. The Paradiſe within the Reach of all Men, without Labor, etc.
VII. Alphabet de l'Imperfection et Malice des Femmes.
VIII. Miſcellaneous Items:
Concerning the Exiſtence of Nobody. Deſcription Hiſtorique et Bibliographique de la Collection de feu M. le Comte H. de la Bedoyere, etc Satirical Poem on Bookſellers, 1698. Diuers Pithy Precepts and Counſailes. Paradiſe of Dayntie Deviſes.
IX. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, Geo. P. Philes & Co., No. 51 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

BY GEO. P. PHILES & CO., No. 64 NASSAU-STREET,

No. 16.] NEW YORK, 1863. [APRIL.

1288 DES PERIERS (BONAVENTURE). CYMBALUM MUNDI, ou Dialogues Satyriques ſur Differens Sujets, avec une Lettre Critique dans laquelle on fait l'Hiſtoire, l'Analyſe, et l'Apologie de cet Ouvrage. Par Proſper Marchand. 1 vol. 12mo, French calf. *Plates by Picart.* Amſterdam, 1753. $2.00

"*Ceux qui parlent du* CYMBALUM MUNDI, *le nomment preſque tous un Livre déteſtablé, un Livre impie, et un Livre qui mériteroit d'être jetté au feu avec ſon Auteur.*"

1289 [SHEBBEARE, DR. J.] SEVEN LETTERS TO THE PEOPLE OF ENGLAND. 1 vol. 8vo, old cf. Lond., 1756. $1.00

"*Dr. Shebbeare was pilloried in* 1759 *for this work.*"

1290 WELSFORD (HENRY). Mithridates Minor; or an Eſſay on Language. 1 vol. 8vo, cloth. Lond., 1848. $1.25

1291 BESENVAL (BARON DE). MEMOIRES DU, avec une Notice ſur ſa Vie, des Notes et des Eclairciſſemens Hiſtoriques, par MM. Berville et Barrière. 2 vols. 8vo, half calf, neat. Paris, 1821. $2.00

1292 MAYNARD (L'ABBE). PASCAL, ſa Vie et ſon Caractère, ſes Ecrits ſon Génie. 2 vols. 8vo, unbound. Paris, 1850. $3.00

1293 ROSCOE (WILLIAM). ILLUSTRATIONS, HISTORICAL AND CRITICAL, of the Life of Lorenzo De' Medici, called the Magnificent; with an Appendix of Original and other Documents. 1 vol. 8vo, hf. mor., neat. Lond., 1822. $1.50

1294 THE RANGER, a New Periodical Miſcellany [*by the Hon. M. Hawke and Sir R. Vincent*]. 1 vol. ſmall 8vo, calf. Brentford, 1794. $0.75

1295 MELANCTHON (PHILIP). THE LIFE OF, compriſing an Account of the moſt Important Tranſactions of the Reformation. By F. A. Cox. 1 vol. 8vo, hf. cf. Lond., 1815. $1.50

1296 HOWELL (JAMES). EPISTOLÆ HO-ELIANÆ; Familiar Letters, Domeſtic and Foreign; divided into Four Books: partly Hiſtorical, Political, Philoſophical, upon Emergent Occaſions. 1 vol. 8vo, hf. cf. Lond., 1754. $1.50

1297 [D'ISRAELI.] An Inquiry into the Literary and Political Character of James the Firſt. 1 vol. ſmall 8vo, calf, neat. Lond., 1816. $1.00

1298 SALVADOR (J.) Jesus-Christ, et sa Doctrine. Hiſtoire de la Naiſſance de l'Egliſe, de ſon Organiſation et de ſes Progrès pendant le Premier Siècle. 2 vols. 8vo, half morocco. Paris, 1838. *Scarce.* $2.50

1299 PECOCK. The Life of the Learned and Right Reverend Reynold Pecock, Lord Biſhop of St. *Aſaph*, and *Chicheſter*, in the Reign of King Henry VI. Faithfully collected from Records and MSS., being a Sequel of the Life of Dr. John Wiclif, in order to an Introduction to the Hiſtory of the Engliſh Reformation, by John Lewis. 1 vol. 8vo, hf. cf. Lond., 1744. *Scarce.* $2.00

"*Only 250 copies printed for the ſubſcribers.*"

1300 PAINE (THOMAS). The Political Works of. 2 vols. 8vo, hf. cf., neat. Lond., 1817. $3.00

1301 FLORIO (IOHN). A Worlde of Wordes, Or Moſt Copious, and exact *Dictionarie* in *Italian* and *Engliſh*, collected by Iohn Florio. Printed at London, by Arnold Hatfield for *Edw. Blount.* 1 vol. 4to, old cf. MDXCVIII. *Scarce.* $4.50

"*Reſolute*" *John Florio was the ſchoolmaſter ridiculed by Shakeſpeare in* "*Love's Labour's Loſt*," *under the name of Holofernes.*

1302 CHAMBRE (MARIN CUREAU DE LA). A Discourse of the Knowledg (*ſic*) of Beasts, wherein all that hath been ſaid for, and againſt their Ratiocination is Examined. Tranſlated into Engliſh by a Perſon of Quality. 1 vol. 8vo, plain cf. Lond., 1657. *Very curious.* $1.50

1303 CASTI. The Three Groats, tranſlated from the Italian (Li Tre Giuli) of G. B. Caſti. With a Memoir of the Author, and ſome Account of his other Works. A New Edition, with Numiſmatic Notes, by M. Montagu. 1 vol. ſmall 8vo, calf, neat. London, 1841. $1.00

1304 MARKHAM'S (GERUASE) Maister-Peece Revived; containing all Knowledge belonging to the *Smith*, Farrier, or Horſe-Leach, touching the Curing all Diſeaſes in Horſes. Drawn with great pains from approved Experience, and the Publick Practice of the beſt Horſe-Marſhals in *Chriſtendom.* To which is added by way of appendix, The *Country-Man's Care for his other Cattle*, etc., and The Compleat Jockey, etc. 1 vol. ſm. 4to, hf. cf. London, 1688. $2.50

1305 NOVVS ORBIS REGIONVM ac INSVLARVM Veteribvs incognitarum, etc. [*Edidit Sim. Grynæus.*] 1 vol., hf. vellum. Pariſiis, *apvd* Ioannem Paruum *ſub flore Lilio, via ad ſanctum Iacobum.* N. D. *Scarce.* $6.00

Catalogvs eorvm qvae hoc Volvmine Continentvr.

Præfatio Simonis Grynæi ad Collimitium.
In tabulam coſmographiæ introductio per Sebaſtianum Munſterum.
Aloyſii Cadamuſti navigatio ad terras ignotas, &c.
Christophori Columbi *navigatio ex juſſu Hiſpaniæ regis.*
Petri Alonſi navigatio.
Pinzoni navigatio.
Alberici Veſputii navigationum epitome.
Petri Aliaris navigationis, etc.
Joſephi Indi navigationes.
Americi Vesputii *navigationes, &c., &c., &c.*

1306 HUTCHINSON (FRANCIS, D. D.) An Historical Essay concerning Witchcraft, with Obſervations upon Matters of Fact; tending to clear the Texts of the Sacred Scriptures, and confute the Vulgar Errors about that

Point. 1 vol. 8vo, old cf. Lond., 1718. *Very curious.* $2.00

1307 MILLOT (JACQUES ANDRE). L'Art de Procreer les Sexes a Volonte, ou Systême Complet de Génération, *avec Figures.* 1 vol. 8vo, hf. roan. Paris, an IX. (1800.) $1.50

1308 TITI PETRONII ARBITRI SATYRICON, cum Fragmento nuper Tragurii reperto. Accedunt diverforum Poetarum Lusus in Priapum, Pervigilium Veneris, Ausonii cento nuptialis, Cupido crucifixus, Epistolæ de Cleopatra, et alia nonnulla. Omnia Commentariis, et Notis Doctorum Virorum illustrata. Concinnante Michæle Hadrianide. 1 vol. 8vo, vellum, neat. Amstelodami, 1669. *Fine clean copy.* $3.00

"*Dr. Harwood says that the Amsterdam edition of* 1669 *is one of the most beautiful and correct of the octavo Variorum classics. Antoninus particularly commends the edition of* 1669 *for its elegance and correctness. A good copy is worth* £1. 1s." —Dibdin.

1309 ERASMUS. Eloge de la Folie nouvellement traduit du Latin d'Erasme par M. de la Veaux. *Avec les Figures de Jean Holbein* gravées d'apres les Deffins originaux. 1 vol. 8vo, boards, *large paper.* Basle, 1780. $4.00

1310 LA HONTAN (BARON DE). Voyages dans L'Amerique Septentrionale, qui contiennent une Rélation des differens Peuples qui y habitent; la Nature de leur Gouvernement; leur Commerce, leurs Coûtumes, leur Religion; et leure manière de faire la Guerre. 2 vols. 12mo, cf., gilt backs. *Maps and plates.* La Haye, 1706. $3.00

1311 MOUNIER (J. J.) De l'Influence Attribuée aux Philosophes, aux Francs-Maçons et aux Illuminés, sur la Révolution de France. 1 vol. 8vo, hf. mor., neat. Paris, 1822. $1.50

1312 HALLIWELL (JAMES ORCHARD). A Dictionary of Archaic and Provincial Words, Obsolete Phrases, Proverbs, and Ancient Customs, from the Fourteenth Century. 2 vols. 8vo, cloth. Lond., 1850. $4.50

1313 ENGLAND'S BLACK TRIBUNAL; containing The Complete Tryal of King Charles the First; The Loyal Martyrology; An Historical Register of the Lords, Knights, and Gentlemen, who were slain in Defence of their King and Country, during the Unnatural Rebellion, begun in 1641, &c. Sixth Edition, very much enlarged. 1 vol. 8vo, calf. Lond., 1738. $1.50

1314 THE ANNIVERSARY CALENDAR, Natal Book, and Universal Mirror; embracing Anniversaries of Persons, Events, Institutions, and Festivals, of all Denominations, Historical, Sacred, and Domestic, in every Period and State of the World, from the Creation to the Present Age. 2 volumes 8vo, boards. Lond., 1832. $3.00

1315 HANSARD (GEORGE AGAR). The Book of Archery, being the Complete History and Practice of the Art, Ancient and Modern, interspersed with numerous Interesting Anecdotes, and an Account of the Existing Toxophilite Societies. 1 vol. 8vo, cloth. *Plates.* London, 1841. $2.00

1316 MONTAGU (LADY MARY WORTLEY). The Letters and Works of. Edited by her Great Grandson, Lord Wharncliffe. 2 vols. 8vo, hf. cf. Paris, 1837. $2.50

1317 DE QUINCY (QUATREMERE). Histoire de la Vie et des Ouvrages de Raphael. Deuxième Edition, revue et augmenteé. 1 vol. 8vo, hf. cf., *large paper.* Paris, 1833. *Fine copy.* $4.50

1318 ———: HISTOIRE DE LA VIE ET DES OUVRAGES DE MICHEL-ANGE BONARROTI. 1 vol. 8vo, hf. cf., *large paper. Portrait on India paper.* Paris, 1835. $4.00

1319 LAFITAU (LE PERE). MŒURS DES SAUVAGES AMERIQUAINS, comparées aux Mœurs des Premières Temps. 4 vols. 12mo, hf. mor., green, very neat. *Numerous plates.* Paris, 1724. $6.00

1320 JUBINAL (ACHILE). MYSTERES INEDITS DU QUINZIEME SIECLE, publiés pour la première fois, d'après le MSS. unique de la Bibliothèque Ste.-Geneviève. 2 vols. 8vo, hf. morocco. Paris (*Techener*), 1837. *Rare.* $7.50

1321 LEGRAND D'AUSSY. FABLIAUX OU CONTES, Fables et Romans du XIIe et du XIIIe Siècle. Troisième Edition, considerablement augmentée. 5 vols. 8vo, hf. morocco, red. *Fine plates.* Paris, 1829. $25.00

1322 LANGLOIS (E. H.) ESSAI HISTORIQUE, PHILOSOPHIQUE ET PITTORESQUE, SUR LES DANSES DES MORTS, accompagné de cinquante-quatre planches et des nombreuses vignettes, dessinées et gravées, par E. H. Langlois, Mlle Espérance Langlois, MM. Breviere et Tudot; suivi d'une Lettre de M. C. Leber, et d'une Note de M. Depping, sur le même sujet. Ouvrage complété et publié par M. Andre Pottier et M. Alfred Baudry. 2 vols. 8vo, hf. mor., blue, gilt backs. Rouen, 1851. *Fine copy.* $15.00

1323 PERNETY (DOM ANTOINE JOSEPH). DICTIONNAIRE MYTHO-HERMETIQUE, dans lequel on trouve les Allégories Fabuleuses des Poetes, les Metaphores, les Enigmes et les Termes Barbares des Philosophes Hermetiques Expliques. 1 vol. 8vo, cf. Paris, 1787. *Rare and curious.* $2.50

1324 LUCINE AFFRANCHIE DES LOIS DU CONCOURS ET LE PLAISIR SANS PEINE; Ouvrage singulier, dans lequel il est pleinement démontré, par des preuves tirées de la théorie et de la pratique, qu'une femme peut concevoir et enfanter sans le commerce de l'homme. 1 vol. 18mo, cf. Paris, An VII. (1798.) $1.50

1325 HUTCHESON (FRANCIS). A System of Moral Philosophy, in Three Books. To which is prefixed some Account of the Life, Writings, and Character of the Author, by the Rev. W. Luchman, D. D. 2 vols. 4to, cf. London, 1755. $2.00

1326 CAGLIOSTRO (COUNT). Life of, containing an Authentic Relation of the Uncommon Incidents that befel him during his Residence in England in the Years 1776–1777, &c. 1 vol. 8vo, hf. cf. Lond., 1787. $1.50

1327 LITHGOW'S (W.) NINETEEN YEARS' TRAVELS through the Most Eminent Places in the Habitable World, etc. Also an Account of the Tortures he suffered under the Spanish Inquisition, by Racking, and other Inhumane Usages, for his owning the Protestant Religion. 1 vol. 8vo, hf. cf. Lond., 1682. *Curious.* $2.00

1328 SIX OLD PLAYS, on which Shakspeare founded his Measure for Measure, Comedy of Errors, Taming the Shrew, King John, King Henry IV. and King Henry V., King Lear. 1 vol. 8vo, hf. cf., neat. Lond., 1779. $2.50

1329 THE PERFECT POLITICIAN: or a Full View of the Life and Actions (Military and Civil) of O. Cromwel, containing also a History of the late Civil War, so far as he was concerned therein. The Third Edition, corrected and en-

larged. Whereunto is added his Character; and a Compleat Catalogue of all the Honours conferr'd by him on ſeveral Perſons. 1 vol. ſm. 8vo, hf. cf. Lond., 1681. $1.50

1330 ENGLAND'S REMEMBRANCER: ſetting forth the beginning of Papal Tyrannies, bloody Perſecutions, Plots, and Inhuman Butcheries, exerciſed on the Profeſſors of the Goſpel in England diſſenting from the Church of Rome. With an account of all, or moſt of the Martyrs that were put to death by the cruel papiſts in this kingdom, until the Reformation in the Reign of King Edw. 6. and Queen Elizabeth. 1 vol. 12mo, old calf. Lond., 1682. $1.00

1331 THE SECRET HISTORY of the Reigns of King Charles II. and King James II. 1 vol. 12mo, cf. *s. l.* 1690. $1.25

1332 [BLOUNT, THO.] BOSCOBEL; or the Compleat Hiſtory of His Sacred Majeſties Moſt Miraculous Preſervation after the Battle of Worceſter, 3 Sept. 1651. 1 vol. ſm. 8vo, cf. *Portrats.* Lond., 1680. $1.25

1333 MAY (T.) A BREVIARY OF THE HISTORY of the Parliament of England. Expreſſed in Three Parts. 1 vol. 12mo, hf. cf. *7 portraits inſerted.* London, 1650. $1.25

1334 [WELDON, SIR A.] THE COURT AND CHARACTER OF KING JAMES. Whereunto is now added THE COURT OF KING CHARLES; continued unto the beginning of theſe *Unhappy* Times. 1 volume 12mo, brown calf. London, 1651. $1.50

1335 REBELS ND SAINTS: or a Collection of the Speeches, Private Paſſages, Letters, and Prayers of thoſe Perſons lately Executed, etc., with Obſervations on the ſame, wherein their pretended Sanctity is Refuted, and a further Inſpection made into the Lives and Practices of thoſe Unhappy and Trayterous *Politicians.* 1 vol. 12mo, hf. cf. London, 1661. $1.25

1336 THE CABALA; OR MYSTERIES OF STATE, ſet forth under the following Heads, Viz.—I. The Table-Talk of King James the Firſt. II. Inſtructions to an Engliſh Prince, by K. James the Firſt. III. The Advice of the Lord *Verulam,* to K. James the Firſt, for chooſing Privy Councillors, Judges, and Favourites. IV. A Memorial preſented to Queen Elizabeth, by the Lord Burleigh. V. The Dangers incident to the Place of a Secretary of State, by the Earl of Saliſbury. VI. The Advice of Iſocrates to Demonicus, etc. 1 vol. 12mo, old cf. Lond., 1715. $1.25

1337 VERON (LE Dr L.) MEMOIRES D'UN BOURGEOIS DE PARIS. 5 vols. 12mo, half morocco, red, neat. Paris, 1856. $6.00

1338 COLUMBUS. Hiſtoire de Chriſtophe Colomb, ſuivie de ſa Correſpondance d'éclairciſſemens et de Pièces Curieuſes et Inédites, traduite de l'Italien de Boſſi, ornée du Portrait de Colomb et de pluſieurs graveures deſſinées par lui-même. 1 vol. 8vo, hf. moroc., gilt top. Paris, 1824. $3.00

"This volume contains the Latin text and tranſlations of Columbus's letters on the diſcovery of America, together with fac-ſimiles."

1339 MENESTRIER (LE P. F. C.) LA NOUVELLE METHODE RAISONNEE DU BLASON pour l'apprendre d'une maniere aiſée, etc., avec *les figures en taille douce.* 1 vol. ſm. 8vo, hf. cf., neat. Lyon, 1701. *Scarce.* $2.50

1340 REGNAULT-WARIN. HISTOIRE DU GENERAL LAFAYETTE EN AMERIQUE, precedée d'une Notice ſur ſa Vie. 1 vol. 8vo, hf. mor., neat. Paris, 1832. $2.00

1341 LES PLAGIATS DE M. J. J. R.[*ouſſeau*], de Geneve, ſur L'Education, par D. J. C. B. [*Dom Joſeph Cajot, Bénédictin.*] 1 vol. 8vo, hf. moroc. La Haye, 1766. $1.50

1342 PROCLUS. THE PHILOSOPHICAL AND MATHEMATICAL COMMENTARIES OF PROCLUS; ſurnamed Plato's Succeſſor, on the Firſt Book of Euclid's Elements, and his Life by Marinus. Tranſlated from the Greek, with a Preliminary Diſſertation on the Platonic Doctrine of Ideas, &c., by Thomas Taylor. 2 vols. 4to, boards. Lond., 1788. *Preſentation copy from the tranſlator. Scarce.* $5.00

1343 PLATO. THE PHÆDRUS OF PLATO; a Dialogue concerning Beauty and Love. Tranſlated from the Greek [by *Thomas Taylor*]. 1 vol. 4to, boards. Lond., 1792. $1.25

1344 [GOLDSMITH, OLIVER.] The Life of Richard Naſh, of Bath. Extracted principally from his Original Papers. 1 vol. 8vo, hf. cf. *Portrait.* Lond., 1762. $1.25

1345 GARRICK (DAVID). Memoirs of the Life of, interſperſed with Characters and Anecdotes of his Theatrical Contemporaries, &c. By Thomas Davies. 2 vols. 8vo, cf. London, 1780. $1.50

1346 WEBSTER (JOHN). THE DISPLAYING OF SUPPOSED WITCHCRAFT. Wherein is affirmed that there are many ſorts of Deceivers and Impoſtors, and Divers Perſons under a paſſive *Deluſion* of Melancholy and Fancy. But that there is a *Corporeal League* made betwixt the Devil and the Witch, or that he ſucks on the *Witches Body*, has Carnal Copulation, or that Witches are turned into Cats, Dogs, raiſe Tempeſts, or the like, is utterly denied and diſproved. Wherein alſo is handled, the Exiſtence of Angels and Spirits, the truth of Apparitions, the Nature of Aſtral and Sydereal Spirits, the force of Charms, and Philters; with other abſtruſe matters. 1 vol. folio, old cf. London, 1677. *Very ſcarce.* $5.00

1347 DELRIO (MARTINO). DISQVISITIONVM MAGICARVM LIBRI SEX, Quibus continetur accurata curioſarum artium, et vanarum ſuperſtitionum confutatio, vtilis Theologis, Iuriſconſultis, Medicis, Philologis. 1 vol. 4to, half calf. Mogvntiæ, 1612. $3.00

1348 OUVAROFF. ESSAY ON THE MYSTERIES OF ELEUSIS. Tranſlated from the French by J. D. Price, with Obſervations by J. Chriſtie. 1 vol. 8vo, boards. *Plates.* Lond., 1817. $2.25

1349 GADBURY (JOHN). THE DOCTRINE OF NATIVITIES, containing the whole Art of Directions, and Annual Revolutions; whereby, any man (even of an Ordinary Capacity) may be enabled to diſcover the moſt Remarkable and Occult Accidents of his Life, as they ſhall occur unto him in the whole Courſe thereof, either for Good or Evil. Together with THE DOCTRINE OF HORARIE QUESTIONS, etc. 2 vols. folio, cf. London, 1658. $5.00

1350 BISHOP (JOHN, *Student in Aſtrology and Chemiſtry.*) THE MARROW OF ASTROLOGY. Wherein is contained the Natures of the Signes and Planets, with their ſeveral Governing Angels, according to their Reſpective Hierarchys.

And the Method of Directions according to the *Ægyptians* and *Chaldeans*, with ſeveral other uſeful Examples. 1 vol. 4to, cf., gilt back. Lond., 1688. $3.50

1351 PLACIDUS DE TITUS. ASTRONOMY AND ELEMENTARY PHILOSOPHY, wherein is ſhewn, from Phyſical and Aſtronomical Principles, the Nature of Atmoſpherical Influx, communicated to Earthly Subſtances by the *Motion*, *Aſpects*, and *Poſition* of the Heavenly Bodies, in forming the whole *Anima* of Nature, particularly in MAN, the *Epitome* of the Creation!—the World in Miniature!—The whole comprehending, by theſe efficient Cauſes and their Effects, the true Doctrine of *calculating Nativities* in ſo plain and ſimple a Method, as to be perfectly attainable by the meaneſt Capacity, etc. The whole carefully reviſed by M. Sibly. 1 vol. 8vo, cf., very neat. Lond., 1789. $5.00

1352 COLEY (HENRY). CLAVIS ASTROLOGIÆ ELIMATA; or a Key to the whole Art of Aſtrology, New Filed and Poliſhed, in Three Parts. 1 thick vol. 8vo, cf. Lond., 1676. $4.00

1353 GADBURY (JOHN). COELESTIS LEGATUS; or The Coeleſtial Ambaſſadour Aſtrologically Predicting the Grand Cataſtrophe that is probable to befall moſt of the Kingdomes and Countries of Europe. 1 vol. ſm. 4to, cf., gilt back. Lond., 1656. $2.50

This volume contains a "Catalogue of all the Aſtrological Authors, from the Creation, unto the Coming of Chriſt, with the Years of the World they Flouriſhed in the Knowledge of this Science."

1354 LILLY (WILLIAM). A COLLECTION OF ANCIENT AND MODERNE PROPHESIES concerning theſe Preſent Times, with Modeſt Obſervations thereon. 1 vol. ſm. 4to, hf. cf. Lond., 1645. *Rare.* $2.25

1355 ASHMOLE (ELIAS). THE WAY TO BLISS, in Three Books. 1 vol. 4to, cf. Lond., 1658. *Very ſcarce.* $3.50

1356 CAMFIELD (BENJAMIN). A THEOLOGICAL DISCOURSE OF ANGELS, and their Miniſtries, wherein their Exiſtence, Nature, Number, Order, and Offices, are modeſtly treated of. 1 vol. 8vo, hf. cf. Lond., 1678. *Curious.* $2.00

1357 THE CONJURER'S VADE MECUM; or Every Lady her own Fortune-Teller, being a complete and regular Syſtem of Divination, by means of which every perſon may ſatisfy themſelves about Future events, etc. Collected and abridged from the ſcarce and celebrated works of Paracelſus, Albertus Magnus, Patridge, Saunders, etc., etc. 1 vol. ſm. 8vo, hf. cf. *Illuſtrated with twenty cuts.* Lond., 1795. $1.50

1358 THE CONJURER'S REPOSITORY; or the whole Art and Myſtery of Magic Diſplayed. 1 vol. 12mo, half roan. Lond., N. D. $1.50

1359 DIGBY (SIR KENELM). NOUVEAUX SECRETS pour Conſerver la Beauté des Dames, et pour guérir pluſieurs ſortes de Maladies. 2 vols. in 1 vol. 12mo, vellum. La Haye, 1715. $1.50

1360 DE LA CHAMBRE. THE ART HOW TO KNOW MEN. 1 vol. 8vo, calf. Lond., 1665. $1.50

1361 CASAUBON (MERIC, D. D.) A TREATISE CONCERNING ENTHUSIASME, as it is an Effect of Nature; but is miſtaken by many for either Divine Inſpiration, or Diabolical Poſſeſſion. 1 vol. ſm. 8vo, cf. Lond., 1655. $1.50

1362 CULPEPPER'S TREATISE OF AURUM POTABILE, being a Deſcription of the Threefold World, Viz.—Elimentary, Celeſtiall, Intellectuall, containing

the Knowledge neceſſary to the Study of *Hermetick Philoſophy*. 1 vol. ſmall 8vo, cf. London: *Printed for G. Everſden, at the Signe of the Maiden-head, St Pauls Church-yard.* 1656. $2.25

1363 CHARLETON (WALTER). Two Discourses. I. Concerning the Different Wits of Men. II. Of the Myſterie of Vinters. 1 vol. 8vo, cf. Lond., 1675. $1.00

1364 NAUDÆUS (G.) The History of Magic by way of Apology, for all the Wiſe Men who have unjuſtly been reputed Magicians, from the Creation, to the preſent Age. Engliſhed, by J. Davies. 1 vol. 8vo, cf. Lond., 1657. *Very ſcarce.* $2.50

1365 THE THEORY OF DREAMS; in which an Inquiry is made into the Powers and Faculties of the Human Mind, as they are illuſtrated in the moſt Remarkable Dreams recorded in Sacred and Profane Hiſtory. 2 vols. 12mo, hf. cf. Lond., 1808. $2.25

1366 NOSTRADAMVS. Les Vrayes Centuries et Propheties de Maiſtre Michel Noſtradamvs, où ſe void repreſenté tout ce qui s'eſt paſſé, tant en France, Eſpagne, Italie, Alemagne, Angleterre, qu'autres parties du monde. Avec la Vie de l'Autheur. 1 vol. ſm. 8vo, calf. Leyde, 1650. *Scarce.* $2.00

1367 ST. ANDRE. Lettres a quelques-uns de ſes Amis, au Sujet de la Magie, des Malefices et des Sorciers. 1 vol. 12mo, cf. Paris, 1715. $1.50

1368 CASAUBON (MERIC). Of Credulity and Incredulity, in things Divine and Spiritual; wherein (among other things) a true and faithful Account is given of the Platonick Philoſophy, as it hath reference to Chriſtianity; as alſo the Buſineſs of Witches and Witchcraft, etc. 1 vol. ſm. 8vo, cf. Lond., 1670. $1.25

1369 DIGBY (SIR KENELM). Choice and Experimented Receipts in Phyſick and Chirurgery, as alſo Cordial and Diſtilled Waters and Spirits, Perfumes, and other Curioſities. 1 vol. 18mo, cf. *Curious portrait of Digby.* Lond., 1675. $1.50

1370 PLUTARCH. De Natvra et Effectionibvs Dæmonvm Libelli Dvo, cvm explicationibus, & Procemio Ioachimi Camerarii. 1 vol. 12mo, vellum, neat. Lipſiæ, 1576. $1.50

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by Geo. P. Philes & Co., No. 64 Naſſau St., N. Y.

CONTENTS OF NUMBER XV.

I. Of the Duties and Qualifications of a Librarian.
II. Idiomologie des Animaux, etc.
III. The Book-Hunter, etc., by John Hill Burton, with Additional Notes by Richard Grant White.
IV. Winſtanley's Lives of the Moſt Famous Engliſh Poets, etc.
V. Miſcellaneous Items:
Characteriſtics of the Firſt Folio Edition of Shakeſpeare.—Negro School in Charleſton, in 1745.—Rhythmus Monoſyllabicus.—Paradiſe of Dayntie Deviſes.
VI. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, Geo. P. Philes & Co., No. 64 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 64 Nassau-Street,

No. 17.] NEW YORK, 1863. [May.

1371 LACINIUM (JANUM). Pretiosa Margarita Novella de Thesavro, Pretiosissimo, Philosophorvm Lapide. Collectanea ex Arnaldo, Rhaymundo, Rhasi, Alberto, et Michaele Scoto; nunc primum, cum lucupletissimo indice, in lucem edita. 1 vol. 8vo, vellum. Venetiis (*Aldus*), 1546. $2.25

"*Belle édition très-estimée d'un Livre recherché des curieux.*"—Langlet Du Fresnoy.

1372 MATHEWS (RICHARD). The Unlearned Alchymist his Antidote; together with A Pretious Pearl in the midst of a Dunghil; being a true and faithful receit of Mr Richard Mathew's Pill, etc., presented to the world by Mrs Anne Mathews. 1 vol. 12mo, cf. Lond. *Printed for Joseph Leigh, near the Nags-head Tavern.* 1663. $1.25

1373 BOULTON (SAMUEL). Medicina Magica tamen Physica; Magical, but Natural Physick, or a Methodical Tractate of Diastatical Physick, containing the general Cures of all infirmities, &c., belonging not only to the Body of Man, but to all other Animal and Domestick creatures, and that by way of Transplantation, with a Description of a most excellent Cordial out of Gold, much to be estimated. 1 vol. 12mo, cf. Lond., 1656. $1.25

1374 GADBURY (JOHN). Obsequium Rationabile, or a Reasonable Service performed for the Cœlestial Sign Scorpio; in XX Remarkable Genitures of that Glorious, but Stigmatized *Horoscope*; Against the malitious and False attempts of that Grand (but Fortunate) Impostor Mr William Lilly. 1 volume 12mo, brown calf, neat. Lond., 1675. $2.00

1375 INDAGINE (JOANNE). Introdvctiones Apoteles maticae Elegantes, Chyromantiam, Physiognomiam, Astrologiam naturalem, Complexiones hominum, Naturas planetarum, cum periaxiomatibus de faciebus Signorum, et canonibus de ægritudinibus, nusquam fere simili tractata compendio. 1 vol. small 8vo, vellum. *Curious plates.* s. l. n. d. $1.50

1376 GRANT (MRS.) Essays on the Superstitions of the Highlanders of Scot-

land. 2 vols. in 1 vol. ſm. 8vo, hf. cf. Lond., 1811. $2.00

1377 HISTOIRE CRITIQUE de Nicolas Flamel et de Pernelle ſa Femme. Recueillie d'Actes anciens qui juſtifient l'origine et la médiocrité de leur fortune contre les imputations des Alchemiſtes. 1 vol. 12mo, calf. Paris, 1761. *Rare and curious.* $1.50

1378 GADBURY (JOHN). NAUTICUM ASTROLOGICUM; or the Aſtrological Seaman; Directing Merchants, Mariners, Captains of Ships, &c., How (by God's Bleſſing) they may eſcape divers Dangers which commonly happen in the Ocean. 1 vol. ſm. 8vo, cf. Lond. *Printed for George Sanbridge at the Three Golden Flower-de-luces in Little Britain.* 1710. $1.50

1379 EPICTETI DISSERTATIONUM AB ARRIANO DIGISTARUM LIBRI IV. ejuſdem ENCHIRIDION, et deperditis Sermonibus Fragmenta, etc. *Gr. et Lat.*, cura Johannes Schweighæuſer. 6 vols. 8vo, full ruſſia, very neat. Lipſiæ, 1799. $8.00

"*The celebrity of all preceding editions is eclipſed by the ſagacity, erudition, and reſearch diſplayed in this moſt excellent work by Prof. Schweighæuſer. It unfolds all the treaſures of curious and recondite learning reſpecting the writings of Epictetus; and whether we conſider the purity of the text, the ability of the notes, the care and correctneſs evinced in collecting the fragments and commentaries, with the various diſquiſitions on the previous interpreters of Epictetus, we ſhall readily expreſs our thanks for the ſervice performed by Schweighæuſer to the cauſe of Greek literature in general, and to the illuſtration of this excellent writer in particular.*"—DIBDIN.

1380 NIZOLIUS. LEXICON CICERONIANUM, ex recenſione Alexandri Scoti nunc crebris locis refectum et inculatum, *accedunt* PHRASES ET FORMULÆ LINGUÆ LATINÆ ex commentariis Stephani Doleti. Juxta editionem Jacobi Facciolati. 3 vols. 8vo, b'ds. Lond., 1820. $7.00

1381 CHARLEVOIX. HISTOIRE ET DESCRIPTION GENERALE DE LA NOUVELLE FRANCE, avec le Journal Hiſtorique d'un Voyage fait par ordre du Roi dans l'Amérique Septentrionnale. 6 vols. ſm. 8vo, plain cf. *Maps and plates.* Paris, 1744. *Very ſcarce.* $10.00

1382 LES MILLE ET UNE NUITS, contes Arabes, traduits par Galland. Edition illuſtre par les meilleurs Artiſtes Français et Etrangers, etc., augmentée d'une Diſſertation ſur les Mille et Une Nuits, par M. le Baron Silveſtre de Sacy. 3 vols. royal 8vo, half calf, red, top gilt. *Numerous plates.* Paris, N. D. $12.00

1383 MORI (THOMÆ). Omnia, quæ hucuſque ad manus noſtras pervenerunt, Latina Opera; quorum aliqua nunc primum in lucem prodeunt, etc. 1 vol. folio, hf. cf., red edges. *Lovanii, apud Petrum Zangrium Tiletanum, ſub Fonte.* Anno 1566. $5.00

1384 TERNAUX (HENRI). VOYAGES, RELATIONS, ET MEMOIRES ORIGINAUX pour ſervir à l'Hiſtoire de la Découverte de l'Amérique, publiés pour la première fois en Français. 10 vols. bound in 5 vols. 8vo, half morocco, green, top gilt, neat. Paris, 1837–'38. $20.00

1385 ST. FULGENTI *Ruſpenſis Epiſcopi*, OPERA, quæ ſunt publici juris, Omnia. 1 volume 4to, cf. Pariſiis, 1684. $2.00

1386 MACROBII (AUR. THEOD.) OPERA cum Notis integris Iſacii Pontani, Jo. Meurſii, Jac. Gronovii quibus adjunxit et ſuas Jo. Car. Zeunius. 1 vol. 8vo, cf. Lipſiæ, 1774. $1.25

"*On y trouve des diſcuſſions ſur un grand nombre de queſtions hiſtoriques et mythologiques; l'explications de beaucoup de paſſages d'auteurs anciens, et des renſeignemens ſur les mœurs et les uſages des Romains.*"—SCHŒLL.

1387 AURELII PRUDENTII CLEMENTIS, OPERA OMNIA nunc primum cum Codd. Vaticanis Collata Præfatione, Variantibus Lectionibus, Notis, ac rerum Verborumque Indice, etc. 2 vols. 4to, ſewed. Parmæ, 1788. $4.50

"*This is one of the moſt beautiful editions of a claſſical author I ever beheld. The firmneſs of the paper and brilliancy of the type, as well as the many critical notes that accompany each page, render it a ſplendid and uſeful ornament to a library. Some copies are ſtruck off on* LARGE PAPER. *In ordinary condition a copy is worth 3l. 13s. 6d.*" —DIBDIN.

"*The Chriſtian Virgil and Horace.*"—BENTLEY.

"*He was the beſt poet of the Chriſtians. If he had lived in the time of Virgil, he would have been extolled above Horace.*"—LUTHER.

1388 P. TERENTII AFRI COMŒDIA, Lectiſſimis Adnotationibus inluſtratæ curante ac recenſente Equite Aloyſio Roſſio. 3 vols. 8vo, *large paper*, boards. Mediolani, 1820. $2.50

1389 MICHEL (FRANCISQUE). ETUDES DE PHILOLOGIE COMPAREE SUR L'ARGOT, et ſur les Idiomes Analogues parlés en Europe et en Aſie. 1 vol. roy. 8vo, hf. moroc., green, top gilt. Paris, 1856. $6.00

"*Couronné par l'Inſtitut de France.*"

1390 (DREUX DU RADIER.) Mémoires Hiſtoriques, et Anecdotes ſur les Reines et Régentes de France, avec la Continuation juſqu'à nos Jours, etc. 6 vols. in 3 vols. 8vo, hf. moroc. Paris, 1827. $6.00

1391 MARTIN (BENJAMIN). BIOGRAPHIA PHILOSOPHICA, being an Account of the Lives, Writings, and Inventions, of the moſt Eminent Philoſophers and Mathematicians who have flouriſhed from the Earlieſt Ages of the World to the Preſent Time. 1 vol. 8vo, hf. vellum. Lond., 1764. $2.00

1392 BELOE (WILLIAM). MISCELLANIES; conſiſting of Poems, Claſſical Extracts, and Oriental Apologues. 3 vols. 12mo, cf. Lond., 1795. $1.25

1393 HOLLAND (HENRY RICHARD, LORD). Some Account of the Life and Writings of Lope Felix De Vega Carpio, and Guillen De Caſtro. 2 vols. ſm. 8vo, full cf., neat; gilt edges. *Portraits and fac-ſimiles.* Lond., 1817. $3.00

1394 FAULKNER (THOMAS). HISTORY AND ANTIQUITIES OF KENSINGTON, interſperſed with Biographical Anecdotes of Royal and Diſtinguiſhed Perſonages, and a Deſcriptive Catalogue of the Collection of Pictures in the Palace. 1 vol. thick 8vo, boards. *Portraits and plates.* Lond., 1820. $2.25

1395 COLECCION DE LOS MAS CELEBRES ROMANCES ANTIQUOS ESPAÑOLES, Hiſtoricos y Caballereſcos, publicada por C. B. Depping, y ahora conſiderablemente enmendada por un ESPAÑOL REFUGIADO. 2 vols. ſm. 8vo, full ruſſia, neat, top gilt. Lond., 1825. $5.00

1396 SANCHEZ (THOMA). DISPVTATIONVM DE SANCTO MATRIMONII SACRAMENTO, etc., cum duplici Indice Diſputationum, et rerum refertiſſimo. 3 vols. folio, vellum. Venetiis, 1607. *Scarce.* $8.00

"*An Iliad of impurities, the treatiſe of Sanchez is the true library of Venus. If Horace and Martial were to come again into the world, they would write fine odes and epigrams upon thoſe operators who have been deſirous of caſtrating them. In five hundred Martials and Horaces there is not ſo much room for caſtration as in one page of Sanchez.*"—BAYLE.

"*One of the pious cenſors of the preſs, who licenſed this extraordinary work, expreſſed himſelf in the following enthuſiaſtic manner:* 'LEGI, PERLEGI MAXIMA CUM VOLUPTATE.'"

1397 MEMOIRES DE LUTHER. Ecrits par lui-même, traduits et mis en ordre par M. Michelet. 2 vols. 8vo, hf. cf. Paris, 1827. $2.50

1398 LACOUR (LOUIS). ANNALES DU BIBLIOPHILE, du Bibliothécaire et de l'Archiviste. 1 vol. 8vo, hf. morocco, neat. Paris, 1863. $3.50

1399 BOETHI (ANIT. MANL. SEVER.) PHILOSOPHORUM ET THEOLOGORUM PRINCIPIS OPERA OMNIA, quorum alia ante impressa, nunc denuo per doctos viros recognita; alia, quæ hactenus latuerunt, nunc primùm emendatiss. in lucem prodeunt. 2 vols. folio, vellum. Basileæ, 1570. *Rare.* $6.00

"*Edition la meilleure et la plus complète que l'on ait des œuvres de Boëce.*"—BRUNET.

"*The* BEST *edition of the* OPERA OMNIA BOETHII *was published at Basil, fol.*, 1570, 2 *vols.*; *and according to Count Revickzky, the work is rare and much sought after.*"—DIBDIN.

1400 MARTIAL: THE EPIGRAMS OF, in Twelve Books; with a Comment, by James Elphinston. 1 vol. 4to, plain cf. *Portrait.* Lond., 1782. $3.00

1401 HOEI-LAN-KI, ou l'Histoire du Cercle de Craie, Drame en Prose et en Vers, traduit du Chinois, et accompagné de Notes; par Stanislas Julien. 1 vol. 8vo, boards. Lond., 1832. $1.00

1402 DELEPIERRE (OCTAVE). MACARONEANA, ou Melanges de Littérature Macaronique des Differents Peuples de l'Europe. 1 vol. 8vo, hf. mor., top gilt. Paris, 1852. $4.00

"*Only a small number printed.*"

1403 KENNEDY (WILLIAM). TEXAS. The Rise, Progress, and Prospects of the Republic of Texas. 2 vols. 8vo, cloth, boards. Lond., 1841. $2.00

1404 LES NAINS CELEBRES depuis l'Antiquité jusques et y compris TOM-POUCE, par A. D'Albanès et Georges Faith, *illustrés* par Edouard de Beaumont. 1 vol. 8vo, hf. cf. Paris, N. D. $1.00

1405 CLARKSON (THOMAS). MEMOIRS of the Private and Public Life of WILLIAM PENN. 2 vols. 8vo, hf. mor., neat. Lond., 1813. $3.00

1406 ZANI (ABATE D. PIETRO). ENCICLOPEDIA METODICA CRITICO-RAGIONATA DELLE BELLE ARTI. 28 vols. 8vo, sewed. Parma, 1819–'24. $25.00

"*Quest' opera è il frutto d'una serie senza confine di cognizioni, che questo benemerito autore ha riunito nel corso della miglior parte della sua vita, e che stato rendendo ora di pubblico benefizio.*"—CICOGNARA.

"*Les 19 prem. vols. de ce grand ouvrage contiennent un Dictionnaire des Artistes; les autres, des détails sur les Figures de la Bible, gravées, soit en bois ou en cuivre; sur les productions xylographiques, les Biblia Pauperum,*" *etc.*—BRUNET.

1407 MARCI ANTONII, JOANNIS ANTONII, ET GABRIELIS FLAMINIORUM, CARMINA. 1 vol. 8vo, hf. cf. Patavii, 1743. $1.00

1408 BONSTETTEN (BARON DE). ROMANS et Epopées Chevaleresques de l'Allemagne au Moyen Age. 1 vol. 8vo, hf. moroc., neat. Paris, 1847. $3.00

1409 PANTHEISTICON sive Formula Celebrandæ Sodalitatis Socraticæ, in Tres Particulas Divisa. (Auct. Jano-Junio Eoganesio, i. e. *John Toland.*) 1 vol. 8vo, cf. Cosmopoli (*Londini*), 1720. *Very scarce.* $3.00

"*On prétend que cet ouvrage est celui de Toland qui renferme le plus impiétés, et elles y sont portées à un tel degré de perversité que les libertins même en ont été indignes. L'auteur y établit une société qu'il appelle Socratique, et lui fait prendre pour hymnes les* ODES *d'Horace; les oraisons qui s'y*

trouvent mêlées sont terminées singulièrement et de manière à tourner en dérision cette pratique de l'église Romaine. L'édition est exécutée en lettres rouges et noires; on en a tiré peu d'exemplaires, ce qui les rend rares et chers."—PEIGNOT, *Dict. des Livres Cond. au Feu.*

1410 LES LIASONS DANGEREUSES, ou Lettres recueillies dans une Société, et publiées pour l'instruction de quelques autres, par C*** de L*** (*Choderlos de la Clos*). 4 vols. 18mo, cf. Genève, 1793. *Scarce.* $3.00

1411 DE LA SINGULARITE DES CLERCS, ou de l'Obligation où sont les Ecclésiastiques de Vivre separez des Femmes, etc., avec des Notes Critiques, et une Analyse complette de tout l'Ouvrage. 1 vol. sm. 8vo, boards. Paris, 1719. *Curious.* $2.00

1412 SANCTI BERNARDI, OPERA, post Horstium denuo recognita, aucta, et in meliorem digesta ordinem, necnon novis Præfationibus, Admonitionibus, Notis et Observationibus, Indicibusque copiosissimis locupletata et illustrata, tertiis curis Domni Johannis Mabillon. 2 vols. folio, cf. Parisiis, 1719. $6.00

1413 ALCUIN. OPERA quæ hactenus reperiri potuerunt; nonnulla auctius et emendatius, pleráque nunc primùm ex Codd. MSS. edita. Omnia studio et diligentia Andrae Qvercetani *Turonensis.* 1 vol. folio, cf. Lutetiæ Parisiorum, 1617. $3.00

1414 BAIL (LUDOVICI). SUMMA CONCILIORUM *Omnium* ordinata, aucta, illustrata ex Merlini, Joverii, Baronii, Binii, Ceriolani, Sirmundi, aliorumque Collectionibus, ac MSS. cum Annotationibus Dogmaticis et Historicis, et Indice Verborum. 2 vols. folio, half vellum. Patavii, 1723. $6.00

"*This very useful abridgment of the whole of the* COUNCILS *consists of about 2,000 pages. The Dedication is a somewhat startling address:* '*Verbo Incarnato, Lumini de Lumine, Deo Vero de Deo Vero, Nobilissime Fili Dei,*'" etc., etc.

1415 FRANCISCI PETRARCHÆ, OPERA QUÆ EXTANT OMNIA. In quibus præter Theologica, Naturalis, Moralisque Philosophiæ præcepta liberalium quoque artium Encyclopediam, Historiarum thesaurum, et Poesis divinam quandam vim, pari cum sermonis maiestate, coniuncta invenies. 4 vols. in 1 vol. folio, cf. Basileæ, 1581. $6.00

1416 BONFINII (FRANC. ANT.) DISPUTATIONES DE JURE FIDEICOMMISSORUM. 3 vols. folio, half calf. Parmæ, 1781. $2.00

1417 JOANNIS MEURSII ELEGANTIÆ LATINI SERMONIS ———. ALOISIÆ SIGEÆ TOLETANÆ SATYRÆ SOTADICÆ DE ARCANIS AMORIS, ET VENERIS. (*Auct. Nicolas Chorier.*) 2 vols. in 1 vol. 12mo, calf, gilt edges. *Sine notâ loci et anni. Very scarce.* $10.00

"*Production abominable et la plus licentieuse que l'on connaisse. Elle a été faussement attribuée à l'illustre Louise Sigée de Tolède, morte en 1560; elle est de Nicolas Chorier, avocat de Grenoble. Cet ouvrage infâme fut reçu comme il le méritait; c'est-à-dire, qu'il fut proscrit, et l'imprimeur obligé d'abandonner son commerce, et d'éviter par la fuite un châtiment exemplaire. Quelques auteurs prétendent que la latinité de cet ouvrage est aussi belle et aussi pure que le sujet en est affreux et impure.*"—PEIGNOT, *Dictionnaire des Livres Cond. au Feu.*

1418 PROCOPII CAESARIENSIS DE REBUS GOTHORUM, PERSARUM AC VANDALORUM libri VII. unà cum aliis mediorum temporum historicis, quorum catalogum sequens indicabit pagina. 1 vol. folio, vellum. Basileæ, 1531. $2.00

1419 MALAY ANNALS; translated from the Malay Language by Dr. John Leyden, with an Introduction by Sir Thomas Stamford Raffles. 1 volume 8vo, boards. Lond., 1821. $1.25

1420 HISTORIÆ AUGUSTÆ SCRIPTORES VI. Ælius Spartianus. Vulc. Gallicanus. Julius Capitolinus. Trebell. Pollio. Ælius Lampridius. Flavius Vopiscus. Cum integris Notis Isaaci Casauboni, Cl. Salmasii & Jani Gruteri. Cum Indicibus locupletissimis Rerum ac Verborum. 2 vols. 8vo, cf., neat; red edges. Lugd. Batav., 1671. $3.00

"*This most excellent edition of the Augustan Writers is now become scarce. It is by far the most beautiful and correct yet published, and does great honour to the learned and industrious editor. I have read it carefully, and do with pleasure pronounce this judgment on this most excellent and well-published edition.*"—DR. HARWOOD.

1421 HEDERICUS (BENJ.). GRÆCUM LEXICON MANUALE, etc. 1 vol. 4to, cf. Lond., 1803. *Scarce.* $2.50

"*This edition was corrected and enlarged by Thomas Taylor, the Platonist.*"

1422 MILLS (CHARLES). THE HISTORY OF CHIVALRY, or Knighthood and its Times. 2 vols. 8vo, boards. Lond., 1825. $3.00

1423 HALLAM (HENRY). VIEW OF THE STATE OF EUROPE DURING THE MIDDLE AGES. 2 vols. 4to, cf., neat. *First edition.* Lond., 1818. $5.00

1424 MILL (JAMES). THE HISTORY OF BRITISH INDIA. 3 vols. 4to, full cf., gilt backs and sides (by *Simier*). London, 1817. $15.00

1425 CAVENDISH (WILLIAM, *Duke of Newcastle*). A GENERAL SYSTEM OF HORSEMANSHIP, IN ALL ITS BRANCHES, etc. With all the Original COPPER PLATES, in *Number Forty Three*, which were engraved by the best Foreign Masters, under his Grace's immediate Care and Inspection, and which are explained in the different Lessons, etc. 2 vols. royal folio, plain cf. Lond., 1743. $15.00

1426 LEMPRIERE (J). A CLASSICAL DICTIONARY, containing a Copious Account of all the Proper Names mentioned in Ancient Authors, etc. Sixth Edition, corrected and revised by Charles Anthon. 1 vol. 8vo, hf. calf. New York, 1827. $1.25

1427 VISITS FROM THE WORLD OF SPIRITS; or Interesting Anecdotes of the Dead. Containing very Curious Narratives of the Appearances of Many Departed Spirits on Particular Occasions, to Friends, Relations, etc. 1 vol. small 8vo, cf. Lond., 1791. $2.00

1428 ENGELBRECHT. THE DIVINE VISIONS OF JOHN ENGELBRECHT, a Lutheran Protestant, whom God sent from the Dead to be a Preacher of Repentance and Faith to the Christian World. Containing—I. The Vision of Heaven and Hell at large. II. An Abridgment of the two Visions of the New Heaven and the New Earth; and of the Mountain of Salvation, etc. Translated from the Original German by Francis Okely. 2 vols. in 1 vol. sm. 8vo. cf. Northampton, 1780. *Rare and curious.* $2.00

1429 LEONARDUS (CAMILLUS). THE MIRROR OF STONES; in which the Nature, Generation, Properties, Virtues and various Species of more than 200 different Jewels, precious and rare Stones, are distinctly described. Also certain and infallible Rules to know the Good from the Bad. 1 vol. sm. 8vo, hf. cf. Lond., 1750. $1.00

1430 BOYLE (ROBERT). An Essay about the Origine and Virtues of Gems. 1 vol. 12mo, cf. Lond., 1672. $1.00

1431 ANTONIUS DE ARENA, Provençalis De Bragardissima villa Soleriis ad suos Compagnones, qui sunt de persona friantes, bassas Dansas et Branlas

practicantes, nouvellos perquam plurimos mandat. 1 vol. 12mo, cf. Lond., 1758. $2.00

1432 LESSING. Du Laocoon, ou des Limites Respectives de la Poésie et de la Peinture; traduit de l'Allemand de G. E. Lessing, par Charles Vanderbourg. 1 vol. 8vo, hf. cf. Paris, 1802. $0.75

1433 REPORT from the Select Committee on Public Libraries; together with the Proceedings of the Committee, Minutes of Evidence, and Appendix. 1 vol. folio, unbound. *With autograph of Edward Edwards.* (Lond.), 1849. $2.00

1434 GARCIN DE TASSY. Histoire de la Litterature Hindoui et Hindoustani, Tomes I., II. *All published.* 2 vols. thick 8vo, hf. moroc., gilt backs, neat. Paris, 1839. $10.00

1435 SALVERTE (EUSEBE). Essai Historique et Philosophique sur les Noms d'Hommes, de Peuples et de Lieux, considérés principalement dans leurs rapports avec la Civilisation. 2 vols. 8vo, hf. mor., neat. Paris, 1824. *Scarce.* $6.00

1436 NICHOLS (JOHN). Biographical and Literary Anecdotes of William Bowyer, Printer, F. S. A., and of many of his Learned Friends, containing an Incidental View of the Progress and Advancement of Literature in this Kingdom, from the Beginning of the Present Century to the End of the Year MDCCLXXVII. 1 vol. 4to, calf, London, 1782. $4.00

1437 SENTENCES ET INSTRUCTIONS CHRETIENNES Tirées des Œuvres de S. Augustin (*Lat. et Français*), par le Sieur De Laval. 2 vols. sm. 8vo, cf., neat. Paris, 1734. $2.00

1438 SENTENCES ET INSTRUCTIONS CHRETIENNES Tirées des Anciens Pères de l'Eglise (*Latin et Français*), par le Sieur De Laval. 2 vols. sm. 8vo, cf., neat. Paris, 1734. $2.25

1439 PLOWDEN (FRANCIS). The History of Ireland, from its Union with Great Britain, in January, 1801, to October, 1810. 3 vols. 8vo, boards. Dublin, 1811. $1.50

1440 LINGARD (REV. JOHN). The Antiquities of the Anglo-Saxon Church. 1 vol. 8vo, boards. Newcastle, 1810. *Scarce.* $2.00

1441 PIETAS ET GRATULATIO COLLEGII CANTABRIGIENSIS APUD NOVANGLOS. Bostoni—Massachusettensium. *Typis J. Green & J. Russell.* 1 vol. 4to, old red morocco; gilt backs, sides, and edges. MDCCLXI. (1761). $12.00

"*A detailed analysis of this curious volume may be found in* Duyckinck's Cyclopædia of American Literature, *vol. i. pp.* 11–14."

1442 WALKINGTON (THOMAS). RABBONI; Mary Magdalens Tears, Of { Sorrow, Solace, } The one for her Lord being lost. The other for Him being found. In way of { Questioning. Wondering. Reioycing. }

1. Quest. Whether it were Hee. 2. Wond. That it should be Hee. 3. Reioy. That indeed it was Hee. Preached at S. *Pauls* Crosse, after the *Rehearsall*, and newly reuised and enlarged. 1 vol. 12mo, cf. Lond., 1620. *Very curious.* $2.00

1443 BAXTER (RICHARD). Of the Immortality of Mans Soul, and the

Nature of it, and other Spirits, etc. 1 vol. sm. 8vo, cf. London, *Printed for B. Simons*, at the *Three Golden Cocks at the West End of St. Pauls.* 1682. *Rare.* $2.00

1444 PERKINS (WILLIAM). A DISCOVRSE OF THE DAMNED ART OF WITCHCRAFT; so Farre Forth as it is reuealed in the Scriptures, and manifest by true experience. 1 vol. small 8vo, half calf. Cambridge, 1610. $2.00

1445 RELIGIO MEDICI, (*opus ex Anglico sermone* THOMÆ BROWNE *in Latinum conversum à* JO. MERRYWEATHER, *Anglo.*) 1 vol. 16mo, cf. Lugd.-Bat., 1644. *Scarce.* $0.75

1446 DE REBVS OCEANICIS ET NOVO ORBE, Decades Tres, Petri Martyris, Item Eivsdem, DE BABYLONICA LEGATIONE, Libri III., etc. 1 vol. 8vo, vellum. Coloniæ, 1574. $1.50

1447 LA HISTORIA DE GLI IMPERATORI GRECI, etc., con aggivnta di NUOVO DEL PASSAGGIO DI TERRA SANTA D'AITHONE ARMENO. 1 vol. 4to, boards. Venetia, 1562. $1.00

1448 BERINGTON (JOSEPH). THE HISTORY OF THE LIVES OF ABEILLARD AND HELOISA; comprising a Period of Eighty-Four Years, from 1079 to 1163, with their Genuine Letters, from the Collection of Amboise. 1 vol. 4to, hf. calf; one cover loose. Birmingham, 1788. $2.00

1449 QUILLET (CLAUDE). LA CALLIPEDIE, ou la Manière d'Avoir de Beaux Enfans. (*Lat. et Français.*) 1 vol. 12mo, cf. Paris, 1749. $1.25

"*This Abbot,*" *says Baillet,* "*intending to teach men how to get pretty children, has endeavoured to reduce all the precepts of that new art into four books in Latin verse, entitled* CALLIPÆDIA. *Though he does not inform the public how he gained his knowledge of so many rare particulars, it was nevertheless observed, that, for an Abbot, he knew more on this subject, than the most experienced among the laity; and that he was capable of teaching even Nature herself.*"

1450 PETRUS CIACCONIUS *Toletanus*, DE TRICLINIO sive, DE MODO CONVIVANDI apud Priscos, Romanos, etc. 1 vol. 12mo, cf. *s. l.* 1590. $1.00

1451 CONSERVANDÆ SANITATIS PRÆCEPTA SALUBERRIMA, Regi Angliæ quondam à Doctoribus SCHOLÆ SALERNITANÆ Versibus conscripta, nunc demum non integritati solùm atque nitori suo restituta, sed Rhythmis quoq: Germanicis illustrata, cum luculenta et succincta Arnoldi Villanouani, Medici ac Philosophi præstantissimi in singula capita Exegesi. 1 vol. 8vo, vellum. *Curious old woodcuts.* Francofurti, 1559. $2.00

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Published by GEO. P. PHILES & CO., No. 64 Nassau St., N. Y.

CONTENTS OF NUMBER XVI.

I. Bibliographical Hoaxing.
II. Chinese Proverbs and Moral Maxims.
III. Notes on Neglected English Poets.
IV. Life and Works of Michael Servetus.
V. Miscellaneous Items: M. J. C. Brunet on the Character of Washington.—Curious Will of George Fox, the Quaker.—Note on the First Folio Edition of Shakespeare.—Paradise of Dayntie Devises.
VI. Catalogue.

The Philobiblion is printed on India paper, and published monthly, at $2.00 a year, invariably in advance. All communications should be addressed to the Publishers, GEO. P. PHILES & CO., No. 64 Nassau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 64 Nassau-Street,

No. 18.] NEW YORK, 1863. [June.

1452 FIRDAUSI. The Shah Nameh of the Perſian Poet Firdauſí, tranſlated and abridged in Proſe and Verſe, with Notes and Illuſtrations, by James Atkinſon, Eſq. 1 vol. 8vo, boards. Lond., 1832. $3.00

1453 A THOUSAND NOTABLE THINGS, on Various Subjects; diſcloſed from the Secrets of Nature and Art; Practicable, Profitable, and of great Advantage, ſet down from long and curious ſtudy and experience, for the greater part, and the reſt taken from the moſt judicious and celebrated Authors of the Ancients and Moderns. Being a *rich Cabinet of ſelect Curioſities and Rarities*, etc. 1 vol. 12mo, calf. Lond., 1799. $1.00

1454 WILLIAMS (SAMUEL, LL. D.) The Natural and Civil History of Vermont. The Second Edition, corrected and much enlarged. 2 vols. 8vo, ſheep. *Maps.* Burlington, Vt., 1809. $3.00

1455 SMITH (WILLIAM). The History of the Province of New York, from the Firſt Diſcovery to the Year MDCCXXXII. To which is annexed, a Deſcription of the Country, with a ſhort Account of the Inhabitants, their Trade, Religious and Political State, and the Conſtitution of the Courts of Juſtice in that Colony. 1 vol. 4to, hf. cf. *Poor copy.* Lond., 1757. $3.00

1456 TARLETON (MAJOR-GENERAL). History of the Campaigns of 1780 and 1781, in the Southern Provinces of North America. Second Edition. 1 vol. 4to, boards, uncut. *Maps.* Lond., 1796. $6.00

1457 CARENA (CÆSARE). Tractatus de Officio Sanctissæ Inquisitionis et de Modo Procedendi in Cauſis Fidei. In Tres partes diuiſus, etc. 1 volume folio, boards. Cremonæ, 1641. *Rare and curious.* $5.00

1458 CALEPINUS. Septem Linguarum, hoc eſt Lexicon Latinum, variarum linguarum interpretatione adjecta. 1 vol. folio, calf; gilt edges. Patavii, 1718. $3.00

1459 TRITHEMII (JOANN.) Annalivm Hirsavgiensivm, Opus nunquam

hactenus editum, & ab Eruditis ſemper deſideratum. Complectens Hiſtoriam Franciæ et Germaniæ, Geſta Imperatorum, Regum, Principum, Epiſcoporum, Abbatum, et Illuſtrium Virorum. 2 vols. folio, old cf. *Typis Monaſterii S. Galli*, 1690. $4.00

"*The learned and laborious* JOHN OF TRITTENHEIM, *better known by his Latinized name of Trithemius, who was abbot of Spanheim in* 1483, *and died abbot of Wurtzburg in* 1518, *is amply entitled to the gratitude of those who feel interested in this branch of knowledge. His 'Annals of the Monastery of Hirschau,' and other similar works, are noble monuments of industry and learning.*" —J. G. DOWLING'S *Introd. to the Critical Study of Eccl. Hist., p.* 99.

1460 CHRONICON, EUSEBIUM PAMPHILIUM; D. Hieronymum Preſbyterum: Proſperum Aquitanicum, M. Aurel. Caſſidorum, Matthiam Palmerium, etc., etc. 1 volume folio, boards. Baſileæ, 1536. $1.50

1461 [SCOTT, SIR WALTER.] THE LIFE OF NAPOLEON BUONAPARTE, Emperor of the French, with a Preliminary View of the French Revolution. 2 vols. 8vo, moroc. Exeter, 1828. $2.00

1462 SELDEN (JOHN). TRACTS written by John Selden of the Inner-Temple. 1 vol. folio, old cf. Lond., 1683. $1.00

1463 BURNET (THOMAS). ARCHÆLOGIÆ PHILOSOPHICÆ; or the Ancient Doctrine concerning the Originals of Things. Written in Latin by Thomas Burnet, LL. D. Faithfully tranſlated into Engliſh, with Remarks thereon by Mr. Foxton. 1 vol. 8vo, cf. Lond., 1729. $1.50

1464 MARSAY. DISCOURSES on Subjects relating to the Spiritual Life, tranſlated from the French, to which is prefixed a Letter, giving ſome Account of the Author; with Remarks on other Writers, commonly called *Myſtick* or Spiritual. 1 volume 12mo, cf. Edinburgh, 1749. $0.50

1465 FRANKLINIANA, ou Recueil d'Anecdotes, bons Mots, Réflexions, Maximes et Obſervations de Benjamin Franklin. 1 vol. 18mo, half moroc., red, top gilt. *Portrait.* Paris, *chez Tiger.* N. D. $1.25

1466 EGERTON (THOMAS, *Lord Chancellor of England*). HIS LIFE. 1 vol. royal 4to, boards. (*Paris*, 1815?) *Rare.* $4.00

"*This volume, which contains letters of the moſt celebrated perſons of the time* (1596 *to* 1617), *was* PRIVATELY PRINTED, *abroad, by Francis Henry Egerton, preſumptive heir to the earldom. It conſiſts of* 508 *pages, without either title or concluſion, but is complete as far as it was printed. Very few copies were ſtruck off, the work being intended for preſents.*"

1467 SATAN'S INVISIBLE WORLD DISCOVERED; or a Choice Collection of Modern Relations, proving evidently, againſt the Atheiſts of the Preſent Age, that there are Devils, Spirits, Witches, and Apparitions, from Authentic Records and Atteſtations of Witneſſes of Undoubted Veracity, by Mr. Geo. Sinclair, late Profeſſor of Philoſophy in the College of Glaſgow. 1 vol. 12mo, boards. Lond., 1814. $1.50

1468 BOLNEST (EDWARD). AURORA CHYMICA, or a Rational Way of preparing Animals, Vegetables and Minerals for a Phyſical uſe: by which preparations they are made moſt efficacious, ſafe, pleaſant Medicines for the Preſervation and Reſtoration of the Life of Man. 1 vol. 12mo, old cf. Lond., 1672. $1.25

1469 RECUEIL DE DISSERTATIONS ANCIENNES ET NOUVELLES; ſur les Apparitions, les Viſions et les Songes. Avec une Préface Hiſtorique par l'Abbé Len-

glet Du Fresnory. 6 vols. 12mo, calf. Paris, 1751. *Rare and curious.* $4.00

1470 ALEXIS (SIGNEUR, *Piemontois*). Les Secrets du, revû et augmenté d'une infinité de Rares Secrets. 1 vol. 8vo, old cf. Rouen, 1699. *Rare.* $3.00

1471 BOULTON (RICHARD). The Possibility and Reality of Magick, Sorcery, and Witchcraft, demonstrated, or a Vindication of a Compleat History of Magick, Sorcery, and Witchcraft. 1 vol. 12mo, cloth. Lond., 1722. *Very scarce.* $2.00

1472 THE HERMETICAL TRIUMPH; or the Victorious Philosophical Stone, a Treatise more compleat and more intelligible than any has been yet, concerning the Hermetical Magistery. To which is added The Ancient War of the Knights. Translated from the German Original. 1 vol. 12mo, old cf. Lond., 1723. $1.50

1473 PTOLEMY (CLAUDIUS). The Quadripartite; or Four Books concerning the Influences of the Stars, translated from the Greek, with a Variety of Notes and Illustrations by John Whalley, Professor of Physic and Astrology. 1 vol. sm. 8vo, cf. Lond., 1786. $1.50

1474 BOISSIER (LE SIEUR). Recueil de Lettres au sujet des Malefices et du Sortilege. 1 vol. 12mo, cf. Paris, 1731. $1.25

1475 FULKE (W.) Meteors; or a plain Description of all kind of Meteors, as well Fiery and Ayrie, as Watry and Earthy. 1 vol. 12mo, cf. Lond., 1670. $0.75

1476 'ΟΥΡΑΝΟΣΚΟΠΙΑ, or a Survey of the Heavens, a plain description of the admirable Fabrick and Motions of the Heavenly Bodies, as they are discovered to the Eye by the Telescope, and several eminent Consequences illustrated thereby, Viz—The Probability of more inhabited Worlds. An Essay to Prove the Sun to be the *Seat* of the *Blessed*, with several other useful Notions. To which is added The Gout-Raptures, augmented and improved, an Historical Fiction of a War among the Stars, in English, Latine, and Greek Lyrick Verse. By Robert Wittie. 1 vol. 12mo, calf. Lond., 1681. *Curious.* $1.50

1477 CHAUCER. Amorvm Troili et Creseidæ Libri duo priores *Anglico-Latini.* 1 vol. 4to, cf., *one cover cracked.* Oxoniæ, Excudebat *Iohannes Lichfield*, 1635. $3.00

"*Published by Sir Francis Kynaston, (the English text on the right, the Latin translation on the left hand page) the three remaining books, with the comment or notes on the whole, never appeared. A notice of the version will be found in the Retrosp. Review, vol. xii.* 106–23."—Lowndes.

1478 HERVE (F.) How to Enjoy Paris, intended to serve as a Companion and Monitor, indicating all that is useful and interesting in the French Metropolis, etc. Illustrated by Lithographic Engravings. 1 volume 12mo, boards. Paris, 1842. $0.75

1479 ASCHAM (ROGER). The Schoolmaster; or a plain and perfect Way of teaching Children to Understand, Write, and Speak the Latin Tongue. Now Corrected, and Revised, with an Addition of Explanatory Notes by the Rev. Mr. James Upton. 1 vol. 8vo, cf. Lond., 1711. $1.50

1480 ANACREON: The Works of, translated into English Verse; with the Original Greek placed opposite to the Translation, with Notes Explanatory and Poetical. To which are added the

ODES, FRAGMENTS, AND EPIGRAMS OF SAPPHO. Tranſlated by Mr. [*John*] Addiſon. 1 vol. 12mo, cf. *Portraits of Anacreon and Sappho.* Lond., 1735. $1.25

1481 DAVIS (SIR JOHN). THE ORIGINAL, NATURE, AND IMMORTALITY OF THE SOUL, a Poem, with an Introduction concerning Human Knowledge. 1 vol. 12mo, cf. Lond., 1759. *Scarce.* $1.00

1482 SECUNDUS (JOANNIS NICOLAII). OPERA OMNIA, Emendatius et cum Notis adhuc ineditis Petri Burmanni Secundi denuo edita cura Petri Boſſcha. 2 vols. 8vo, ſewed. Lugd. Bat., 1821. *Beſt edition.* $2.50

1483 REYNARD THE FOX, AFTER THE GERMAN VERSION OF GOETHE, by Thomas James Arnold, Eſq. With Illuſtrations from the Deſigns of Wilhelm von Kaulbach. 1 vol. roy. 8vo, hf. mor., neat. Lond., 1860. $3.00

1484 VERICOUR (L. R. DE). HISTORICAL ANALYSIS OF CHRISTIAN CIVILISATION. 1 vol. ſm. 8vo, cloth. London, 1850. $1.00

1485 POETÆ BUCOLICI GRÆCI ſive Theocriti Bionis et Maſchi quæ ſuperſunt. *Gr. et Lat.*, cum Notis Variorum et ſuis edidit Thomas Briggs. 1 vol. 8vo, cloth. Cantab., 1821. $1.25

1486 AMOS (ANDREW). RUINS OF TIME Exemplified in Sir Matthew Hale's Hiſtory of the Pleas of the Crown. 1 vol. 8vo, cloth. Lond., 1856. $1.50

1487 PASSOW (FRANZ). HANDWÖRTERBUCH DER GRIECHISCHEN SPRACHE. Nebſt einem Anhange. Vierte durchgängig verbeſſerte und vielfach vermehrte Auſgabe. 2 thick vols. 8vo, hf. cf. Leipzig, 1831. $3.00

1488 DICTIONNAIRE DE L'ACADEMIE FRANCAISE, Sixième Edition, publiée en 1835. 2 vols. 4to, half ruſſia. Paris. $5.00

1489 DE LA CLEDE. HISTOIRE GENERALE DE PORTUGAL. Contenant l'Origine, les Mœurs et les Guerres des anciens Luſitaniens; leur état ſous la Domination des Romains; l'invaſion des Gots et celle des Maures; l'érection du Portugal en Royaume; et les Règnes de Henry et d'Alfonſe, juſqu'à celui de Dom Juan III. incluſivement. 2 vols. 4to, cf., neat. Paris, 1735. $3.50

"*On n'a rien de plus complet ni de plus exact ſur ce Royaume.*"—BIOG. UNIVERSELLE.

1490 DU BOCAGE (MANUEL MARIA DE BARBOSA). POESIAS, Colligidas em nova e completa edição, diſpoſtas e annotadas por I. Fr. Da Silva; e precedidas de um Eſtudo Biographico e Litterario ſobre o Poeta, Eſcripto por L. A. Rebello Da Silva. 6 vols. 8vo, hf. moroc. Liſboa, 1853. $5.00

1491 ZOPF (J. H.) PRECIS D'HISTOIRE UNIVERSELLE, POLITIQUE, ECCLESIASTIQUE ET LITTERAIRE, depuis la Création du Monde juſqu'à la Paix de Schœnbrunn; continué ſur un plan plus étendu, et augmenté d'une Hiſtoire de la Révolution Françoiſe. 5 vols. 12mo, half calf, *with autograph of the poet J. G. Percival.* Paris, 1810. $1.50

1492 CORPUS POETARUM LATINORUM. Edidit Gulielmus Sidney Walker. 1 thick vol. 8vo, pp. 1208, cloth. Lond., 1854. $3.00

1493 GOD-DAM, ou le Rebut des Etrennes Lyriques et Almanach des Muſes, pour l'année 1787. 1 vol. 12mo, half morocco, neat. *A Paris, chez les marchands de nouveautés*, 1787. $1.50

1494 ALMANACH DE PHILADELPHIE, ou Conſtitutions de Sancho Pança et du Bonhomme Richard. 1 vol. 12mo, hf. morocco, neat. Paris, 1823. $1.50

1495 HORNE. Memoirs of the Life, Studies, and Writings of the Right Rev. George Horne, D. D. To which is added his Lordſhip's own COLLECTION OF HIS THOUGHTS on a Variety of Great and Intereſting Subjects, by William Jones, M. A. 1 vol. 8vo, calf, neat. Lond., 1795. $1.00

1496 FENELON. ŒUVRES COMPLETES de François de Salignac de la Mothe Fénélon, Archevêque-Duc de Cambrai. Nouvelle édition, miſe dans un nouvel ordre, revue et corrigée avec ſoin, précédée d'un Eſſai ſur la perſonne et les Ecrits de Fénélon, et ſuivie de ſon Eloge Hiſtorique, par La Harpe. 10 vols. 8vo, hf. moroc. Paris, 1810. $8.00

1497 LES LIVRES POPULAIRES, viz. FIGURES DE LA SAINTE BIBLE, avec une Explication très-utile ſous chaque Figure. *Curious old wood-cuts.*—LA GRANDE BIBLE RENOUVELLEE, où Noels Nouveaux, où tous les Myſteres de la Naiſſance et de l'Enfance de Jéſus-Chriſt ſont expliqués.—LE PALAIS DES CURIEUX, où l'Algebre et le Sort, donnent la déciſion des queſtions les plus douteuſes, et où les Songes et les Viſions nocturnes ſont expliqués ſelon la doctrine des Anciens. 3 vols. in 1 vol. 12mo, hf. moroc., neat. Troyes, N. D. $2.00

1498 [BECKFORD, WILLIAM]. BIOGRAPHICAL MEMOIRS OF EXTRAORDINARY PAINTERS. 1 vol. 12mo, calf. London, 1780. *Scarce.* $1.25

1499 DISSERTATION PHYSIQUE à l'occaſion du NEGRE BLANC [*par M. De Maupertuis*]. 1 volume ſmall 8vo, calf. Leyde, 1744. $0.75

1500 TECKELY (EMERIC COUNT). MEMOIRS OF, in Four Books, wherein are related all the moſt conſiderable Tranſactions in Hungary and the Ottoman Empire, from his Birth, Anno 1656, till after the Battel of Salankement, in the Year 1691. 1 vol. 12mo, half calf. Lond., 1693. $1.25

1501 TRAITE DES EUNUQUES, dans lequel on explique toutes les différentes ſortes d'Eunuques, quel rang ils ont tenu, et quel cas on en a fait, etc. On examine principalement ſ'ils ſont propres au Mariage, et ſ'il leur doit être permis de ſe marier. (Par C. D'Ollincan, *i. e. Ch. Ancillon.*] 1 vol. 12mo, cf. *s. l.* 1707. *Very curious.* $1.50

1502 HISTOIRE DES FLAGELLANS, où l'on fait voir le bon et le mauvais uſage des Flagellations parmi les Chrétiens. Traduite du Latin de M. l'Abbé Boileau (*par l'Abbé Granet*). 1 vol. ſm. 8vo, cf. Amſterdam, 1732. *Rare.* $2.00

1503 CASANOVA. MEMOIRES DE JACQUES CASANOVA DE SEINGALT, Ecrits par lui-même. *Edition originale, la ſeule complète.* 4 vols. poſt 8vo, cloth. Paris, 1843. *Scarce.* $7.00

1504 CERVANTES. EL INGENIOSO DON QUIJOTE DE LA MANCHA. 2 vols. ſmall 8vo, cf. *Plates.* Madrid, 1826. $1.25

1505 MONUMENS DE LA VIE PRIVEE DES DOUZE CESARS, d'après une ſuite de pierres et médailles, gravées ſous leur règne. [Par *Hugues D'Hancarville.*] 1 vol. 8vo, half morocco, neat. *Fifty plates.* Caprées, *chez Sabellius*, 1782. *Rare and curious.* $18.00

1506 PETRI PETITI. De Amazonibus Dissertatio, quæ an verè extiterint, necne, variis ultro citroque conjecturis et argumentis disputatur. 1 vol. sm. 8vo, vellum. Amstelodami, 1687. $1.50

1507 MAXIMUM IN MINIMO; or Mr. Jeremiah Rich's Pen's Dexterity Compleated, being the Plainest and Easiest Method of writing Short-Hand. To which are added the Terms of y^e Law compleat in Characters and at length, by Samuel Botley. 1 vol. 12mo, cf. *Portraits of Rich and Botley.* London, n. d. $0.75

"*Rich's system of short-hand writing was commended by Locke.*"

1508 PASCAL (BLAISE). Provincial Letters, containing an Exposure of the Reasoning and Morals of the Jesuits. Translated from the French. To which is added a View of the History of the Jesuits, and the late Bull for the Revival of the Order in Europe. 1 vol. 8vo, cloth. Lond., 1816. $1.50

"*Molière's best comedies do not excel them in wit, nor the compositions of Bossuet in sublimity.*"—Voltaire.

1509 ———: Les Provinciales, etc., édition accompagnée de Notes, et précédée d'un précis historique sur le Jansénisme par Charles Louandre. 1 vol. 12mo, hf. roan. Paris, 1850. $1.00

1510 LES CENT NOUVELLES NOUVELLES. Edition revue sur les textes originaux, et précédée d'une Introduction par Le Roux De Lincy. 2 vols. sm. 8vo, hf. moroc. Paris, 1841. $3.00

1511 ROTHE (M. A.) Les Romans du Renard Examinés, Analysés et Comparés, d'après les Textes Manuscrits les plus Anciens, les Publications Latines, Flamandes, Allemandes, et Françaises; précédés de renseignements généraux et accompagnés de Notes et d'éclaircissements Philologiques et Littéraires. 1 vol. 8vo, sewed. *Large paper.* Paris, 1845. $2.00

1512 THE POLITICAL AND CONFIDENTIAL CORRESPONDENCE OF LOUIS XVI., with Observations on Each Letter, by Helen Maria Williams. 3 vols. sm. 8vo, cf. New York, 1803. $1.00

1513 NICOLAI KLIMII Iter Svbterranevm, novam tellvris theoriam ac historiam qvintæ monarchiæ adhuc nobis incognitæ exhibens [*auctore Ludovico de Holberg*]. 1 vol. 8vo, hf. cf.; *plates.* Hafniæ, 1745. *Curious.* $1.25

1514 BUHLE (JEAN GOTTLIEB). Histoire de la Philosophie Moderne, depuis la Renaissance des Lettres jusqu'à Kant. Traduite de l'Allemand par A. J. L. Jourdan. 7 vols. 8vo, half calf. Paris, 1816. *Scarce.* $10.00

"*Ouvrage estimé et dont l'édition est devenue rare.*" —Brunet.

"*Buhle, one of the society above mentioned, whose focus was at Göttingen, contributed his share to their scheme in a* History of Philosophy *from the revival of letters. This I have employed through the French translation in six* [seven] *volumes.*"—Hallam, *Pref. to Introduct. to the Lit. of Europe.*

1515 "CHRISTOPHER NORTH," a Memoir of John Wilson, late Professor of Moral Philosophy in the University of Edinburgh. Compiled from Family Papers and other Sources by his Daughter, Mrs. Gordon. 1 vol. post 8vo, cloth. New York, 1863. $1.50

1516 BURTON (JOHN HILL). The Book-Hunter, etc. With Additional Notes by Richard Grant White. 1 vol. post 8vo, cloth. New York, 1863. $1.50

1517 ALLEN (ALEXANDER). An Etymological Analysis of Latin Verbs. 1 vol. 12mo, cloth. Lond., 1836. $0.75

1518 AGRIPPA (CORNELIUS). The Life of Henry Cornelius Agrippa von Nettesheim, Doctor and Knight, commonly known as a Magician. By Henry Morley. 2 vols. 8vo, cloth. London, 1856. $3.00

1519 MALLET (M.) Northern Antiquities; or an Historical Account of the Manners, Customs, Religion and Laws, Maritime Expeditions and Discoveries, Language and Literature, of the Ancient Scandinavians, etc. New Edition, revised throughout, with Notes Critical and Explanatory, by J. A. Blackwell. 1 vol. post 8vo, cloth. London (*Bohn*), 1847. $1.25

1520 CHRONICLES OF THE CRUSADES, being Contemporary Narratives of the Crusade of Richard Cœur de Lion, by Richard of Devizes and Geoffrey de Vinsauf: and of the Crusade of Saint Louis, by Lord John de Joinville. 1 vol. post 8vo, cloth. London (*Bohn*), 1848. $1.25

1521 DE TRIBUS IMPOSTORIBUS, M. D. IIC. (1598). Texte Latin, collationné sur l'exemplaire du Duc de la Valliere, aujourd'hui à la Bibliothèque Impériale, augmenté de variantes de plusieurs Manuscrits, etc., et d'une Notice Philologique et Bibliographique, par Philomneste Junior (*Gustave Brunet*). 1 vol. 18mo, hf. moroc., neat, top gilt. Paris, 1861. *Epuisé.* $3.50

"*Edition tirée à petit nombre.*"

1522 MENABREA (LEON). De l'Origine de la Forme et de l'Esprit des Jugements Rendus au Moyen-Age contre les Animaux. Avec des Documents Inédits. 1 vol. 8vo, hf. morocco, neat, top gilt. Chambéry, 1846. *Very curious.* $3.00

1523 PETRARCA. Rime di F. Petrarca, col Comento di G. Biagioli. 3 vols. 8vo, hf. moroc. Parigi, 1821. $3.00

1524 POUR ET CONTRE LA BIBLE, par Sylvian M*** (*Sylvian Maréchal*). 1 vol. 8vo, hf. morocco, neat. *A Jérusalem, l'an de l'ère Chrétienne,* 1801. $2.00

1525 MERAY (ANTONY). Les Libres Precheurs Devanciers de Luther et de Rabelais, Etude Historique, Critique et Anecdotique sur les XIVe, XVe, et XVIe Siècles. 1 vol. 12mo, hf. morocco, neat, top gilt. Paris, 1860. *Epuisé.* $2.50

1526 BEKKER (BALTHASAR). Le Monde Enchante, ou Examen des communs sentimens touchant les Esprits, leur nature, leur pouvoir, leur administration, et leurs operations, et touchant les éfets (*sic*) que les hommes sont capables de produire par leur communication et leur vertu. 5 vols. 18mo, cf. Amsterdam, 1694. *Very curious.* $4.00

1527 PLAT (SIR HUGH). The Jevvel House of Art and Nature: Containing Divers Rare and Profitable Inventions, together with sundry new Experiments in the Art of Husbandry, etc. 1 volume small 4to, calf. London, 1653. $3.00

1528 DU LUDE (COMTE). ΔΑΙΜΟΝΟΛΟΓΙΑ: or a Treatise of Spirits. Wherein Several Places of Scripture are Expounded, against the Vulgar Errors concerning Witchcraft, Apparitions, etc. 1 vol. 8vo, old cf. Lond., 1723. $2.00

1529 [BUTLER, JOHN.] 'ΑΓΙΑΣΤΡΟΛΟΓΊΑ, Or Astrology a Sacred Science, ſhewing the Excellency and great Benefit thereof, where it is rightly underſtood, and Religiouſly obſerved, etc. 1 vol. 8vo, old cf. Lond., 1680. $1.50

1530 DARIOTUS REDIVIVUS: or a Briefe Introduction conducing to the Iudgement of the Stars, wherein the whole Art of Iudiciall Astrologie is briefly and plainly delivered, etc.—*Adorned with diverſe Types and Figures.* 1 vol. ſmall 4to, hf. calf. Lond., 1653. $2.50

1531 TACHENIUS (OTTO) His Hippocrates Chymicus, Discovering the Ancient foundations of the late Viperine Salt, with his Clavis thereunto annexed. Tranſlated by J. W. 1 vol. 4to, calf. *Curious emblematical title-page.* London, 1677. $3.00

1532 FERRIAR (JOHN). An Essay towards a Theory of Apparitions. 1 vol. 8vo, boards. Lond., 1812. $0.50

1533 SPENCER (JOHN). Discourse Concerning Prodigies; wherein the Vanity of Presages by them is reprehended, and their true and proper Ends aſſerted and vindicated. To which is added a ſhort Treatise Concerning Vulgar Prophecies. 1 vol. 8vo, calf. Lond., 1665. $1.50

1534 THE CASE OF SAUL, ſhewing that his Diſorder was a real Spiritual Possession, and proving that actual Possessions of Spirits were generally acknowledged by the Ancient Writers among the Heathen as well as among the Jews and Chriſtians, etc. 1 vol. 8vo, boards. Lond., 1807. $0.75

1535 MISCELLANEA LIPSIENSIA, ad Incrementum Rei Litterariæ. Edita cum Præfatione D. Jo. Franciſci Buddei. 12 vols. in 6 vols. 8vo, vellum. Lipſiæ, 1716. $8.00

1536 POLITIANUS. Doctissime Illustrium viroru Epistole: quas rogatus Politianus in ordinē redegit. 1 vol. ſm. 4to, boards. Pariſiis, *s. a. Rare.* $2.50

1537 STERNE (L.) The Life and Opinions of Tristram Shandy, Gentleman. 6 vols. 12mo, cf. Lond., 1777. $2.50

1538 BOUFFLERS. Œuvres Completes de Boufflers, de l'Académie Françaiſe. Nouvelle édition, augmentée d'un grand nombre de pièces non recueillies. 2 vols. 8vo, calf, neat. *Portrait.* Paris, 1827. $2.00

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by Geo. P. Philes & Co., No. 64 Naſſau St., N. Y.

CONTENTS OF NUMBER XVII.

I. Life and Works of Michael Servetus. (*Continued.*)
II. Notes on Neglected Engliſh Poets. (*Continued.*)
III. Chriſtian Names (from Camden's "Remaines.")
IV. A Diſſertation upon Pamphlets. In a Letter to a Nobleman. (By William Oldys.)
V. Miſcellaneous Items:
James Shirley's Poems.—"A Man's a Man for a' that."—"A Ballett of the Batcheler" (1651).—Paradiſe of Dayntie Deviſes.
VI. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, Geo. P. Philes & Co., No. 64 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 64 Nassau-Street,

No. 19.] NEW YORK, 1863. [July.

1539 PETRARCHA Con Doi Commenti sopra li Sonetti et Canzone. + El Primo del Ingeniosissimo Misser Francesco Philelpho. + L'altro del Sapientissimo Misser Antonio Da Tempo. 1 vol. small 4to, boards. Venetijs, 1522. $2.50

1540 WARD (JOHN). A System of Oratory, delivered in a course of Lectures publicly read at Gresham College, London. 2 vols. 8vo, cf. Lond., 1759. $1.00

1541 COREMANS (LE DOCTEUR). L'Annee de l'Ancienne Belgique. Mémoire sur les Saisons, les Mois, les Semaines, les Fêtes, les Usages, dans les Temps Antérieurs à l'Introduction du Christianisme en Belgique, etc. 1 vol. 8vo, hf. mor. Bruxelles, 1844. *Very curious.* $1.50

1542 CALMET (P.) Antiquities, Sacred and Profane; or a Collection of Critical Dissertations on the Old and New Testaments. Done into English, with Additional Notes, by N. Tindal. 1 vol. 4to, old cf. Lond., 1727. $1.25

1543 Opusculum presbyteri simonis dalmate ex ciuitate pharensi: in quo tractatur de baptismo sãcti spiritus et virtute eius super euangelio Joannis. 1 vol. sm. 4to, half moroc. *Impressum uenetiis per magistrum Guilielmũ gallum.* M. CCCC.-lXXV. (1475.) $2.50

1544 STOW (IOHN). The Annales of England, faithfully collected out of the most autenticall *Authors, Records, and other Monuments* of Antiquitie, from the *first inhabitation untill* this present yeere 1592. 1 thick vol. 4to, cf. *Imprinted at London by Ralfe Newbery*, 1592. **Black-Letter.** $7.00

"*The venerable* John Stow . . . . . *passed a prolonged life in the love-making or wooing of truth; and never had truth a more faithful admirer. England is indebted to him for the most elaborate coeval picture of the brilliant era of Elizabeth. He is the faithful chronicler both of gaieties and gravities—of whatever he conceived would interest his contemporaries and posterity. It is his unwearied pursuit of truth during an extended career, which exalts his moral character—which stamps a value on his works—and has made his name as national as that of Bede or Camden. He died in* 1605—*leaving a name which still acts as a charm on the lovers of English history.*"—Bolton Corney's *Curiosities of Literature*, Illustrated.

1545 MONTAIGNE. Essais de Michel de Montaigne, donnez ſur les plus Anciennes et les plus correctes Editions. Augmentez de pluſieurs Lettres de l'Auteur, et où les Paſſages Grecs, Latins et Italiens, ſont traduits plus fidellement, et citez plus exactement que dans aucune des précédentes. Avec des Notes; et une Table générale des Matières plus utile que celles qui avoient paru juſqu'ici, par Pierre Coſte. 6 vols. 12mo, cf. Londres, 1739. $4.50

1546 PERCHERON (A.) Bibliographie Entomologique, comprenant l'Indication par order Alphabétique de Noms d'Auteurs: I. Des Ouvrages Entomologiques publiés en France et à l'Etranger, depuis les temps les plus réculés juſques et y compris l'année 1834. II. Des Monographies et Mémoires contenus dans les Recueils, Journaux et Collections Académiques Françaiſes et Etrangères, etc. 2 vols in 1 vol. 8vo, hf. morocco, neat. Paris, 1837. $3.50

1547 NODIER (CHARLES). Melanges Tires d'Une Petite Bibliotheque, ou Variétés Littéraires et Philoſophiques. 1 vol. 8vo, half morocco. Paris, 1829. *Scarce.* $3.00

1548 HUET. Memoirs of the Life of Peter Daniel Huet, Biſhop of Avranches: written by Himſelf, and tranſlated from the Original Latin, with Copious Notes, Biographical and Critical, by John Aikin, M. D. 2 vols. 8vo, hf. morocco, neat. Lond., 1810. $3.00

1549 PAINE (THOMAS). The Age of Reason, being an Inveſtigation of True and Fabulous Theology. 1 vol. 8vo, half morocco, blue, neat, top gilt. Lond., n. d. $2.00

1550 BRUNET (M. CHARLES). Marat dit l'Ami du Peuple. Notice ſur ſa Vie et ſes Ouvrages, avec un Portrait gravé par Flameng, d'après le deſſin de Gabriel. 1 vol. 8vo, hf. moroc. Paris, 1862. $1.50

1551 ARISTOPHANES. The Comedies of Aristophanes, tranſlated into familiar blank verſe, with Notes, and Preliminary Obſervations on each Play, by C. A. Wheelright, M. A. 2 vols. 8vo, cloth. Oxford, 1837. $2.25

1552 NODIER (CHARLES). Description Raisonnee d'une Jolie Collection de Livres. (*Nouveaux Mélanges tirés d'une Petite Bibliothèque.*) Précédée d'une Introduction par M. G. Dupleſſis, de la Vie de M. Ch. Nodier, par M. Francis Wey, et d'une Notice Bibliographique ſur ſes Ouvrages. 1 vol. 8vo, hf. morocco. Paris (*Techener*), 1844. *Priced.* $3.00

1553 WHITE (REV. JOSEPH BLANCO). Practical and Internal Evidence against Catholicism, etc., addreſſed to the Impartial among the Roman Catholics of Great Britain and Ireland. 1 vol. 8vo, hf. cf., neat. Lond., 1825. $1.25

1554 McCAUL (REV. ALEXANDER, D. D.) The Old Paths; or a Compariſon of the Principles and Doctrines of Modern Judaiſm with the Religion of Moſes and the Prophets. 1 vol. 8vo, hf. cf. Lond., 1837. $1.00

1555 SOME PRIMITIVE DOCTRINES REVIV'D, or the Intermediate or Middle State of Departed Souls (as to Happineſs or Miſery) before the Day of Judgment plainly proved from the Holy Scriptures and Concurrent Teſtimony of the Fathers of the Church. 1 vol. 8vo, cf. Lond., 1713. *Scarce.* $1.00

1556 DOLET (ESTIENNE). La Maniere de Bien Traduire d'vne Langve en avtre. D'Advantage de la Punctuation de la Lange Françoyse, plvs des Accents d'ycelle. 1 vol. 12mo, boards. Lyon, 1540. [*Reprinted by Aimé Martin, Paris (Techener)*, 1830.] *Scarce.* $2.00

Only 120 copies printed.

1557 ———: Le Second Enfer. 1 vol. 12mo, boards. Lyon, 1544 (*Paris*, 1830). $2.00

Only 120 copies printed.

1558 THEATRE COMPLET DES LATINS (*Latin et Français*). Par J. B. Levée, et par feu l'Abbé le Monnier. Augmenté de Dissertations, etc., par MM. Amaury Duval, de l'Académie des Inscriptions, et Alexandre Duval, de l'Académie Française. 15 vols. 8vo, hf. cf., neat. Paris, 1820. $15.00

Contents.—*Plautus*, 8 *vols.*—*Terence*, 3 *vols.*—*Seneca*, 3 *vols.*—*Fragments des Tragiques et des Comiques Latins*, 1 *vol.*

1559 DIBDIN (Rev. THOMAS FROGNALL). Sermons, Doctrinal and Practical; preached in King Street, Brompton, Quebec, and Fitzroy Chapels. 1 vol. 8vo, boards. Lond., 1820. $2.00

1560 EDWARDS (JOHN, D.D.) Some New Discoveries of the Uncertainty, Deficiency, and Corruptions of Human Knowledge and Learning. With Particular Instances in Grammar and the Tongues, Poetry, Criticism, History and Antiquity, Chronology, Philosophy, Medics (*sic*), Policy, Mathematics, Rabinical Learning, etc. To which is added A Defence of Sharp Reflections and Censures on Writers and their Opinions, when there is Occasion. 1 vol. 8vo, hf. cf. Lond., 1714. *Rare.* $1.50

1561 LUTHER. Coloquia Mensalia, or Dr. Martin Luther's Divine Discourses At his Table, etc., which in his life Time hee held with divers Learned Men (such as were *Philip Melancthon, Casparus Cruciger, Justus Jonas, Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen, Joannes Forsterus*, and others), conteining Questions and Answers touching Religion, and other main Points of Doctrine, as also many notable Histories, and all sorts of Learning, Comforts, Advises, Prophesies, Admonitions, Directions and Instructions. Collected first together by Dr *Antonius Lauterbach*, and afterward disposed into certain Commonplaces by *John Aurifaber*, Dr in Divinitie. Translated out of the high Germane into the English Tongue by Capt. Henrie Bell. 1 vol. folio, half russia. *Portrait by W. Trevethen.* (*Some leaves stained on the margin.*) London, 1652. *Scarce.* $6.00

"*The history of this book is almost as extraordinary as its contents. It seems, from the preface of the translator, that nearly all the copies of the original work were destroyed by order of Pope Gregory XIII.; and that a gentleman, in* 1652, *on digging a foundation, turned up a book carefully wrapped in coarse linen cloth, and covered with beeswax, which proved to be the 'Divine Discourses' of Luther, as buried by his grandfather, in order to evade the edict of the Pope. A notice of the work may be found in the Retrospective Review*, V., pp. 283–303."

1562 BROWN (TOM.) A Collection of all the Dialogues written by Mr. Thomas Brown: to which are added, his Translations and Imitations of several Odes of Horace, of Martial's Epigrams, etc. 1 vol. 8vo, calf. London, 1704. $1.00

1563 MARRIAGE. A Critical Essay Concerning Marriage, Shewing — I. The Preference of Marriage to a Single Life. II. The Arguments for and against a Plurality of Wives and Concubines. III. The Power of Husbands

and the Privileges of Wives, etc. To which is added an Hiſtorical Account of the Marriage Rites and Ceremonies of the Greeks and Romans, and our Saxon Anceſtors, and of moſt Nations of the World at this Day. By a *Gentleman.* 1 vol. 8vo, old cf. Lond., 1724. $1.25

1564 SCHOMBERG (ALEXANDER C., *M. A.*) An Hiſtorical and Chronological View of ROMAN LAW. With Notes and Illuſtrations. Together with a Treatiſe on the MARITIME LAWS OF RHODES. 2 vols. in 1 vol. 8vo, cf. Oxford, 1785–'6. $1.00

1565 HOME (HENRY, *of Kames*). PRINCIPLES OF EQUITY. 1 vol. 8vo, hf. cf., neat. Edinburgh, 1800. *Fine copy.* $1.50

1566 CAMOENS (LUIS DE). THE LUSIAD; or the Diſcovery of India. An Epic Poem. Tranſlated from the Original Portugueſe by William Julius Mickle. 2 vols. 8vo, cf. Lond., 1798. $2.50

1567 TASSO'S JERUSALEM DELIVERED; or Godfrey of Bulloign, an Heroic Poem. Done into Engliſh in the Reign of Queen Elizabeth, by Edward Fairfax, Gent. Fourth edition, with a Gloſſary, and Index. 1 vol. 8vo, hf. morocco. Lond., 1749. $1.50

1568 C. PLINII CÆCILII SECUNDI EPISTOLARUM LIBRI X. Notis Integris Is. Caſauboni, Jani Gruteri, H. Stephani, Aug. Buchneri, Caſp. Barthii, Joh. Fred. Gronovii, etc., illuſtrati et accurate recenſiti a Johanne Veenhuſio. 1 vol. 8vo, old cf., gilt back. Lugd. Batav., 1669. $2.00

"*This,*" *ſays Dr. Harwood,* "*is one of the ſcarceſt and moſt valuable of the octavo Variorum claſſics. The text of Pliny is correct, and the ſelect notes of Veenhuyſeen do great credit to his learning and judgement.*"—"*Beſides many notes of Veenhuyſeen, it contains freſh ones by J. F. Gronovius; and whether we conſider the elegance of its typography, the accuracy of the text, or perſpicuity of the notes, we ſhall have equal reaſon to congratulate ourſelves on the acquiſition of ſo elegant and deſirable an edition. A copy in fine condition is worth 1l. 1s.*"—DIBDIN.

1569 BONNYCASTLE (R. H.) SPANISH AMERICA; or a Deſcriptive, Hiſtorical, and Geographical Account of the Dominions of Spain in the Weſtern Hemiſphere, Continental and Inſular. *With Maps.* 2 vols. 8vo, full ruſſia. Lond., 1818. $2.50

1570 BIELFIELD (BARON). THE ELEMENTS OF UNIVERSAL ERUDITION, containing an Analytical Abridgement of the Sciences, Polite Arts, and Belles-Lettres. Tranſlated from the laſt edition printed at Berlin, by W. Hooper, M. D. 3 vols. 8vo, cf., gilt. Lond., 1770. $2.00

1571 CÆSAR. THE COMMENTARIES OF CÆSAR. Tranſlated into Engliſh, by William Duncan. 1 vol. 8vo, cf. *Maps.* Lond., 1779. $1.00

"*An excellent tranſlation.*"—DR. ADAM CLARKE.

1572 DEMOSTHENES. THE ORATIONS OF DEMOSTHENES; pronounced to excite the Athenians againſt Philip, King of Macedon. Tranſlated by Thomas Leland, D. D. A New Edition. 2 vols. 8vo, full cf., neat, red edges. Lond., 1819. $3.00

1573 TUCKER (JOSIAH, D. D.) A TREATISE CONCERNING CIVIL GOVERNMENT, in Three Parts. 1 vol. 8vo, cf. Lond., 1781. $0.75

1574 [BAILEY SAMUEL, *of Sheffield.*] THE RATIONALE OF POLITICAL REPRESENTATION. 1 vol. 8vo, boards. London, 1835. $1.25

1575 BOETIUS: HIS CONSOLATION OF PHILOSOPHY, in Five Books. Tranſlated

into Engliſh [by *William Cauſton*]. 1 vol. 8vo, calf. Lond., 1730. *Scarce.* $1.50

1576 DEAN (RICHARD). AN ESSAY ON THE FUTURE LIFE OF BRUTE CREATURES. 2 vols. in 1 vol. 12mo, cf. London, 1768. *Curious.* $1.25

1577 LETTERS FROM THE ISLAND OF ST. HELENA, expoſing the Unneceſſary Severity exerciſed towards Napoleon; with an Appendix of Important Official Documents. Together with a Manuſcript, found in the Portfolio of Las Caſas, containing MAXIMS AND OBSERVATIONS OF NAPOLEON, collected during the laſt two Years of his Reſidence at St. Helena. 2 vols. in 1 vol. 8vo, half calf. London, 1818–'20. $1.50

1578 COURIER (PAUL LOUIS). ŒUVRES COMPLETES de: ornées du Portrait de l'Auteur. 4 vols. 8vo, hf. mor., neat. Bruxelles, 1828. $5.00

1579 DU FRESNOY (LENG'T). CHRONOLOGICAL TABLES OF UNIVERSAL HISTORY, Sacred and Profane, Eccleſiaſtic and Civil; from the Creation of the World to the Year 1743. With a Preliminary Diſcourſe on the Short Method of Studying Hiſtory, and a Catalogue of Books neceſſary for that Purpoſe. Tranſlated from the laſt French edition, and continued down to the Death of King George II. [by *Thomas Flloyd*]. 2 vols. in 1 vol. 8vo, cf. Lond., 1762. $2.00

1580 FISKE (ERNEST F., M. A.) The Reſpective Peculiarities in the Creeds of the MAHOMETAN and the HINDU which ſtand in the way of Converſion to the CHRISTIAN Faith. An Eſſay, which obtained Sir Peregrine Maitland's Prize for the Year 1848. 1 vol. 8vo, boards. Cambridge, 1849. $1.00

1581 M. TULLII CICERONIS OPERA, ex editionibus Oliveti et Erneſti, ſedula Recenſione accurata [a *Johanne Carey*, LL. D.] 12 vols. 18mo, hf. morocco, top gilt, very neat. Lond., 1820. *Fine copy.* $10.00

"*A very neat and correctly printed edition.*" Moss.

1582 MARGRAVINE OF BAREITH. MEMOIRS OF FREDERICA SOPHIA WILHELMINA, Princeſs Royal of Pruſſia, Margravine of Bareith, Siſter of Frederic the Great. Written by Herſelf. 2 vols. 8vo, cf. Lond., 1812. $2.25

1583 BOILEAU. ŒUVRES COMPLETES DE BOILEAU DESPREAUX; contenant ſes Poéſies, ſes Ecrits en Proſe, ſa Traduction de Longin, ſes Lettres à Racine, à Broſſette, et à Diverſes autres Perſonnes. Précédées d'un Diſcours ſur les Caractères et l'Influence des Œuvres de Boileau; et d'une Vie abrégée de ce Poëte. 3 vols. 8vo, full calf, neat; *bound by Hering.* Paris, 1819. $3.50

1584 THE LIFE OF EDWARD LORD HERBERT OF CHERBURY. Written by Himſelf. 1 vol. 4to, hf. cf. *With portrait of his Lordſhip reclining.* Lond., 1778. $2.00

1585 KELLY (PATRICK, LL. D.) THE UNIVERSAL CAMBIST, AND COMMERCIAL INSTRUCTOR: being a General Treatiſe on Exchange; including the Monies, Coins, Weights, and Meaſures, of all Trading Nations and Colonies; with an Account of their Banks and Paper Currencies. 2 vols. in 1 vol. 4to, cf. Lond., 1811. $3.00

1586 DUMESNIL (J. B. GARDIN). LATIN SYNONYMS, with their Different Significations, and Examples taken from the beſt Latin Authors. Tranſlated into Engliſh, with Additions and Corrections,

by the Rev. J. M. Goſſet. 1 vol. 8vo, cf. Lond., 1809. $1.50

1587 GRANGER (J.) A Biographical History of England, from Egbert the Great to the Revolution; interſperſed with Variety of Anecdotes, and Memoirs of a great Number of Perſons, not to be found in any other Biographical Work. 4 vols. 8vo, cf. Lond., 1779. $3.00

1588 PLATO. The Republic of Plato, in Ten Books. Tranſlated from the Greek by H. Spens, D. D. With a Preliminary Diſcourſe, concerning the Philoſophy of the Ancients, by the Tranſlator. 1 vol. ſm. 4to, cf. *Fine large type.* Glaſgow (*Foulis*), 1763. $2.00

1589 CLEMENTIS ALEXANDRINI OPERA, Græce et Latine quæ extant, cura D. Heinſius et F. Sylburgius. 1 vol. folio, full calf, very neat. Lugd.-Batav., 1616. $3.50

1590 MILLS (CHARLES). An History of Muhammedanism; compriſing the Life and Character of the Arabian Prophet, etc., an Inquiry into the Theology, Morality, Laws, Literature, and Uſages of the Muſelmans, and a View of the Preſent State and Extent of the Muhammedan Religion. 1 vol. 8vo, half calf. Lond., 1818. $2.00

1591 A PARALLEL of the Doctrine of the Pagans, with the Doctrine of the Jeſuits, etc., divided into ſeveral Chapters and Sections, ſhewing the contrary Sentiments of the Pagans and Jeſuits, concerning, the Knowledge and Love of God and Juſtice;—the Servile Fear of God;—Vain Swearing;—Concupiſcence, and the Senſual Pleaſures;—Publick Shews, looſe Converſation, obſcene Tracts, laſcivious Looks and Behaviour;—Sins of the Marriage Bed;—Pimps and Procurers;—Luxury and Vanity of Women;—Gluttony and Drunkenneſs;—the Murder of Kings, etc. Tranſlated from the Original printed in France [by *Stephen Whatley*]. 1 vol. 8vo, old cf. Lond., 1726. *Rare.* $2.00

"*The author of this very curious book was Father Boyer, of the Oratory. By a decree of the Parliament of Paris, dated Auguſt 29th, 1726, the work was condemned to be torn in pieces and burnt by the common hangman in the Court of the Palace, at the foot of the great ſtair-caſe,*" etc.—(*See* Barbier, *Dictionnaire des Ouvrages Anony., etc., No.* 13,788. Peignot, *Dict. des Livres Cond. au Feu, tome ii. p.* 24.)

1592 LOWMAN (MOSES). A Dissertation on the Civil Government of the Hebrews, in which the True Deſigns, and Nature of their Government are explained, etc. 1 vol. 8vo, old cf. Lond., 1745. $1.00

1593 FABRE-D'OLIVET. La Langue Hebraique Restituee, et le Véritable Sens des Mots Hébreux rétabli et prouvé par leur Analyſe Radicale. Ouvrage dans lequel on trouve réunis: I. Une Diſſertation Introductive ſur l'origine de la Parole, l'étude des langues qui peuvent y conduire, et le but que l'Auteur ſ'eſt propoſé. II. Une Grammaire Hébraique, etc. III. Une Série de Racines Hébraiques. IV. Un Diſcours Préliminaire. V. Une Traduction en Français des dix premiers chapitres du Sépher, contenant la Coſmogonie de Moyſe, etc. 2 vols in 1 vol. 4to, calf. Paris, 1815. $2.00

1594 TAYLOR (JOHN, LL. D.) Elements of the Civil Law. 1 vol. 4to, cf. Cambridge, n. d. $2.00

1595 RENOUARD (ANT. AUG.) Annales de l'Imprimerie des Alde, ou Hiſtoire des Trois Manuce et de leurs Editions. 2 vols 8vo, cf. Paris, 1803. $2.25

1596 PAINE (THOMAS). THE THEOLOGICAL WORKS OF. 1 vol. 12mo, cloth. Lond., 1847. $0.75

1597 HOLBEIN. THE DANCE OF DEATH, exhibited in Elegant Engravings on Wood, with a Diſſertation on the ſeveral Repreſentations of that Subject, but more particularly on thoſe aſcribed to MACABER and HANS HOLBEIN, by Francis Douce, Eſq., F. A. S. 1 vol. 8vo, cloth, uncut. Lond. (*Pickering*), 1833. $5.00

1598 ———: ICONES VETERIS TESTAMENTI; Illuſtrations of the Old Teſtament, engraved on Wood, from Deſigns by Hans Holbein, with Introduction by Thomas Frognall Dibdin. 1 vol. ſm. 8vo, cloth. Lond. (*Pickering*), 1830. $5.00

1599 ———: ALPHABET OF DEATH, illuſtrated with old Borders engraved on Wood, with Latin Sentences and Engliſh Quatrains ſelected by Anatole De Montaiglon. 1 vol. ſmall 8vo, cloth. Paris, 1856. $1.50

1600 D'ISRAELI (I.) COMMENTARIES ON THE LIFE AND REIGN OF CHARLES THE FIRST, King of England. 5 volumes 8vo, boards, uncut. Lond., 1828–'31. *Scarce.* $6.50

1601 ELLIS (GEORGE). SPECIMENS OF THE EARLY ENGLISH POETS, to which is prefixed an Hiſtorical Sketch of the Riſe and Progreſs of the Engliſh Poetry and Language. 3 vols. ſm. 8vo, hf. morocco, red, gilt edges; neat. London, 1801. $6.00

1602 ESSAI SUR LA MEGALANTHROPOGENESIE, ou l'Art de faire des Enfans d'Eſprit, qui deviennent de Grands-Hommes. 1 vol. 12mo, hf. cf. Paris, An X. (1801). *Very curious.* $2.00

1603 HUCBALDI. ELNONENSIS MONACHI DE LAUDE CALVORUM, Carmen mirabile. 1 vol. 12mo, boards. (*Reprint.*) Pariſiis, 1853. $1.00

"*This intereſting poem in* PRAISE OF BALD HEADS, *contains one hundred and thirty-ſix verſes. Each word throughout the entire poem begins with* C, *the initial letter of the word* CALVUS. *The following is a ſpecimen of this ingenious trifling:*

Carmina, clariſonæ, calvis cantate, camœnæ.
Comere condigno conabor carmine calvos;
Contra, cirroſi crines confundere colli.
Cantica concelebrent callentes clara camœnæ;
Collaudent calvos, collatrent carmine clubas
Carpere conantes calvos criſpante cachinno;
Conſcendat cœli calvorum cauſa cacumen.
Conticeant cunĉti concreto crine comati,
Cerrito calvos calventes carmine cunĉtos.
Conſona conjunĉtim cantentur carmina calvis."

1604 AMORINI (LE CHEVALIER). DE L'ADULTERE chez Tous les Peuples. 1 vol. 12mo, hf. moroc., neat, top gilt. Paris, 1863. $1.00

1605 BOITEAU D'AMBLY (P.) LES CARTES A JOUER ET LA CARTOMANCIE. 1 vol. 12mo, half morocco, neat, top gilt. *Illuſtrated with forty engravings of ancient playing-cards.* Paris, 1854. $2.50

1606 MARSHALL (JOHN). THE LIFE OF GEORGE WASHINGTON, Commander in Chief of the American Forces, during the War which eſtabliſhed the Independence of his Country, and Firſt Preſident of the United States, etc. 5 vols. 8vo, and 1 vol. 4to of Maps, together 6 vols., cf. Philadelphia, 1805. $6.00

1607 RAMSAY (DAVID). THE HISTORY OF SOUTH-CAROLINA, from its Firſt Settlement in 1670, to the Year 1808. 2 vols. 8vo, half morocco. Charleſton, 1809. $5.00

1608 MOULTRIE (WILLIAM). MEMOIRS OF THE AMERICAN REVOLUTION, ſo far as it related to the States of North and South Carolina, and Georgia. Com-

piled from the moſt Authentic Materials, etc. 2 vols. 8vo, hf. mor. New York, 1802. $3.50

1609 LEE (HENRY). THE CAMPAIGN OF 1781 IN THE CAROLINAS; with Remarks Hiſtorical and Critical on Johnſon's Life of Greene. To which is added an Appendix of Original Documents, relating to the Hiſtory of the Revolution. 1 vol. 8vo, hf. cf. Philadelphia, 1824. $2.50

1610 MEMOIRS OF THE LIFE OF THE LATE CHARLES LEE, Esq., Lieutenant-Colonel of the Forty-fourth Regt. *etc.*, and Second in Command in the Service of the United States of America during the Revolution. To which are added his POLITICAL AND MILITARY ESSAYS; alſo LETTERS to and from many Diſtinguiſhed Characters, both in Europe and America. 1 vol. 12mo, cf. New York, 1792. $1.50

1611 DE CHASTELLUX (LE MARQUIS). VOYAGES DANS L'AMERIQUE SEPTENTRIONALE, dans les années 1780, 1781, 1782. 2 vols. 8vo, hf. moroc., top gilt, neat. Paris, 1788. *Scarce.* $4.00

1612 SOULES (FRANCOIS). HISTOIRE DES TROUBLES DE L'AMERIQUE ANGLAISE. Ecrite ſur les Mémoires les plus authentiques. 4 vols. 8vo, hf. cf. *Maps.* Paris, 1787. $4.00

1613 EATON. THE LIFE OF THE LATE GEN. WILLIAM EATON, ſeveral Years an Officer in the United States' Army, etc. Principally collected from his Correſpondence and other Manuſcripts. 1 vol. 8vo, cf. Brookfield, 1813. $1.50

1614 AUSTIN (BENJAMIN, JR.) CONSTITUTIONAL REPUBLICANISM, in Oppoſition to FALLACIOUS FEDERALISM; as publiſhed occaſionally in the INDEPENDENT CHRONICLE, under the Signature of *Old-South.* To which is added a Prefatory Addreſs to the Citizens of the United States, never before publiſhed. 1 vol. 8vo, hf. moroc., top gilt, neat. Boſton, 1803. *Fine copy.* $3.00

1615 BURR. MEMOIRS OF AARON BURR, with Miſcellaneous Selections from his Correſpondence, by Matthew L. Davis. 2 vols. 8vo, cloth. New York, 1836. $3.00

1616 NILES (H.) PRINCIPLES AND ACTS OF THE REVOLUTION IN AMERICA, or an Attempt to collect and preſerve ſome of the Speeches, Orations, and Proceedings, with Sketches and Remarks on Men and Things, and other Fugitive or Neglected Pieces, belonging to the Revolutionary Period in the United States, etc. 1 vol. roy. 8vo, hf. calf. *With autograph of Wm. D. James, author of the Life of Gen. Marion.* Baltimore, 1822. $3.00

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by GEO. P. PHILES & CO., No. 64 Naſſau St., N. Y.

CONTENTS OF NUMBER XVIII.

I. Life and Works of Michael Servetus. (*Concluded.*)
II. A Diſſertation upon Pamphlets. In a Letter to a Nobleman. (By William Oldys.) (*Concluded.*)
III. Gloſſes and Scholia.
IV. The Bibliomania, etc. By John Ferriar, M. D.
V. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, GEO. P. PHILES & CO., No. 64 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 64 Nassau-Street,

No. 20.] NEW YORK, 1863. [August.

1617 WARDEN (D. B.) A Statiſtical, Political, and Hiſtorical Account of the United States of North America; from the Preſent Day. 3 vols. 8vo, hf. calf. Edinburgh, 1819. $4.00

1618 CATULLUS, TIBULLUS, ET PROPERTIUS, Priſtino nitori reſtituti, et ad optima Exemplaria emendati. *Accedunt* Fragmenta Cornelio Gallo inſcripta. 1 vol. 12mo, calf, gilt edges. Lugd.-Bat., 1743. *Fine copy.* $1.50

"*Hi tres dicti ſunt, Triumviri Amoris.*"
Scaligerana.

1619 THEOPHRASTUS. Les Caractères de Théophraſte, d'après un Manuſcrit du Vatican, etc. Avec le Texte Grec, des Notes Critiques, et un Diſcours Préliminaire ſur la Vie et les Ecrits de Théophraſte, par Coray. 1 vol. 8vo, hf. cf. Paris, l'An VII. (1799.) $1.50

"*A beautiful edition, exhibiting a very elegant and faithful tranſlation, which in every reſpect ſurpaſſes all thoſe that preceded it.*"—Moss.

1620 LALANNE (LUDOVIC). Recherches ſur le Feu Grégeois, et ſur l'Introduction de la Poudre à Canon en Europe. Mémoire auquel l'Académie des Inſcriptions et Belles-Lettres a décerné une Médaille d'Or, le 25 Septembre, 1840. Seconde Edition, corrigée et entièrement refondue. 1 vol. 4to, cloth. Paris, 1845. $2.00

"*A very learned and extremely intereſting diſſertation on* Greek Fire, *and the introduction of* Gunpowder *in Europe.*"

1621 FOURNIER. Manuel Typographique, Utile aux Gens de Lettres, et à ceux qui exercent les différentes parties de l'Art de l'Imprimerie. 2 vols. ſm. 8vo, vellum. Paris, 1764. $2.50

1622 TURENNE (MARSHAL): Military Memoirs and Maxims of, interſperſed with others, taken from the beſt Authors, with Remarks, by A. Williamſon, *Brigadier-General.* 1 vol. 12mo, old cf. Lond., 1740. $0.75

1623 FIELDING (HENRY): The Works of, with an Eſſay on his Life and Genius, by Arthur Murphy, Eſq. 14 vols. 12mo, calf, neat. London, 1808. $10.00

1624 DUPRAT (PASCAL). Essai Historique sur les Races Anciennes et Modernes de l'Afrique Septentrionale, leurs Origines, leurs Mouvements, et leurs Transformations, depuis l'Antiquité le plus reculée jusqu'à nos jours. 1 vol. 8vo, hf. morocco, neat, top gilt. Paris, 1845. $2.50

1625 HISTOIRE DE L'ACADEMIE ROYALE DES INSCRIPTIONS ET BELLES-LETTRES, depuis son Etablissement jusqu'à présent. 53 vols. 4to, calf, neat. Paris, 1736–1815. *Fine clean copy.* $200.00

"*From the library of the late Henry Thomas Buckle, author of the 'History of Civilization in England.'*"

"*Gibbon's emphatic recommendation of this interesting work is corroborated by the voice of all well-read men. 'I cannot forget the joy,' says he, 'with which I first exchanged a bank-note of twenty pounds for the first twenty volumes of the Memoirs of the Academy of Inscriptions;' nor would it have been easy, by any other expenditure of the same sum, to procure so large a fund of rational amusement.*"

1626 COBBETT (WILLIAM). SELECTIONS FROM COBBETT'S POLITICAL WORKS: being a Complete Abridgment of the 100 Volumes which comprise the Writings of "Porcupine" and the "Weekly Political Register." With Notes, Historical and Explanatory, by John M. Cobbett and James P. Cobbett. 6 vols. 8vo, half calf, neat. *From the library of Buckle; fine copy.* Lond., n. d. $10.00

1627 CAYLUS. RECUEIL D'ANTIQUITES Egyptiennes, Etrusques, Grecques, et Romaines. 7 vols. 4to, cf. *Numerous plates.* Paris, 1752–'67. *From Buckle's library.* $20.00

See *Brunet, Manuel*, p. 1766.

1628 HERODOTI MUSÆ. Textum ad Gaisfordii Editionem recognovit, perpetua tum FR. CREUZERI tum sua Annotatione instruxit, Commentationem de Vita et Scriptis Herodoti, Tabulas Geographicas Indicesque adjecit Jo. Christ. Fel. Baehr. 5 vols. 8vo, hf. morocco, neat; top gilt. *From Buckle's library.* Lipsiæ, 1830. $10.00

1629 PROPERTII (SEX. AVRELII). ELEGIARVM LIBRI IV. Cvm Commentario perpetvo PETRI BVRMANNI *Secvndi* et mvltis Doctorvm Notis ineditis. Opvs Bvrmanni morte interrvptvm Lavrentivs Santenivs, IC. absolvit. 1 vol. 4to, full russia, very neat; gilt leaves. *From Buckle's library.* Traject. ad Rhenvm, 1780. $6.00

EDITIO OPTIMA.—"*This is a very learned and accurate edition, and greatly surpasses all the preceding ones. Burmann dying before the completion of this edition, Santenius undertook to finish it. The text is formed on that of Brouckhusius; and it contains a selection of the notes of all the most learned commentators on this poet. The student will do well to treasure this edition; and if he has it not, to seize the first opportunity of procuring it, as copies are daily becoming more scarce.*" —Moss.

1630 HISTOIRE ET MEMOIRES DE L'INSTITUT ROYAL DE FRANCE, Classe d'Histoire et de Littérature Ancienne. 10 vols. 4to, full cf., very neat. *From Buckle's library.* Paris, 1815–1833. $25.00

1631 DECKER (T.) THE GULL'S HORNBOOK: *Imprinted at London for R. S.* 1609. [New Edition, edited by Dr. Nott.] 1 vol. 4to, hf. cf. Bristol, 1812. $6.50

"*This work affords a greater insight into the fashionable follies and vulgar habits of Queen Elizabeth's day, than perhaps any other extant.*"

1632 NIEBUHR (B. G.) THE HISTORY OF ROME; translated by Julius Charles Hare and Connop Thirlwall. 3 vols. 8vo, cloth. *From Buckle's library.* London, 1847. $8.00

1633 ROSCOE (THOMAS). THE ITALIAN NOVELISTS: Selected from the most approved Authors in that Language, from the Earliest Period down to the close of the Eighteenth Century; arranged in an Historical and Chronological Series. Translated from the Original Italian, accompanied with Notes, Critical and Biographical. 4 vols. sm. 8vo, blue cf., neat. Lond., 1825. $6.00

1634 CRAMER (REV. J. A.) A GEOGRAPHICAL AND HISTORICAL DESCRIPTION OF ANCIENT ITALY; with a Map, and a Plan of Rome. 2 vols. 8vo, full cf., neat. *From Buckle's library.* Oxford, 1826. $3.00

1635 ———: A GEOGRAPHICAL AND HISTORICAL DESCRIPTION OF ANCIENT GREECE; with a Map, and a Plan of Athens. 3 vols. 8vo, full cf., neat. *From Buckle's library.* Oxford, 1828. $4.50

1636 ———: A GEOGRAPHICAL AND HISTORICAL DESCRIPTION OF ASIA MINOR. 2 vols. 8vo, full cf., neat. *From Buckle's library.* Oxford, 1832. $3.00

1637 BROWN (WILLIAM, D. D.) ANTIQUITIES OF THE JEWS, carefully compiled from Authentic Sources, and their Customs illustrated from Modern Travels. 2 vols. 8vo, hf. cf. *From Buckle's library.* Lond., 1820. $3.00

1638 DWIGHT (TIMOTHY, LL.D.) TRAVELS IN NEW-ENGLAND AND NEW-YORK, illustrated with Maps. 4 vols. 8vo, hf. cf. *From Buckle's library.* Lond., 1823. $5.50

1639 AMERICA AND THE AMERICANS: Notions picked up by a Travelling Bachelor [*James Fenimore Cooper*]. 2 vols. 8vo, boards. Lond., 1836. $2.50

1640 CANNING. THE POLITICAL LIFE OF THE RIGHT HON. GEORGE CANNING, from his acceptance of the Seals of the Foreign Department, in Sept. 1822, to the Period of his Death, in Aug. 1827. Together with a Short Review of Foreign Affairs subsequently to that Event, by his Private Secretary, Augustus Granville Stapleton. *Second Edition, including the Part omitted in the first.* 3 vols. 8vo, hf. cf. *From Buckle's library.* Lond., 1831. $3.00

1641 BRYDGES. THE AUTOBIOGRAPHY, Times, Opinions, and Contemporaries of Sir Egerton Brydges. 2 vols. 8vo, cloth. *From Buckle's library.* Lond., 1834. $4.00

1642 GUICCIARDINI (FR.) ISTORIA D'ITALIA; Edizione Londinese scrupolosamente riveduta da Giambattista Rolandi. 10 vols. in 5 vols. 8vo, half calf. *From Buckle's library.* Lond., 1821. $6.00

"*The historical writings of Guicciardini have not only entitled their author to the indisputable precedence of all the historians of Italy, but have placed him at least on a level with those of any age, or of any country.*"—SISMONDI.

1643 SUETONIUS, OPERA, et in illa Commentarius Samuelis Pitisci, in quo ANTIQUITATES ROMANÆ ex auctoribus idoneis fere nongentis, Græcis et Latinis, veteribus et recentioribus, perpetuus tenore explicantur. 2 vols. 4to, cf. *From Buckle's library.* Leovardiæ, 1714. $4.00

"*This fine edition of* SUETONIUS, *which exceeds any of the former, is adorned with a vast number of beautiful cuts, which not only illustrate Suetonius's history, but likewise give a great light to the Roman antiquities. The same antiquities are also further explained by Pitiscus's learned perpetual commentary on Suetonius, and extracts from nearly* 900 *ancient and modern authors, which he has collected for that purpose. At the end, in order to render the work more useful,* THREE *large Indices are inserted.*"—DIBDIN.

1644 HARLEIAN MISCELLANY; or a COLLECTION of Scarce, Curious, and Entertaining Pamphlets and Tracts, as well in Manuſcript as in Print, found in the late Earl of Oxford's Library, interſperſed with Hiſtorical, Political, and Critical Notes. 12 vols. 8vo, plain calf. Lond., 1808–'11. $30.00

1645 BENTIVOGLIO (CARDINAL). DELLA GUERRA DI FIANDRA. 3 vols. 8vo, hf. cf. *From Buckle's library.* Milano, 1826. $3.50

1646 DON BELLIANIS OF GREECE. THE HONOUR OF CHIVALRY, or the Famous and Delectable Hiſtory of DON BELLIANIS OF GREECE, Containing the valiant exploits of that magnanimious (*ſic*) and Heroick Prince: Son unto the Emperour *Don Bellanes* of *Greece.* Wherein are deſcribed, the ſtrange and dangerous adventures that befell him: With his love toward the Princeſſe *Floriſbella,* daughter to the Soldan of *Babylon.* 1 vol. ſm. 4to, hf. cf. LONDON *Printed by* BERNARD ALSOP, *dwelling in Grubſtreet neer the upper Pump,* 1650. **Black-letter.** $12.00

1647 MONTELION. THE FAMOUS HISTORY OF MONTELION *Knight of the Oracle.* Son to the true Mirrour of Princes, the Moſt Renowned PERSICLES, king of Aſſyria, ſhewing his ſtrange Birth, Unfortunate Love, perilous Adventures in Arms: And how he came to the knowledge of his Parents. Interlaced with Variety of Pleaſant and Delightful Diſcourſe. 1 vol. ſm. 4to, half morocco. LONDON, Printed for *W Thackeray,* and *E Tracey,* at the *Three Bibles,* on *London-Bridge,* 1695. **Black-letter.** $6.50

1648 KAMES. ELEMENTS OF CRITICISM. Sixth Edition, with the Author's laſt Corrections and Additions. 2 vols. 8vo, cf. *From Buckle's library.* Edinburgh, 1785. $2.00

1649 **A New booke of deſtillatyon of waters, called the Treaſure of EVONYMUS,** containing the wonderful hid ſecrets of nature, touching the moſt apt formes to prepare and deſtill Medicines, for the conſeruation of helth: as *Quinteſſence, Aurum Potabile,* Hyppocras, Aromaticall wynes, Balmes, Oyles, Perfumes, garniſhing waters, and other manifold excellent confections. Whereunto are ioyned the formes of ſondry apt Furnaces, and veſſels required in this art. Tranſlated (with great dilligence, & labour) out of Latin by Peter Morwyng felowe of Magdaline Colledge in Oxforde. 1 vol. ſm. 4to, half cf. *Imprinted at London by John Day, dwellyng ouer Alderſgate, beneath Saynt Martines.* 1565. **B. L.** $6.00

1650 FEATLEY (DANIEL, D.D.) THE DIPPERS dipt, or the *Anabaptiſts* Duck'd and Plung'd over Head and Eares, at a Diſputation in *Southwark.* Sixth edition, augmented with I. Severall SPEECHES delivered before this Aſſembly of Divines. 2. The Famous Hiſtory of the frantick ANABAPTISTS, their wild Preaching and Practices in Germany, etc. 1 vol. ſmall 4to, hf. cf. London, 1651. *Very ſcarce.* $4.00

1651 BRAITHWAIT (RICHARD). A SVRVEY OF HISTORY; or a Nurſery for Gentry. Contrived and Comprized in an Intermixt Diſcourſe upon Hiſtoricall and Poeticall Relations. The like whereof for Variety of Diſcourſe, mixed with profit, and modeſt Delight (in the opinion of the cleareſt and refined'ſt judgements) hath not heretofore bin Publiſhed. 1 vol. ſmall 4to, old cf. *Title-*

page engraved by Marshall. London, 1638. $4.00

1652 DANGEROUS CONNECTIONS; a Series of Letters selected from the Correspondence of a Private Circle, and published for the Instruction of Society, by M. C**** De L*** [*Choderlos De La Clos*]. 4 vols. 12mo, cf. Lond., 1812. *Scarce.* $5.00

1653 ABELARD. Ouvrages Inedits d'Abelard pour servir à l'Histoire de la Philosophie Scolastique en France. Publiés par M. Victor Cousin. 1 vol. 4to, full cf., gilt leaves, very neat, *by Riviere. From Buckle's library.* Paris, 1836. $7.00

1654 DARWIN (ERASMUS). Zoonomia: or the Laws of Organic Life. 4 vols. 8vo, hf. cf. *From Buckle's library.* Lond., 1801. $3.00

1655 DELEPIERRE (OCTAVE). Analyse des Travaux de la Societe des Philobiblon de Londres. 1 vol. small 4to, *bound in Roxburghe style.* Londres, 1862. $4.00

"*Tiré à 300 Exemplaires seulement.*"

"*It is probably not generally known, that among the numerous learned associations of the British metropolis, there exists one called the* Philobiblon Society. *This somewhat exclusive union of bibliographic philosophers was established in* 1853, *under the auspices of the late Prince Consort, and after the model of the French Academy—it being one of the fundamental rules of the Society never to exceed in number the immortal Forty. . . . The statutes of the* Philobiblon Society *provided for the annual issue of a volume of historical, biographical, critical, and other essays, contributed by any of the forty members, and printed in a very limited edition—not a single book to be disposed of for money. To enhance the value of the works thus published, it was arranged that every member should receive two copies of each volume, to be signed by the president and secretary of the Society, with the name of the possessor on the title-page. The contents of this half-a-dozen semi-mysterious and rare works have just been revealed in a curious little book, published by Messrs. Trübner & Co., and got up in exact imitation of the products of Caxton's press.*"—Spectator.

1656 BEAUSOBRE (ISAAC DE). Histoire de la Reformation, ou Origine et Progrès du Lutheranisme, dans l'Empire et les Etats de la Confession d'Augsbourg, depuis 1517 jusqu'en 1530. 4 vols. 8vo, cf. *From Buckle's library.* Berlin, 1785. $4.00

1657 WACHSMUTH (WILLIAM). The Historical Antiquities of the Greeks, with reference to their Political Institutions. Translated from the German by Edmund Woolrych, Esq. 2 vols. 8vo, cloth. *From Buckle's library.* Oxford, 1837. $3.00

1658 D'EWES. The Autobiography and Correspondence of Sir Simonds D'Ewes, Bart., during the Reigns of James I. and Charles I. Edited by James Orchard Halliwell. 2 vols. 8vo, cloth. *From Buckle's library.* Lond., 1845. $3.00

1659 SANCROFT. The Life of William Sancroft, Archbishop of Canterbury, by George D'Oyly, D. D. 1 vol. 8vo, cloth. *From Buckle's library.* Lond., 1840. $1.50

1660 WALTER (THOMAS). Flora Caroliniana, Secundum Systema Vegetabilium perillustris Linnæi digesta. 1 vol. 8vo, cf. Lond., 1788. *Rare.* $1.50

1661 BLOUNT (SIR THOS. POPE). Censura Celebriorum Authorum; sive Tractatus in quo Varia Virorum Doctorum de Clarissimis cujusque Seculi Scriptoribus judicia traduntur. 1 vol. folio, cf. *From Buckle's library.* London, 1690. *Best edition.* $4.00

1662 PLATONISM UNVEIL'D; or an Essay Concerning the Notions and

Opinions of PLATO, and ſome Antient and Modern Divines, his Followers; in relation to the LOGOS, or WORD in particular, and the Doctrine of the TRINITY in general: in Two Parts. [*By Souverain.*] 1 vol. ſm. 4to, hf. cf. s. l. 1700. *Very ſcarce.* $2.50

1663 T' PARADYS VERLOOREN. Heldendicht in Tien Boeken. Door John Milton. Uyt het Engels in rymelooze Maat vertaald Door J; van Zanten M. D. 1 vol. ſm. 4to, cf., gilt back, ſides, and edges. Te Haarlem, 1728. $3.00

1664 THE BEEHIVE OF THE ROMISH CHVRCH, A worke of all good Catholikes to be read, and moſt neceſſary to be underſtood. Wherein the Catholike Religion is ſubſtantially confirmed, and the *Heretikes finely fetcht ouer the coales.* Tranſlated into Engliſh by George Gilpin *the Elder.* 1 vol. ſmall 8vo, old cf. London, 1636. **Black-Lett.** $5.00

1665 REFLEXIONS ON MARRIAGE, and the Poetick Diſcipline. 1 vol. 18mo, cf. Lond., 1673. $1.00

1666 AUSTIN (WILLIAM). HÆC HOMO; wherein the Excellency of the Creation of Woman is deſcribed. 1 volume 18mo, cf. Lond., 1639. $1.25

1667 OECONOMICA SACRA: or a Parænetical Diſcourſe of MARRIAGE; together with ſome particular Remarks on the Marriage of Iſaac and Rebecca. 1 vol. 12mo, cf. Lond., 1685. $1.00

1668 A TREATISE OF JEALOUSIE, or means to Preſerve Peace in Marriage. Highly neceſſary to be conſidered by all Perſons before they enter into the State of Matrimony, as well as ſuch as are already Married. 1 vol. 12mo, cf. London, *Printed for W. Freeman, over againſt the Devil Tavern by Temple-Bar in Fleetſtreet.* 1684. $1.25

1669 EFFIGIES AMORIS IN ENGLISH; or the Picture of Love Unveil'd. 1 vol. 12mo, cf. Lond., 1682. *Very ſcarce.* $2.00

1670 AN ESSAY IN DEFENCE OF THE FEMALE SEX, in which are inſerted the Characters of a Pedant, a Squire, a Beau, a Virtuoſo, a Poetaſter, a City-Critick, etc. 1 vol. 8vo, calf. London, 1697. $1.25

1671 THE BATCHELOR'S DIRECTORY; being a Treatiſe of the Excellence of Marriage, of its neceſſity, and the means to live happy in it. Together with an Apology for the *Women* againſt the Calumnies of the men. 1 vol. 12mo, calf. Lond., 1694. *Rare.* $2.00

1672 THE NUNNS COMPLAINT AGAINST THE FRYARS. Being the Charge given in to the Court of France, by the Nunns of St. Katherine near Provins, againſt the Fathers *Cordeliers* their Confeſſors. 1 vol. 12mo, old cf. London, 1676. *Very curious.* $2.00

1673 SCUDERY (MONSIEUR DE). A TRIUMPHANT ARCH Erected and Conſecrated to the Glory of the FEMININE SEXE. 1 vol. 8vo, old cf. Lond., 1656. $1.50

1674 LIBER AMORIS: or the NEW PYGMALION. [*By William Hazlitt.*] 1 volume 12mo, boards. London, 1823. *Scarce.* $1.50

1675 THE SECRET HISTORY of the moſt RENOWNED QUEEN ELIZABETH and the EARL OF ESSEX. By a Perſon of *Quality.* 1 vol. 12mo, cf. Cologne; Printed for *Will with the Wiſp*, at the Sign of the *Moon in the Ecliptick.* 1681. $1.50

1676 D'URFEY. New Operas, with Comical Stories, and Poems on Several Occasions, never before Printed. 1 vol. 8vo, cf. Lond., 1721. $2.00

1677 HANGER (COL. GEORGE). The Life, Adventures, and Opinions of, written by Himself. 2 vols. 8vo, calf. Lond., 1801. $3.50

1678 VERSTEGAN (R.) Restitution of Decayed Intelligence in Antiquities, concerning the most Noble and Renowned *English* Nation. 1 vol. 8vo, cf., very neat. *Plates.* Lond., 1673. *Scarce.* $5.00

1679 ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, or His Maiesties Instrvctions to his Dearest Sonne, Henrie the Prince. 1 vol. 12mo, cf. Lond., 1603. $1.25

1680 HIGGONS (THOMAS). A Prospective of the Naval Triumph of the Venitians over the Turk. To Signor Pietro Liberi, that Renowned, and famous Painter, by Gio: Francesco Bvsenello. (Translated by Thomas Higgons.) 1 vol. 8vo, old cf. Lond., 1658. *Rare.* $2.00

"*Priced in Bibliotheca Anglo-Poetica, No.* 366, £2 12*s.* 6*d.*"

1681 EUSEBIUS. The History of the Church, from our Lord's Incarnation, to the Twelfth Year of the Emperour Mauricius Tiberius or the Year of Christ 594. As it was written in Greek, by Eusebius Pamphilus Bishop of *Cæsaria* in *Palestine*; Socrates Scholasticus Native of *Constantinople*; and Evagrius Scholasticus born at *Epiphania* in *Syria Secunda*. Made *English* from that Edition of these Historians, which Valesius published at *Paris* in the Years 1659, 1668, and 1673. Also, the Life of Constantine in four Books, written by Eusebius Pamphilus; with Constantine's Oration to the Convention of the Saints, and Eusebius's Speech in Praise of Constantine, spoken at his Tricennalia. Valesius's Annotations on these Authors, are done into *English*, and set at their proper places in the margin: as likewise a Translation of his Account of their Lives and Writings. With Two Indexes, etc. 1 vol. folio, calf. Cambridge, 1692. *Scarce.* $7.00

"*Sans l'Histoire d'Eusèbe nous n'aurions presque aucune connoissance, non seulement de l'Histoire des premiers siècles de l'Eglise, mais même des Auteurs qui ont écrit en ce temps-là, ni de leurs Ouvrages, n'y aïant aucun autre Auteur que lui qui en ait écrit.*"—Du Pin.

"*Never was a work of the kind more abundant, in proportion to its size, in Extracts and Documents. He has handed down an account of the labours of writers, of whose very names we should otherwise have been ignorant. In a word, he established the early Christian history upon the most satisfactory foundation; and set an example of diligence and accuracy, which have never been surpassed, and rarely equalled by his successors.*"—J. G. Dowling, *Introd. to the Critical Study of Eccl. History.*

1682 NAYLOR (FRANCIS H.) The History of the Helvetic Republics. 4 vols. 8vo, calf, neat. Lond., 1809. $3.50

1683 L'ART DE PETER, contenant pets de province, de ménage, de pucelle, de maîtres d'armes, de demoiselles, de jeunes filles, de femmes mariées, de bourgeoises, de paysannes, de bergères, de vieilles, de boulangers, de potiers de terre, de Laïs et de cocus. 1 vol. 12mo, hf. moroc., neat. *En Westphalie*, 1832. *Very curious.* $2.00

1684 BROOKE (LORD). Certaine Learned and Elegant Workes of the Right Honorable Fvlke Lord Brooke, Written in his Youth, and familiar Exercise with Sir Philip Sidney. 1 vol. sm. folio, cf. Lond., 1633. $6.00

Catalogue.

1685 LA CHEZONOMIE, ou l'Art de Chier, Poëme Didactique, en quatre chants: par Ch. R*** [*Charles Rémard*]. 1 vol. 12mo, hf. morocco, neat. *A Scoropolis*, 1806. $3.00

1686 LILLO (GEORGE). THE DRAMATIC WORKS of, with ſome Account of his Life. 2 vols. 12mo, calf. London, 1775. $1.50

1687 ROCHESTER. THE WORKS of John Earl of Rocheſter; containing Poems on Several Occaſions; His Lordſhips Letters to Mr. Savil and Mrs. ***, with Valentinian, a Tragedy. 1 vol. 12mo, boards. Lond., 1732. $1.50

1688 BURNET (THOMAS). THE SACRED THEORY OF THE EARTH; containing an Account of the Original of the Earth, and of all the General Changes which it hath already undergone, or is to undergo, till the Conſummation of all Things. In Four books. I. Concerning the DELUGE, II. Concerning PARADISE, III. The BURNING OF THE WORLD, IV. The NEW HEAVENS and NEW EARTH. 2 vols. 8vo, cf. Lond., N. D. $2.00

1689 SAINT-HILAIRE (J. BARTHELEMY). DES VEDAS. 1 vol. 8vo, hf. morocco, top gilt, neat. *Preſentation copy to Damiron.* Paris, 1859. $3.00

1690 EDGEWORTH (R. L.) ESSAY ON IRISH BULLS. 1 vol. 8vo, hf. cf. Lond., 1803. $0.75

1691 REGICIDES. The Indictment, Arraignment, Tryal, and Judgment, at large, of Twenty-Nine Regicides, the Murtherers of His Sacred Majeſty King Charles I. of Glorious Memory. 1 vol. 4to, old cf. Lond., 1739. $2.00

1692 BŒTTIGER (C. A.) SABINE, ou Matinée d'une Dame Romaine à ſa Toilette, à la fin du première ſiècle de l'ère Chrétienne, pour ſervir à l'hiſtoire de la Vie privée des Romains et à l'intelligence des auteurs anciens. Traduit de l'Allemand de Bœttiger [par *M. Clapier*]. 1 vol. 8vo, hf. morocco. *Plates.* Paris, 1813. *Scarce.* $3.00

"*Ouvrage recherché.*"—BRUNET.

1693 CVYCKIO (HENRICO). SPECVLVM CONCVBINARIORVM. 1 vol. ſm. 8vo, yellow morocco, gilt edges. Coloniæ. 1605. *Rare and curious.* $3.00

1694 LUSUUM INGENII ex PRÆSTANTIUM POETARUM Recentiorum Rarioribus Scriptis Excerptorum. 2 parts in 1 vol. ſm. 8vo, hf. calf. Lipſiæ, 1699. *Scarce.* $2.50

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by GEO. P. PHILES & Co., No. 64 Naſſau St., N. Y.

CONTENTS OF NUMBER XIX.

I. Notice of ſome of the Moſt Important Book-Sales in Europe during the Paſt Year.
II. A Brief Notice of Mr. Thomas Taylor, the Celebrated Platoniſt, with a Complete Liſt of his Publiſhed Works.
III. Macaronic Poem.
IV. Curious Modes of Expreſſion.
V. The Bibliomania, etc. By John Ferriar, M. D. (*Concluded.*)
VI. Miſcellaneous Items:
Iſmā'īl Ibn Makrī—The 'Unwān-alſharaf.—Curious Old Ballad, containing the Plot of "The Tempeſt."
VII. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, GEO. P. PHILES & Co., No. 64 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

BY GEO. P. PHILES & CO., No. 64 NASSAU-STREET,

No. 21.] NEW YORK, 1863. [SEPTEMBER.

1695 POMPADOUR. THE HISTORY of the Marchioneſs de POMPADOUR. 3 parts in 1 vol. 12mo, calf. London, 1759. $1.25

1696 LUPTON (DONALD). THE GLORY OF THEIR TIMES, or The Liues of y^e Primitiue Fathers, Cōtayning their Chiefeſt Actions, Workes, Sentences, and Deaths. 1 vol. ſmall 4to, cf. *With a frontispiece and 45 heads by Glover.* Lond., 1640. *Scarce.* $4.50

1697 DEL'ESPINE. A VERY EXCELLENT AND LEARNED DISCOURSE, touching the Tranquilitie and Contentation (*ſic*) of the Minde; Conteining Svndry Notable Inſtrvctions, and Firme Conſolations, moſt neceſſarie for all ſortes of afflicted perſons in theſe latter dayes. Written in French by the Famous and learned M. I. Del' Eſpine, and newly tranſlated into Engliſh by Ed. Smyth. 1 vol. ſm. 4to, vellum. Cambridge, 1592. $2.50

1698 DE VARGAS (BERNABE MORENO). DISCVRSOS DE LA NOBLEZA DE ESPAÑA. 1 vol. ſm. 4to, vellum. *From Buckle's library.* Madrid, 1622. *Rare.* $2.50

1699 JUSTI LIPSI OPERA OMNIA, Poſtremum ab ipſo aucta et recenſita; nunc primum copioſo rerum Indice illuſtrata. 6 volumes 8vo, old calf. *From Buckle's library.* Veſaliæ, 1675. $6.00

1700 ROSS (ALEXANDER). MYSTAGOGUS POETICUS, OR, THE MUSES INTERPRETER; explaining the hiſtoricall Myſteries, and myſticall Hiſtories of the Ancient Greek and Latine Poets. 1 vol. 8vo, cf. Lond., 1653. $1.50

1701 GUTCH (JOHN). COLLECTANEA CURIOSA: or Miſcellaneous Tracts, relating to the Hiſtory and Antiquities of England and Ireland, the Univerſities of Oxford and Cambridge, and a Variety of other Subjects. Chiefly collected, and now firſt publiſhed, from the Manuſcripts of Archbiſhop Sancroft. 2 vols. 8vo, hf. moroc., neat. *From Buckle's library.* Oxford, 1781. $5.00

1702 NOBLE (MARK.) THE LIVES OF THE ENGLISH REGICIDES, and other Commiſſioners of the Pretended High Court of Juſtice, appointed to ſit in Judgment upon their Sovereign, King Charles the

Firſt. 2 vols. 8vo, half ruſſia. *From Buckle's library.* Lond., 1798. $3.00

1703 BOTTIGER (C. A.) KLEINE SCHRIFTEN ARCHAOLOGISCHEN UND ANTIQUARISCHEN INHALTS, geſammelt und herauſgegeben von Julius Sillig. 3 vols. 8vo, hf. calf. *Plates. From Buckle's library.* Dreſden, 1837. $4.00

1704 ———: AMALTHEA ODER MUSEUM der Kunſtmythologie und Bildlichen Alterthumſkunde. 3 vols. 8vo, half calf. *From Buckle's library.* Leipzig, 1820. $3.00

1705 ———: LITERARISCHE ZUSTANDE UND ZEITGENOSSEN. Herauſgegeben von K. W. Böttiger. 2 vols. in 1 vol. 8vo, hf. cf. *From Buckle's library.* Leipzig, 1838. $2.00

1706 ———: OPUSCULA ET CARMINA LATINA. Collegit et Edidit Julius Sillig. 1 vol. 8vo, hf. cf. *From Buckle's library.* Dreſdæ, 1837. $2.00

1707 CONTES DU CHEYKH EL-MOHDY. Traduits de l'Arabe d'après le Manuſcrit Original par J. J. Marcel. 3 vols. 8vo, hf. cf. *From Buckle's library.* Paris, 1835. $5.00

1708 WAYNFLETE. THE LIFE OF WILLIAM WAYNFLETE, Biſhop of Wincheſter, Lord High Chancellor of England in the Reign of Henry VI., and Founder of Magdalen College, Oxford. Collected from Records, Regiſters, Manuſcripts, and other Authentic Evidences, by Richard Chandler, D. D. 1 vol. 8vo, half calf, *large paper. From Buckle's library. Plates.* Lond., 1811. $2.50

1709 CLAVELL (IOHN, *Gent.*) A RECANTATION OF AN ILL LEDDE LIFE; or A Diſcoverie of the High-way Law, with Vehement Diſſwaſions to all (*in that kinde*) Offenders. As alſo many Cautelous Admonitions and full Inſtructions, how to know, ſhunne, and apprehend a Theefe. Moſt neceſſarie for all honeſt Trauellers to peruſe, obſerue and Practiſe. 1 vol. ſm. 4to, half morocco, *with rare portrait.* Lond., 1628. *Very ſcarce.* $8.00

Priced, in Bibliotheca Anglo-Poetica, £3. 3*s.*

1710 GRIFFIN (ANTHONY). AN ASTROLOGICAL JUDGEMENT TOUCHING THEFT, wherein is demonſtrated moſt Incomparable Secrets according to the beſt Rules in Art. *Firſt* how to find out or diſcover Theft or Theeves, too much uſed in this Nation, to the great damage of many people. *Secondly* to diſcover Fugitives and Beaſts Loſt or Strayed, etc. Compendiouſly ſet forth for the good of all people, eſpecially to those that are not enemies to this Noble Art. 1 vol. 18mo, brown moroc., neat. Lond., 1665. *Rare.* $2.50

1711 QUARLES (FRA.) DIVINE FANCIES; Digeſted into Epigrammes, Meditations, and Obſervations. 1 vol. 4to, boards. London, *Printed by M. F. for Iohn Marriot, and are to be ſold at his Shop* in *S. Dunſtans churchyard in Fleetſtreet.* 1641. $7.00

1712 WITT'S RECREATIONS refined and *Augmented,* with Ingenious Conceites for the wittie, and Merrie Medicines for the Melancholie. 1 vol. ſmall 8vo, full red morocco; gilt back, ſides, and edges, very neat. London, 1663. *Very ſcarce.* $20.00

The title here given forms the centre of a frontiſpiece, engraved by Marſhall. Next follows a letter-preſs title: "RECREATION, for Ingenious Head-Pieces; or, A PLEASANT GROVE for their Wits to Walk in, Of *Epigrams,* 70, *Epitaphs,* 200, *Fancies,* a Number, *Fantaſticks,* Abun-

dance. With their Addition, Multiplication and Division."

"*This very curious volume is priced in the Bibliotheca Anglo-Poetica at £9. 9s.*"

1713 REGIMEN SANITATIS SALERNI; OR THE SCHOOLE OF SALERNES REGIMENT OF HEALTH. Contayning most Learned and judicious Directions and Instructions, for the guide and Government of Mans life. Whereunto is annexed, a necessary *Discourse of all sorts of* FISH, in vse among vs, with theyr Effects, appertayning to the health of Man. 1 vol. sm. 4to, hf. cf. London, 1634. **Black-letter.** *Very scarce.* $3.50

1714 FLITNER (JOAN). NEBVLO NEBVLONVM; *Hoc est,* IOCOSERIA MODERNÆ NEQVITIÆ CENSVRA; Qva Hominvm Sceleratorum fraudes, Doli ac versutiæ æri aërique exponuntur publice: Carmine iambico dimetro adornata à IOANNE FLITNERO, *Franco Poëta Laureato.* 1 vol. sm. 8vo, red morocco, gilt leaves. *Curious plates.* Francofvrti, 1620. $3.00

"*Edition originale de cet ouvrage singulier, dont les exemplaires sont peu communs.*"—BRUNET.

"*Livret assez rare, que recherchent encore les amateurs de singularités. Il se compose de pièces de vers comico-satiriques, renforcées de commentaires plus doctes qu'amusants, mais dont la nullité actuelle se compense par une suite de figures bien executées, et non moins plaisantes que l'indignation poëtique de l'auteur.*"—LEBER.

1715 **Here begynneth the seynge of Urynes of all the coloures** that URYNES be of, with the medicynes annexed to euery Uryne, and euery Uryne his Urynall muche profytable for euery man to knowe. (1 vol. 12mo, brown calf, neat.) HERE ENDETH THE BOKE *of seynge of waters. Imprinted at London in Fletestrete at the sygne of the George nexte to saynct Dunstons churche by Wyllyam Powvel. In the yere of our Lorde.* M.D.XLVIII. *The.* XVI. *day of September.* $5.00

"*This rare and curious little volume is one of the earliest works published in the English language on* UROSCOPY."

1716 STEVENSON (MATHEW). THE WITS; or, POEMS AND SONGS on Various Occasions. Made Publick for the Delight of the Ingenious. 1 vol. sm. 8vo, green morocco, neat. *T. Park's copy.* Lond., 1685. $6.00

Priced, in Bibl. Anglo-Poetica, £7. 7s.

1717 FREDERIC II., *Rei de Prusse.* ŒUVRES POSTHUMES. 15 vols. 8vo, hf. calf. *From Buckle's library.* Berlin, 1788. $5.50

1718 HERRERA (ANTONIO DE). THE GENERAL HISTORY of the Vast Continent and Islands of America, commonly call'd the West-Indies, from the first Discovery thereof; with the Best Accounts the people could give of their Antiquities. Collected from the Original Relations sent to the Kings of Spain. Translated into English by Capt. John Stevens. *Illustrated with Cutts and Maps.* 6 vols. 8vo, plain cf. Lond., 1725. *Scarce.* $15.00

1719 IOANNIS VASSÆI, *Meldensis,* DE IVDICIIS VRINARVM TRACTATVS, ex probatis collectus autoribus, & in tabulæ formam confectus, adiectis etiam causis quæ hanc vel illam vrinam reddant. 1 vol. 16mo, hf. moroc., neat. (Lugduni), 1549. *Very scarce.* $2.00

1720 FREHERI (D. PAULI). THEATRUM VIRORUM ERUDITIONE CLARORUM. *In quo* Vitæ et Scripta Theologorum, Jureconsultorum, Medicorum et Philosophorum, etc. 1 thick vol. folio, calf, *with* 1312 *small portraits.* Noribergæ, 1688. *Scarce.* $15.00

"*Whoever is engaged in the inveſtigation of the hiſtory of the revival of learning, muſt experience great advantage from the poſſeſſion of this biographical collection. The ſketches of characters diſtinguiſhed for their literary attainments, are conciſe ſometimes to abruptneſs; but the catalogues ſubjoined, deſcriptive of the works of the different authors, are highly uſeful and important. It is curious alſo on another account; the work contains no leſs than 1312 portraits, of which a great many are Engliſhmen. This volume has not hitherto produced any very large ſum in the market (uſually about £7. 7s), but it is impoſſible that its value ſhould not progreſſively increaſe, as well from the difficulty of procuring it on the Continent, as from its own intrinſic importance.*"—VALPY'S Claſſical Journal, No. 6.

1721 BRULLIOT (FRANCOIS). DICTIONNAIRE des Monogrammes, Marques Figurées, Lettres Initiales, Noms Abrégés, etc., avec leſquels les Peintres, Deſſinateurs, Graveurs et Sculpteurs ont Déſigné leurs Noms. Nouvelle édition, revue, corrigée et augmentée d'un Grand Nombre d'Articles. 3 vols. in 1 thick vol. royal 8vo, hf. moroc., gilt edges, neat. Munich, 1832–'34. *Fine copy.* $15.00

1722 SARPI (FRA-PAOLO). HISTOIRE DU CONCILE DE TRENTE. Traduite en François, avec des NOTES CRITIQUES, HISTORIQUES, ET THEOLOGIQUES. par Pierre François le Courayer. 2 vols. 4to, cf. Amſterdam, 1736. $3.00

"*Father Paul of Venice wrote his* 'HISTORY OF THE COUNCIL OF TRENT' *while the memory of what had paſſed there was recent, and ſome who had been members of it were ſtill alive. He has expoſed the intrigues and artifices by which it was conducted with a freedom and ſeverity which have given a deep wound to the credit of the Council. He has deſcribed its deliberations and explained its decrees with ſuch perſpicuity and depth of thought, with ſuch various erudition, and ſuch force of reaſon, as have juſtly entitled his work to be placed among the moſt admired hiſtorical compoſitions.*"—ROBERTSON.

"*In* M. LE COURAYER, *the tranſlator and annotator of his work, we find, as it were, another Father Paul, equally patient, learned, accurate, and impartial.*"

1723 GIANNONE (PIERRE). HISTOIRE CIVILE DU ROYAUME DE NAPLES, traduite de l'Italien, avec Nouvelles Notes, Réflexions, et Médailles fourniës par l'Auteur, et qui ne ſe trouvent point dans l'édition Italienne. (Par *Deſmonceaux.*) 4 vols. 4to, cf. La Haye, 1742. $4.00

"*Giannone is a great hiſtorian; his* 'Civil Hiſtory of the Kingdom of Naples' *is remarkable for its profound inquiries concerning the civil and eccleſiaſtical conſtitutions, the laws and cuſtoms of that kingdom. Remarks on eccleſiaſtical uſurpations, and ſevere ſtrictures on the clergy, are the chief ſubjects of his bold and unreſerved pen.*"—D'ISRAELI.

1724 BURTON (ROBERT). THE ANATOMY OF MELANCHOLY, what it is, with all the Kinds, Cauſes, Symptoms Prognoſtics, and Several Cures of it. In Three Partitions. With the Several Sections, Members, and Subſections, Philoſophically, Medicinely, Hiſtorically opened and Cut up. By *Democritus Junior.* 2 vols. 8vo, cloth. Philadelphia, 1836. $3.00

"'*Tis a book ſo full of variety of reading, that gentlemen who have loſt their time, and are put to a puſh for invention, may furniſh themſelves with matter for common or ſcholaſtical diſcourſe or writing.*"—WOOD'S Athenæ Oxon.

1725 THACKERAY (W. M.) THE ENGLISH HUMORISTS OF THE EIGHTEENTH CENTURY. A Series of Lectures. 1 vol. 12mo, cloth. New York, 1853. $0.75

1726 MACKINTOSH (SIR JAMES.) THE HISTORY OF ENGLAND, from the Earlieſt Times to the Year 1588. 1 vol. 8vo, cloth. Philad., 1834. $1.25

1727 BUTLER (SAMUEL). THE GENUINE REMAINS IN VERSE AND PROSE. Publiſhed from the Original Manuſcripts, formerly in the Poſſeſſion of W. Longueville, Eſq.; with Notes by R. Thyer.

2 volumes 8vo, calf. London, 1759. $2.00

"*The only genuine and complete edition of Butler's Remains.*"

1728 RITTER (DR. HEINRICH). The History of Ancient Philosophy. Tranſlated from the German, by Alexander J. W. Morriſon. 2 vols. 8vo, cloth, *Talboys.* Oxford, 1838. $3.00

1729 GALLOWAY (ELIJAH). History and Progress of the Steam Engine; with a Practical Inveſtigation of its Structure and Application. With an Extenſive Appendix, containing Minute Deſcriptions of all the Various Boilers, etc., and a Variety of Engines for the Application of other Motive Powers. By Luke Hebert. *Illuſtrated with* 376 *Engravings.* 1 vol. thick 8vo, boards. Lond., 1836. $2.50

1730 BOLINGBROKE (HENRY ST. JOHN, LORD VISCOUNT). Philosophical Works. Publiſhed by David Mallet. 5 vols. 8vo, calf, neat. Lond., 1754. $3.00

1731 ———: Letters and Correspondence, Public and Private, during the Time he was Secretary of State to Queen Anne; with State Papers, Explanatory Notes, etc. By Gilbert Parke. 4 vols. 8vo, calf, neat. London, 1798. $3.00

1732 BULWER (SIR EDWARD LYTTON). Critical and Miscellaneous Writings. 2 vols. 12mo, cloth. Philadelphia, 1841. $1.00

1733 LINN (WILLIAM, *one of the Miniſters of the Reformed Dutch Church in the City of New York*). Discourses on the Signs of the Times. 1 vol. 8vo, calf. New York (*Thomas Greenleaf*), 1794. $1.00

1734 GEORGE THE THIRD. The Public and Domestic Life of His late Moſt Gracious Majeſty; compriſing the moſt Eventful and Important Period in the Annals of Britiſh Hiſtory: compiled from Authentic Sources, and interſperſed with Numerous Anecdotes. By Edward Holt, Eſq. *Embelliſhed with Portraits of Diſtinguiſhed Characters.* 2 vols. 8vo, cf. Lond., 1820. $3.00

1735 RAUMER (FREDERICK VON). History of the Sixteenth and Seventeenth Canturies. Illuſtrated by Original Documents. Tranſlated from the German. 2 vols. 8vo, boards. Lond., 1835. $2.00

1736 CATTERMOLE (REV. RICHARD). The Literature of the Church of England. Indicated in Selections from the Writings of Eminent Divines, with Memoirs of their Lives, and Hiſtorical Sketches of the Times in which they lived. 2 vols. 8vo, cloth. Lond., 1844. $2.00

1737 PEACOCK (THOMAS LOVE). The Philosophy of Melancholy: a Poem in Four Parts, and a Mythological Ode (The Spirit of Fire). With Illuſtrative Notes. 1 vol. 4to. *Large paper.* Lond. (*Bulmer*), 1812. $1.50

"*An extremely intereſting Poem by Shelley's early friend, the author of Headlong Hall and Nightmare Abbey.*"

1738 TRANSACTIONS OF THE ROYAL IRISH ACADEMY. 2 vols, 4to, cf. *Illuſtrated with fine Plates of Antiquities.* Dublin, 1826. $3.00

"*It contains many learned diſſertations upon literature and antiquities. Among which are to be found diſſertations upon the Origin of the Scots in Britain; Ancient Gaelic Poems reſpecting the Race of Fians; Greek MS. of St. Matthew's Goſpel, in the Library of Trinity College, Dublin,*" *&c., &c.*

1739 HALLIWELL (JAMES ORCHARD). A DICTIONARY OF ARCHAIC AND PROVINCIAL WORDS, Obsolete Phrases, Proverbs, and Ancient Customs, from the Fourteenth Century. 2 volumes 8vo, cloth. *Scarce.* London, 1855. $4.50

1740 JOHNSON (DR. SAMUEL). A DICTIONARY OF THE ENGLISH LANGUAGE, in which the Words are deduced from their Originals, and illustrated in their Different Significations by Examples from the Best Writers. To which are prefixed, a History of the Language, and an English Grammar. The *Ninth Edition*, corrected and revised. 4 vols. roy. 8vo, calf, neat. *Portrait.* London, 1805. $4.00

1741 CHAMBERS (ROBERT). CYCLOPÆDIA OF ENGLISH LITERATURE: a Selection of the Choicest Productions of English Authors, from the Earliest to the Present Time. Connected by a Critical and Biographical History. *Elegantly illustrated with Portraits on Steel*, and Wood Engravings. 2 vols. royal 8vo, hf. cf., neat. Boston, 1847. $5.00

1742 THE PERCY ANECDOTES. Revised Edition: to which is added a Valuable Collection of AMERICAN ANECDOTES, Original and Select. *Illustrated with 14 fine Portraits.* 2 vols. in 1 vol. 8vo, cloth, uncut. New York, 1832. $2.00

"*This entertaining work was compiled by the late Thomas Byerley, of 'Mont Benger,' in Scotland, editor of the Star newspaper of that period, and Joseph Clinton Robertson, editor of Tilloch's Philosophical Magazine, and afterwards, till his death, of the Mechanic's Magazine.*"

1743 ARUNDEL (REV. F. V. J.). DISCOVERIES IN ASIA MINOR; including a Description of the Ruins of Several Ancient Cities, and especially of Antioch and Pisidia. 2 vols. 8vo, cloth. *From Buckle's library.* Lond., 1834. $1.25

1744 MURRAY (HUGH). HISTORICAL ACCOUNT of Discoveries and Travels in Africa, from the Earliest Ages to the Present Time; including the Substance of Dr. Leyden's Work on that Subject. Second Edition, corrected and enlarged. 2 vols. 8vo, boards. *From Buckle's library.* Lond., 18—. $1.50

1745 DE MARIGNY (CHEV. TAITBOUT). THREE VOYAGES in the Black Sea to the Coast of Circassia: including Descriptions of the Ports, and the Importance of their Trade: with Sketches of the Manners, Customs, Religion, etc., etc., of the Circassians. 1 vol. 8vo, cloth. *Frontispiece and map. From Buckle's library.* Lond., 18—. $1.50

1746 TABLE-TALK ON BOOKS, MEN, AND MANNERS. From Sidney Smith, and Others. By Chetwood Evelyn. 1 vol. 12mo, cloth. New York, 1853. $0.50

1747 SMITH (DR. ADAM). THEORY OF MORAL SENTIMENTS. To which is added a Dissertation on the Origin of Language. 2 vols. 12mo, hf. cf., neat. Edinburgh, 1822. $1.25

1748 FARQUHAR (GEORGE). THE WORKS OF THE LATE INGENIOUS; containing all his Poems, Letters, Essays, and Comedies. To which are added some Memoirs of the Author, never before published. 2 vols. 12mo, calf, gilt. Lond., 1772. $1.50

1749 QUEVEDO (DON FRANCISCO DE): THE WORKS OF. Translated from the Spanish. With the Author's Life. *Illustrated with beautiful Engravings.* 3 vols. sm. 8vo, cf., gilt. *Scarce.* Edinburgh, 1798. $3.50

1750 DE STAEL (MADAME). The Influence of Literature upon Society. Translated from the French. With a Memoir of the Life and Writings of the Author. 2 vols. sm. 8vo, half calf, neat. Lond., 1812. $1.50

1751 SELECTIONS FROM THE EDINBURGH REVIEW; comprising the Best Articles in that Journal, from its Commencement to the Present Time. With a Preliminary Dissertation and Explanatory Notes. Edited by Maurice Cross. 6 vols. 8vo, cloth. Paris, 1835. $7.00

1752 MARCI TULLII CICERONIS OPERA, uno volumine comprehensa. Ex recensione Ioannis Augusti Ernestii studiose recognita edidit Car. Frid. Aug. Nobbe. 1 thick vol. 4to, boards. Lipsiæ, 1827. $6.00

1753 COLEBROOKE (H. T.) Essays on the Religion and Philosophy of the Hindus. 1 vol. 8vo, cloth. New Edition. Lond., 1858. $3.00

1754 WILSON (JOHN, D. D.) The Parsi Religion; as contained in the Zand-Avastá, and propounded and defended by the Zoroastrians of India and Persia, unfolded, refuted, and contrasted with Christianity. 1 vol. 8vo, cloth. Bombay, 1843. *Scarce.* $5.00

1755 MULLER (MAX). A History of Ancient Sanskrit Literature, so far as it illustrates the Primitive Religion of the Brahmans. 1 vol. 8vo, cloth. London, 1859. $6.00

1756 OCELLUS LUCANUS sur l'Univers, Timee de Locres: traduit du Grec par M. D'Argens. 2 vols. in 1 vol. 8vo, hf. cf. Paris, 1825. $1.50

1757 PYTHAGORAS. Les Vers Dorés de Pythagore, expliqués, et traduit pour la première fois en vers Eumolpiques Français: précédés d'un Discours sur l'Essence et la Forme de la Poésie, chez les Principaux Peuples de la Terre. Par Fabre-D'Olivet. 1 vol. 8vo, cf. Paris, 1813. *Scarce.* $2.00

1758 DIGBY (KENELM HENRY). The Broad Stone of Honour; or the True Sense and Practice of Chivalry; viz. Godefridus—Tancredus—Morus. 3 vols. sm. 8vo, cloth. Lond., 1844–1846–1848. *Scarce.* $8.00

1759 DELANDINE (M.) L'Enfer des Peuples Anciens, ou Histoire des Dieux Infernaux, de leur Culte, de leurs Temples, de leurs Noms, de leurs Attributs. 1 vol. sm. 8vo, half calf. Paris, 1784. *Curious.* $1.50

1760 ST. AUGUSTIN. Les Confessions de St. Augustin, traduites en François, sur l'édition Latine des PP. BB. de la Congrégation de Saint-Maur, avec des Notes, par M. Du Bois. 1 vol. 12mo, cf. Lyon, 1807. $0.75

1761 ———: Les Soliloques, les Meditations, et le Manuel de St. Augustin, avec des Notes. 1 vol. 12mo, cf. Paris, 1737. $0.75

1762 PHILLIMORE (JOHN GEO.) The History and Principles of the Law of Evidence, as illustrating our Social Progress. 1 vol. 8vo, boards. Lond., 1850. $3.00

1763 COMTE (CHARLES). Traite de Legislation, ou Exposition des Lois Générales, suivant lesquelles les Peuples prospèrent, dépérissent, ou restent stationnaires. 1 vol. royal 8vo, half calf. Bruxelles, 1837. $2.25

1764 NICOLAS (MICHEL). Introduction à l'Etude de l'Histoire de la Philosophie. 2 vols. 8vo, sewed. Paris, 1849. $2.25

Catalogue.

1765 FERRARI (J.) Essai ſur le Principe et les Limites de la Philoſophie de l'Hiſtoire. 1 vol. 8vo, ſewed. Paris, 1843. $2.00

1766 DE SAULCY (F.) Histoire de l'Art Judaique Tirée des Textes Sacrés et Profanes. 1 vol. 8vo, ſewed. Paris, 1858. $2.25

1767 MONTALAMBERT (Le Comte De). Les Moines d'Occident. Depuis Saint-Benoit juſqu'à Saint-Barnard. 2 vols. 8vo, ſewed. Paris, 1860. $3.00

1768 SIMON (JULES). Histoire de l'Ecole d'Alexandrie. 2 vols. 8vo, ſewed. Paris, 1845. $3.25

1769 VERA (A.) Introduction à la Philoſophie de Hegel. 1 vol. 8vo, ſewed. Paris, 1855. $1.50

1770 HEGEL. Logique de Hegel. Traduite pour la première fois, et accompagnée d'une Introduction et d'un Commentaire perpetuel, par A. Véra. 2 vols. 8vo, ſewed. Paris, 1859. $3.00

1771 NICOLAS (AUGUSTE). Du Proteſtantiſme et de toutes les Héréſies dans leur rapport avec le Socialiſme, etc. 1 vol. 8vo, ſewed. Paris, 1852. $1.50

1772 DE PRESSENSE (E.) Hiſtoire des Trois Premiers Siècles de l'Egliſe Chrétienne. 2 vols. 8vo, ſewed. Paris, 1858. $3.00

1773 SAISSET (EMILE). Eſſai de Philoſophie Religieuſe. 1 vol. 8vo, ſewed. Paris, 1859. $2.00

1774 GALLUPPI (P.) Lettres Philoſophiques ſur Viciſſitudes de la Philoſophie relativement aux Principes des Connaiſſances Humaines, depuis Deſcartes juſqu'à Kant. Traduite de l'Italien par L. Peiſſe. 1 vol. 8vo, hf. cf. Paris, 1844. $1.25

1775 DE BOUCHEPORN (F.) Du Principe Générale de la Philoſophie Naturelle. 1 vol. 8vo, ſewed. Paris, 1853. $2.25

1776 DAMIRON (M. PH.) Eſſai ſur l'Hiſtoire de la Philoſophie en France au Dix-Neuvième Siècle. 2 vols. 8vo, hf. cf. Paris, 1828. $2.25

1777 OUDOT (J.) Premières Eſſais de Philoſophie du Droit, etc. 1 vol. 8vo, hf. cf. Paris, 1846. $1.25

1778 FARRAR (FREDERIC W.) An Eſſay on the Origin of Language, baſed on Modern Reſearches, and eſpecially on the Works of M. Renan. 1 vol. 12mo, cloth. Lond., 1860. $1.50

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by Geo. P. Philes & Co., No. 64 Naſſau St., N. Y.

CONTENTS OF NUMBER XX.

I. Notice of the Works of Chriſtopher Sandius, Jr., Author of the "Bibliotheca Antitrinitariorum," etc.
II. Alcilia—Philoparthens louing Folly, etc.
III. Grave and Gay Poſtſcripts to Ancient Manuſcripts.
IV. Anne Bradſtreet's Poems.
V. Les Fantaiſies de Bruſcambille, etc.
VI. Miſcellaneous Items:
Ancient Grants.—Curious Title-Deeds.—Engliſh Ale and Beer.—Origin of the Term "Charlatan."
VII. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, Geo. P. Philes & Co., No. 64 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

By GEO. P. PHILES & CO., No. 64 Nassau-Street,

No. 22.] NEW YORK, 1863. [October.

1779 CHILLINGWORTH (WM.) The Works of. 3 vols. 8vo, boards. Lond., 1820. $3.50

1780 NAPIER (MACVEY), Lord Bacon and Sir Walter Raleigh. 1 vol. ſmall 8vo, cloth. Cambridge, 1853. $1.25

1781 BABINGTON (CHURCHILL). The Influence of Christianity in promoting the Abolition of Slavery in Europe. A Diſſertation which obtained the Hulſean Prize for the Year 1845. 1 vol. 8vo, cloth. Cambridge, 1846. $1.50

1782 MACKENZIE (HENRY, B. A.) The Christian Clergy of the Firſt Ten Centuries; their Beneficial Influence on European Progreſs. Being the Hulſean Prize Eſſay for 1850. 1 vol. ſmall 8vo, cloth. Cambridge, 1855. $1.25

1783 LATIMER. The Sermons of the Right Reverend Father in God, and Conſtant Martyr of Jeſus Chirſt, Hugh Latimer. Now firſt arranged according to the Order of Time in which they were preached, collated by the Early Impreſſions, and occaſionally illuſtrated with Notes, explanatory of Obſolete Phraſes, Particular Cuſtoms, and Hiſtorical Alluſions. To which is prefixed a Memoir of the Biſhop, by John Watkins, LL. D. 2 vols. 8vo, boards. London, 1824. Beſt edit. *Scarce.* $4.50

1784 LLORENTE (GIO. ANT.) Storia Critica della Inquiſizione di Spagna. Compendiata in Lingua Italiana dal Sig. Stefano Ticozzi. 6 vols. 8vo, half calf. Milano, 1820. *Scarce.* $3.00

1785 SOLLING (GUSTAV). A Review of the Literary History of Germany, from the Earlieſt Period to the Beginning of the Nineteenth Century. 1 vol. 8vo, cloth. Lond., 1859. $1.00

1786 FORTESCUE (SIR JOHN). **A LEARNED COMMENDATION OF THE POLITIQUE LAWES OF ENGLAND:** wherein by moſt pitthy reaſons and euident demonſtrations they are plainelye proued farre to excell aswell the Ciuile lawes of the

Empiere, as alſo all other lawes of the worlde, wyth a large diſcourſe of the difference betwene the ii gouernmentes of kingdomes: wherof the one is onely regall, and the other conſiſteth of regall and politique adminiſtration conioyned. written in latine aboue an hundred yeares paſt, by the learned and right honorable maiſter Forteſque knyght, lord Chauncellour of England in y^e time of Kinge Henry the vi. And newly tranſlated into Engliſhe by Robert Mulcaſter. 1 vol. 12mo, calf. IMPRINTED AT LONDON in Fleteſtrete, within *Temple barre, at the ſigne of the Hande and Starre, by* RICHARDE TOTTELL. 1573. **Black-letter.** *Scarce.* $3.00

"*An admirable little treatiſe, which for the excellence of its method, the ſolidity of its matter, and the juſtneſs of its views, excels every work on that ſubject.*"—DR. HENRY.

"*An everlaſting monument of this great and good man's reſpect and affection for his country.*"—CHALMERS.

1787 IAMBLICHI CHALCIDENSIS. DE VITA PYTHAGORÆ, & Protrepticæ Orationes ad Philoſophiam Liber II. Nunquam hactenus viſi: nunc verò Græcè et Latinè primùm editi cum neceſſariis caſtigationibus & notis, Additæ ſunt in fine *Theanus, Myiæ, Meliſſæ* & *Pythagoræ* aliquot epiſtolia Gr. & Lat. Iohanne Arcerio Theodoreto Friſio Authore & Interprete. 1 vol. ſmall 4to, calf. Franekeræ, 1598. *Rare.* $2.25

1788 EPICTETI MANUALE ET SENTENTIÆ. Quibus accedunt TABULA CEBETIS, & alia affinis argumenti, in linguam Latinam converſa a Marco Meibomio. Subjiciuntur ejuſdem Notæ, emendationes Claudii Salmaſii in EPICTETUM, notæ illorum & alius viri docti in Diſſertationes Epicteti ab Arriano digeſtas, & varians ſcriptura codicum manu exaratorum. Cura Hadriani Relandi. 1 vol. ſmall 4to, calf. Traject. Batav., 1711. $1.50

1789 RABELAIS (FRANCIS). THE WORKS OF, tranſlated from the French by Sir Thomas Urquhart and Motteux; with Explanatory Notes, by Duchat, Ozell, and others. A new edition, reviſed, and with additional Notes. 2 vols. ſmall 8vo, cloth. London, 1851. $2.50

1790 BROWNE (THOS.) VIRIDARIUM POETICUM, ſeu Delectus Epithetorum in celeberrimus Latinis Scriptoribus Sparſorum, deſignatum ad Epitheta ab Antiquis Uſurpata Exemplis Illuſtrandum, in Scholarum uſum quibus compoſitio Latina præcipuam eruditionis partem efficit. 1 vol. ſm. 8vo, cf. Lond., 1799. $1.00

1791 FORBES (JAMES D., *D.C.L.*) A REVIEW of the Progreſs of Mathematical and Phyſical Science in more recent Times, and particularly between the Years 1775 and 1850. 1 volume 4to, boards. Edinburgh, 1858. $1.50

1792 GOGUET (ANTOINE). DE L'ORIGINE DES LOIX, DES ARTS, ET DES SCIENCES; et de leurs Progrès chez les Anciens Peuples. 6 vols. 12mo, calf. *From Buckle's library.* Paris, 1759. $3.00

1793 BOCCACCIO. THE DECAMERON, or Ten Days' Entertainment. Tranſlated from the Italian. A new edition, in which are reſtored many Paſſages omitted in former editions. 4 vols. 12mo, boards, uncut. London, 1822. $2.25

1794 APULEIUS. THE WORKS OF, comprising the Metamorphoſes, or Golden Aſs, the God of Socrates, the Florida, and his Defence, or a Diſcourſe on

Magic. 1 vol. sm. 8vo, cloth. Lond., 1853. $1.25

1795 QUERELLES LITTERAIRES, ou Mémoires pour ser r à l'Histoire des Révolutions de la République des Lettres, depuis Homère jusqu'à nos Jours. [Par *l'Abbé Irailh.*] 4 vols. 12mo, cf. Paris, 1761. *Rare and curious.* $3.50

1796 LA PLACE (MARQUIS DE). MECANIQUE CELESTE. Translated, with a Commentary, by Nathaniel Bowditch, LL. D. With a Memoir of the Translator, by his Son, Nathaniel Ingersoll Bowditch. Volume IV. 4to, cloth. Boston, 1839. $5.00

1797 TEVET (ANDREA). HISTORIA DELL' INDIA AMERICA DETTA ALTRAMENTE FRANCIA ANTARTICA. Tradotta di Francese in Lingva Italiana, da M. Giuseppe Horologgi. 1 vol. sm. 8vo, vellum. *In Vinegia appresso Gabriel Giolito de' Ferrari.* M. D. LXI. (1561.) *Very scarce.* $10.00

1798 EELKING (MAX VON). DIE DEUTSCHEN HULFSTRUPPEN IM NORDAMERIKANISCHEN BEFREIUNGSKRIEGE, 1776 bis 1783. 2 vols. 8vo, sewed. Hannover, 1863. $4.50

1799 DIE UNBEKANTE NEUE WELT, oder Beschreibvng des Weltteils Amerika, und des Sud-Landes: Darinnen vom Vhrsprunge der Ameriker und Sudländer, und von den gedenckwürdigen Reysen der Europer darnach zu. Wie auch Von derselben Festen Ländern, Inseln, Städten, Festungen, Dörfern, vornähmsten Gebeuen, Bergen, Brunnen, Flüssen, und Ahrten der Tiere, Beume, Stauden, und anderer fremden Gewächse; Als auch von den Gottes- und Götzen-diensten, Sitten, Sprachen, Kleider-trachten, wunderlichen Begäbnissen, und so wohl alten als neuen Kriegen, ausführlichen gehandelt wird; Durch und durch mit vielen nach dem Leben in Ameriken selbst entworfenen Abbildungen gezieret. Durch Dr. O(livier) D(apper.) 1 vol. folio, *hog-skin. Numerous maps and plates.* Amsterdam, 1673. $12.00

See Paul Trömel's Bibliothèque Américaine, No. 353.

1800 FERDINANDI CORTESII. VON DEM NEWEN HISPANIEN, so im Meer gegem Nidergang, Zwo gantz lustige vnnd fruchtreiche Historien, an dem grossmächtigisten vnüberwindtlichisten Herren, Carolvm V. Römischen Kaiser, etc. Künig in Hispanien, etc. 1 vol. folio, vellum. *Getruckt inn der Kaiserlichen Reichs Statt Augspurg, durch Philipp Vlhart, in der Kirchgassen, bey S. Vlrich, Anno Domini* M. D. L. (1550.) $10.00

"*Traduction Allemande par Xystus Betulejus et Andreas Diether des seconde et troisième lettres de Hernando Cortez à l'Empereur Charles V. sur ses découvertes et conquêtes au Mexique, faite sur la traduction Latine de Pierre Savorgnani publiée à Nuremberg in 1524. A la fin se trouve un court extrait de l'Histoire des Indes par Oviedo. Les éditions originales des Lettres de Cortès comptent parmi les livres les plus rares qu'on connaisse, ce qui augmente naturellement la grande valeur des anciennes traductions, qu'elles ont déjà par leur propre rareté.*"

Vide Historiadores Primitivos de Indias, tomo i., Madrid, 1852, 8vo. *Ternaux*, No. 25 et 26. *Paul Trömel, Bibliothèque Américaine*, No. 14.

1801 FERNANDEZ (EL P. ALONSO). HISTORIA ECLESIASTICA DE NVESTROS TIEMPOS. Qve es compendio de los excelentes frvtos qve en ellos el Estado Eclesiastico y sagradas Religiones han hecho y hazen, en la conuersion de idolatras y reducion de hereges, y de los ilustres martirios de varones Apostolicos, que en estas heroicas empressas han padecido. 1 vol. folio, vellum. (Toledo, 1611.) *Very scarce.* $10.00

"*Détails curieux sur les missions de l'Amérique méridionale et des Indes.*"—BRUNET.

1802 FERNANDEZ (DIEGO). PRIMERA, Y SEGVNDA PARTE, DE LA HISTORIA DEL PERV, Qve se mando escreuir, à Diego Fernandez, vezino de la ciudad de Palencia. Cõtiene la primera, lo succedido en la NUEVA ESPAÑA y en el PERU, sobre la execucion de las nueuas leyes; y el allanamiento, y castigo, que hizo el Presidente Gasca, de Gonçalo Piçarro y sus sequaces. LA SEGVNDA, contiene, la Tyrannia y Alçamiento de los Contreras, y Don Sebastiã de Castilla, y de Francisco Herñandez Giron; con otros muchos acaescimientos y successos. 2 parts in 1 vol. folio, vellum. Seuilla, 1571. *Very rare.* $15.00

"*Livre curieux et qui est devenu d'autant plus rare que la circulation en a été arrêtée par le Conseil des Indes, et qu'il n'a pas été réimprimé.*"—BRUNET.

"*Don Diego Fernandez published his 'Historia del Peru' in* 1511. *His sole object is to relate the dissensions and civil wars of the Spaniards in that empire. As he served in a public station in Peru, and was well acquainted with the country, and the principal actors in those singular scenes which he describes, as he possessed sound understanding and great impartiality, his work may be ranked among those of the historians most distinguished for their industry in research, or their capacity in judging with respect to the events which they relate.*"—ROBERTSON'S AMERICA.

"*Cette Histoire est estimée, comme étant l'ouvrage d'un homme qui a pris part aux évènemens, a connu les personnages qui ont figuré dans la conquête du Perou et n'adopte les faits qu'après les avoir soumis à une critique éclairée.*" — BIOG. UNIVERSELLE.

1803 VILLAGVTIERRE SOTOMAYOR (DON JVAN). HISTORIA DE LA CONQUISTA DE LA PROVINCIA DE EL ITZA, Redvccion, y Progressos de la de el Lacandon, y otras Naciones de Indios Barbaros, de la Mediacion de el Reyno de Gvatimala, a las Provincias de Yvcatan, en la America Septentrional. 1 vol. fol., vellum. (Madrid), 1701. *Very scarce.* $10.00

1804 GOMARA (FRANCOIS LOPEZ DE). HISTOIRE GENERALLE (*sic*) DES INDES OCCIDENTALES, et Terres neuues, qui iusques à present ont esté descouuertes, augmentée en ceste cinquiesme édition de la description de la nouuelle Espagne, & de la grande ville de Mexicque, autrement nommée, Tenuctilan; composée en Espagnol par François Lopez de Gomara, & traduite en François par le S. de Genillé Mart. Fumée. 1 vol. thick 8vo, old calf. Paris, 1587. *Rare.* $8.00

1805 LAS CASAS (DOM B. DE). RELATION DES VOYAGES et des DECOUVERTES que les Espagnols ont fait dans les Indes Occidentales: avec la Relation Curieuse des Voyages du Sieur de Montaubon, Capitaine des Filbustiers, en Guinée l'an 1695. 1 vol. sm. 8vo, cf. Amsterdam, 1698. $2.25

1806 BELARMINO (CARDINAL ROBERTO). DECLARACION COPIOSA de las Qvatro Partes mas Essenciales, y Necessarias de la DOCTRINA CHRISTIANA, tradvcida de Lengva Castellana en la General Delinga por el Bachiller Bartolome Ivrado *Palomino.* 1 vol. sm. 4to, vellum. *Impresso en* LIMA, *por Iorge Lopez de Herrera, en la Calle de la Carcel de Corte, Año* 1649. *Very rare.* $10.00

"*Part of this rare volume is printed in the Quichua language.*" *See Vater, Litteratur der Grammatiken, Lexika, und Wörtersammlungen Aller Sprachen der Erde. Berlin,* 1847, p. 301.

1807 DICTIONNAIRE GALIBI, présenté sous Deux Formes: I° Commençant par le Mot François; II° Par le Mot Galibi. Précédé d'un Essai de Grammaire. Par M. D. L. S. [*De La Sauvage.*] 1 vol. 8vo, cf. Paris, 1763. *Rare.* $3.50

1808 JONES (GEORGE). THE HISTORY OF ANCIENT AMERICA, anterior to the Time of Columbus, proving the Identity of the Aborigines with the Tyrians and Iſraelites, etc. 1 vol. 8vo, cloth. Second edition. Lond., 1843. $2.00

1809 GRAYDON (ALEXANDER). MEMOIRS OF HIS OWN TIME, with Reminiſcences of the Men and Events of the Revolution, edited by John Stockton Littell. 1 volume 8vo, cloth. *From Buckle's library.* Philadelphia, 1846. $2.00

1810 LABAT (PERE). NOUVEAU VOYAGE AUX ISLES DE L'AMERIQUE. Contenant l'Hiſtoire Naturelle de ces Pays, l'Origine, les Mœurs, la Religion et le Gouvernement des Habitans Anciens et Modernes, etc. 2 vols. 4to, cf. *Numerous maps and plates.* La Haye, 1724. $8.00

1811 LAFITAU (JOSEPH FRANCOIS). HISTOIRE des Découvertes et Conqueſtes des Portugais dans le Nouveau Monde. 2 vols. 4to, cf. *Maps and plates.* Paris, 1723. $10.00

1812 MEMOIRES DES COMMISSAIRES DU ROI, et de ceux de ſa Majeſte Britannique, ſur les Poſſeſſions et les Droits reſpectifs des deux Courronnes en Amérique; avec les Actes Publics et Pièces Juſtificatives. 2 vols. 4to, cf. Paris, 1755. $6.00

1813 RECUEIL DE DIVERS VOYAGES FAITS EN AFRIQUE ET EN L'AMERIQUE, qui n'ont point eſte encore publiez. Contenant l'Origine, les Mœurs, les Coûtumes et le Commerce des Habitans de ces deux Parties du Monde. Avec des Traitez Curieux touchant la Haute Ethyopée, le Débordement du Nil, la Mer Rouge, et le *Prete-Jean.* 1 vol. 4to, cf. *Maps and plates.* Paris, 1674. $3.00

1814 MONTFAUCON (DOM BERNARD DE). L'ANTIQUITE EXPLIQUEE ET REPRESENTEE EN FIGURES. 10 vols. in 5 vols. folio, cf. *Fine impreſſions of the plates.* Paris, 1722. $50.00

1815 NIZOLIUS. LEXICON CICERONIANUM, ex recenſione Alexandri Scoti. Nunc crebris locis refectum et inculatum. *Accedunt* Phraſes et Formulæ Linguæ Latinæ, ex Commentariis Stephani Doleti. 1 vol. folio, hf. vellum. Patavii, 1734. $2.00

1816 STEPHANUS. THESAURUS LINGUÆ LATINÆ. Editio Nova prioribus multa Auctior et Emendatior. 4 vols. folio, calf. Lond., 1734–'5. *Beſt edition.* $8.00

1817 MINSHEU (IOHN). THE GUIDE INTO THE TONGUES, with their agreement and conſent one with another, as alſo their Etymologies, that is, the Reaſons and Deriuations of all or the moſt part of words, in theſe nine Languages, Viz. 1. Engliſh. 2. Low Dutch. 3. High Dutch. 4. French. 5. Italian. 6. Spaniſh. 7. Latine. 8. Greeke. 9. Hebrew, &c. By the Induſtri, Studie, Labour, and at the Charges of *Iohn Minſheu* Publiſhed and Printed. Second edition. 1 vol. folio, calf. *From Buckle's library.* Lond., 1627. $5.00

1818 LE ROUX (P. I.) DICTIONNAIRE COMIQUE, SATYRIQUE, CRITIQUE, BURLESQUE, LIBRE ET PROVERBIAL. Avec une Explication tres-fidele de toutes les Manieres de parler Burleſques, Comiques, Libres, Satyriques, Critiques et Proverbiales, qui peuvent ſe rencontrer dans les meilleurs Auteurs, tant anciens que modernes. Nouvelle edition. 2 vols. 8vo, calf. Lion, 1752. *Scarce.* $4.00

1819 HENNEQUIN (M.) ESPRIT DE L'ENCYCLOPEDIE, ou Recueil des Articles

les plus curieux et les plus intéressans de l'Encyclopedie, en ce qui concerne l'Histoire, la Morale, la Littérature et la Philosophie. Nouvelle édition, augmentée d'un grand nombre d'Articles qui ne se trouvent point dans les Editions précédentes. 15 vols. 8vo, cf. Paris, 1822. $8.00

1820 THE NEW YORK REVIEW, AND QUARTERLY CHURCH JOURNAL. [Edited by *Dr. F. L. Hawks, Rev. C. S. Henry, and Dr. J. G. Cogswell.*] 6 vols. 8vo, half calf. New York, 1837–'40. $3.00

1821 MARCHAND (PROSPER). DICTIONNAIRE HISTORIQUE, ou Mémoires Critiques et Littéraires, concernant la Vie et les Ouvrages de Divers Personnages Distingués, particulierement dans la République des Lettres. 2 vols. in 1 vol. folio, cf. La Haye, 1758. $6.50

"*A very extraordinary and amusing bibliographical common-place book; there is no one to which I more cheerfully or frequently turn.*"—DIBDIN.

1822 HILLARD (G. S.) A MEMOIR OF JAMES BROWN [*Bookseller*]; with Obituary Notices and Tributes of Respect from Public Bodies. 1 vol. 8vo, cloth. *Portrait.* Privately printed. Boston, 1856. $1.50

"*At page* 116 *will be found a very touching address, by Mr. James T. Fields, on the characteristic virtues and 'large culture' of the lamented Mr. Brown.*"

1823 KIT-CAT CLUB. MEMOIRS OF THE CELEBRATED PERSONS composing the Kit-Cat Club; with a Prefatory Account of the Origin of the Association. *Illustrated with forty-eight Portraits, from the Original Paintings by Sir Godfrey Kneller.* 1 vol. 4to, half calf. Lond., 1821. $8.00

1824 BARBAULD (ANNA LÆTITIA). THE WORKS OF, with a Memoir by Lucy Aikin. 2 vols. 8vo, cf. London, 1825. $4.50

1825 RICHARDSON (SAMUEL). PAMELA; OR VIRTUE REWARDED. In a Series of Familiar Letters from a Beautiful Young Damsel to her Parents. Published in order to cultivate the Principles of Virtue and Religion in the Minds of the Youth of Both Sexes. 4 vols. 12mo, cf. Lond., 1776. $3.00

1826 BYSSHE (EDWARD). THE ART OF ENGLISH POETRY, containing Rules for making Verses, a Dictionary of Rhymes, etc. 2 vols. 12mo, cf. London, 1725. $2.00

1827 FIELDS, JAS. T. POEMS(?) BY. 1 vol. 16mo, cloth.

CAMBRIDGE; printed by METCALF AND COMPANY. *University Press.* PRIVATELY PRINTED, *and presentation copy from the* AUTHOR. (N. D.) $1.75

Campbell was evidently indebted to this charming newspaper Poet for two impressive lines in his "Battle of the Baltic," *viz.:*

> "*There was silence deep as death,*
> *And the boldest held his breath,*" *etc.*

These verses are unquestionably suspicious echoes of the following vigorous lines in MR. FIELDS'S *picturesque* "BALLAD OF THE TEMPEST," *viz.:*

> "*So we shuddered there in silence,—*
> *For the stoutest held his breath.*"

For further examples of this unconscious imitation, vide MR. FIELDS'S POEMS (?) *passim.*

1828 GROBIANUS; OR, THE COMPLEAT GENTLEMAN, an Ironical Poem. Done into English, from the Original Latin of Friderick Dedekindus. Second edition, to which is added, a Receipt to make MAW WALLOP, by Roger Bull. 1 vol. 8vo, cf., neat. Lond., 1739. $2.25

1829 KORTE (DR. WILHELM). Die Sprichwörter und ſprichwörtlichen Redenſarten der Deutſchen. Nebſt den Redenſarten der Deutſchen Zech-Brüder und aller Praktik Groſzmutter, *i. e.* der Sprichwörter ewigem Wetter-Kalender. Geſammelt und mit vielen ſchönen Verſen, Sprüchen und Hiſtorien in ein Buch verfaſſt. 2 vols. 8vo, boards. Leipzig, 1837. $3.00

"*An excellent work.*" *See Dupleſſis, Bibliographie Parémiologique*, No. 166.

1830 PALLAVICINO (FERRANTE). Opere Permesse di. 2 vols. 12mo, cf. Venetia, 1655. $2.00

1831 REINARD THE FOX. The Crafty Courtier; or the Fable of Reinard the Fox. Newly done into Engliſh Verſe, from the Antient Latin Iambics of Hartm. Schopperus. 1 vol. 8vo, cf. Lond., 1706. *Scarce.* $1.50

1832 FREIND (J.) The History of Physick, from the Time of Galen, to the Beginning of the Sixteenth Century. 2 vols. 8vo, cf. Lond., 1727. *Scarce.* $2.25

1833 BAKER (HENRY). Medulla Poetarum Romanorum: or the moſt Beautiful and Inſtructive Paſſages of the Roman Poets, with Tranſlations of the ſame in Engliſh Verſe. 2 vols. 8vo, cf. Lond., 1737. $2.25

1834 SAVONAROLA. The Life and Martyrdom of Savonarola, illuſtrative of the Hiſtory of Church and State Connexion, by R. R. Madden, M. R. I. A. Second edition. 2 volumes 8vo, cloth. Lond., 1854. $3.00

1835 ASTRUC (JOHN). A Treatise of the Venereal Disease, in Six Books. Containing an Account of the Original, Propagation, and Contagion of this Diſtemper in General. Tranſlated into Engliſh by William Barrowby. 2 vols. 8vo, cf. Lond., 1737. $2.00

1836 SHENSTONE (WILLIAM). The Works of, in Prose and Verse, moſt of which were never before printed. 2 vols. 8vo, cf. *From Buckle's library.* Lond., 1764. $2.00

1837 MASON (WILLIAM). The Works of. 4 vols. 8vo, calf. *From Buckle's library.* Lond., 1811. $3.00

1838 A CRITICAL INQUIRY into the Opinions and Practice of the Ancient Philoſophers concerning the Nature of the Soul and a Future State, and their Method of the Double Doctrine. 1 vol. 8vo, cf. Lond., 1748. $1.00

1839 [MAPLETOFT, DR.] Select Proverbs, Italian, Spaniſh, French, Engliſh, Scotiſh, Britiſh, &c. 1 vol. 12mo, boards. Lond., 1707. $0.75

1840 SHAFTESBURY (ANTHONY). Characteristicks of Men, Manners, Opinions, Times. 3 vols. 12mo, calf. *From Buckle's library.* Lond., 1749. $2.00

1841 BRATHWAIT. Drunken Barnaby's Four Journeys to the North of England. 1 vol. 12mo, boards. *Plates.* Lond., 1805. $1.25

1842 HARINGTON (SIR JOHN). The Metamorphosis of Ajax; a Cloacinean Satire; with the Anatomy and Apology. To which is added Ulysses upon Ajax. 1 vol. ſm. 8vo, boards, uncut. *Only one hundred copies printed.* Chiſwick, 1814. *Scarce.* $8.00

1843 PERIN (RENE). L'Incendie du Cap, ou le Règne de Touſſaint-Louverture. 1 vol. 12mo, hf. cf. Paris, An X. (1802.) $0.75

1844 BANDELLO (MATTEO). NOVELLE. 9 vols. ſm. 8vo, hf. ruſſia, neat. Londra, 1791. $15.00

"*In point of compoſition, theſe* NOVELS, *although much inferior to thoſe of Boccaccio, are written with a degree of vivacity and nature which ſeldom fails to intereſt the reader, and which, combined with the ſingularity of the incidents, will probably ſecure a durable, although not a very honourable reputation to the author.*"—ROSCOE.

"*La libertá, con la quale alcune ſono diſteſe, non ſa molto onore nè al Frate, che le ha ſcritte, nè al Veſcovo, che le ha pubblicate.*"—APOSTOLO ZENO.

1845 ROUSSEAU (J. J.) A TREATISE ON THE SOCIAL COMPACT: or the Principles of Political Law. 1 vol. 12mo, cf. Lond., 1795. $0.75

1846 LAFAYETTE. MEMOIRES, CORRESPONDANCE ET MANUSCRITS du Général Lafayette, publiés par ſa Famille. 2 vols. roy. 8vo, hf. cf., neat. *From Buckle's library.* Bruxelles, 1837. $5.00

1847 AIKIN (JOHN). ESSAYS ON SONG-WRITING, with a Collection of ſuch Engliſh Songs as are moſt eminent for their Poetical Merit. 1 vol. ſm. 8vo, cf. Warrington, 1774. $0.75

1848 PIOZZI (H. L.) ANECDOTES OF THE LATE SAMUEL JOHNSON, LL. D., during the Laſt Years of his Life. 1 vol. ſm. 8vo, boards, uncut. Lond., 1786. $0.75

1849 THE SCHOOLMASTER. ESSAYS ON PRACTICAL EDUCATION, ſelected from the Works of Aſcham, Milton, Locke, and Butler, etc. 2 vols. ſm. 8vo, cloth. Lond., 1836. $1.25

1850 NELSON (JAMES). AN ESSAY ON THE GOVERNMENT OF CHILDREN, under Three General Heads, viz., Health, Manners, and Education. 1 vol. 8vo, cf. *From Buckle's library.* London, 1753. $0.75

1851 GODWIN (MARY WOLLSTONECRAFT). POSTHUMOUS WORKS OF. 4 vols. 12mo, boards. Lond., 1798. *Scarce.* $2.50

1852 COURTOIS (E. B.) RAPPORT FAIT au Nom de la Commiſſion chargée de l'Examen des Papiers Trouvés chez Robeſpierre et ſes Complices, etc. Imprimé par ordre de la Convention Nationale. 1 volume 8vo, boards. Paris. *Nivôſe,* An III. de la République. *Scarce.* $2.00

1853 LESLIE (CHARLES). THE SNAKE IN THE GRASS; or SATAN Transform'd into an ANGEL OF LIGHT. 1 vol. 8vo, cf. Lond., 1698. $1.00

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by GEO. P. PHILES & CO., No. 64 Naſſau St., N. Y.

CONTENTS OF NUMBER XXI.

I. L'Introduction au Traité de la Conformité des Merveilles Anciennes avec les Modernes, etc.
II. Thomas Bancroft's Epigrammes and Epitaphs.
III. Bibliographical Notice of the Adagia of Eraſmus.
IV. Miſcellaneous Items:
A Drinking-Song in honor of Franklin. —Photo-Lithographic Fac-ſimiles of the Earlieſt Authoritative Texts of Shakeſpeare's Works. — Elizabeth's Earl of Leiceſter.
V. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers, GEO. P. PHILES & CO., No. 64 Naſſau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

BY GEO. P. PHILES & CO., No. 64 NASSAU-STREET,

No. 23.] NEW YORK, 1863. [NOVEMBER.

1854 [DUNTON, JOHN.] ATHENIAN SPORT; or Two Thouſand Paradoxes Merrily Argued, to amuſe and divert the Age: As, a Paradox in Praiſe of Paradox, Every Man is corporally born twice, the Reſtor'd Maidenhead, or a marry'd Woman may be twice a Virgin, He is the Happieſt Man who has neither Mony (*ſic*) nor Friend, Fruition's nothing, or a Paradox proving there's no pleaſure in Copulation, The Virgin-Paradox, or a Young Lady may Love and Hate the ſame perſon at the ſame Time. The Loving Shrew, or the kindeſt Women are the moſt cruel, and ſo on, to the Defence of 2000 Paradoxes, (or Pleaſant Theſes) which ſeem Strange, and contrary to the Common Opinion. 1 vol. 8vo, old calf. London, 1707. *Scarce.* $2.50

1855 BARNES (JOSHUA). GERANIA; a New Diſcovery of a Little ſort of People, anciently Diſcourſed of, called PYGMIES, with a lively Deſcription of their Stature, Habit, Manners, Buildings, Knowledge, and Government, being very delightful and profitable. 1 vol. 12mo, cf. *With autograph of Buckle.* Lond., 1675. $1.25

1856 GIFFARD (GEORGE). A DIALOGVE CONCERNING WITCHES AND WITCHCRAFTS. In which is layed open how craftily the Diuell deceiueth not onely the VVitches, but many other, and ſo leadeth them awrie into manie great errours. 1 vol. 8vo, hf. cf. London, 1603. **Black-letter.** *Very ſcarce.* $4.00

1857 DE BERVILLE (GUYARD). HISTOIRE DE BERTRAND DU GUESCLIN, Comte de Longueville, Connétable de France. 2 vols. ſm. 8vo, hf. cf. Lyon, 1809. $1.25

1858 MATANASIANA, ou Mémoires Littéraires, Hiſtoriques et Critiques du Docteur Matanaſius. 2 vols. ſm. 8vo, hf. cf. La Haye, 1740. $1.50

1859 L'ALCORAN DES CORDELIERS, tant en Latin qu'en François, c'eſt à dire, RECUEIL des plus notables bourdes et blaſphèmes de ceux qui ont oſé comparer Saint François à Jéſus-Chriſt; tiré du

grand liure des *Conformitez* jadis composé par Frère Barthelemi de Pise, Cordelier en son vivant. 2 vols. 12mo, calf. *Curious plates by B. Picart.* Amsterdam, 1734. *Very curious.* $3.00

1860 MYNSHUL (GEFFRAY). ESSAYES AND CHARACTERS OF A PRISON AND PRISONERS. 1 vol. 12mo, boards. 150 *copies reprinted.* Edinburgh, 1821. $2.00

> "*A prison is a house of care,*
> *A place where none can thrive,*
> *A touchstone true to try a friend,*
> *A grave for one alive.*
> *Sometimes a place of right,*
> *Sometimes a place of wrong,*
> *Sometimes a place of rogues and thieves,*
> *And honest men among.*"

1861 COBBETT (WILLIAM). A HISTORY OF THE PROTESTANT "REFORMATION" IN ENGLAND AND IRELAND; showing how that Event has impoverished and degraded the Main Body of the People in those Countries. In a Series of Letters, addressed to all Sensible and Just Englishmen. 1 vol. 12mo, hf. calf. Lond., 1824. $1.00

1862 BURNEY (CHARLES). THE PRESENT STATE OF MUSIC IN FRANCE AND ITALY. 1 vol. 8vo, cf. London, 1771. $0.75

1863 GAYTON (EDMUND). PLEASANT NOTES UPON DON QUIXOT. 1 vol. folio, cf., neat. Lond., 1654. $3.00

1864 THE REIGN OF KING CHARLES [*the First*]. An History faithfully and Impartially delivered and disposed into ANNALS. 1 vol. folio, cf., neat. *With fine frontispiece, containing portrait of K. Charles by Faithorne.* Lond., 1655. *Scarce.* $4.00

1865 BASNAGE (JAC.) HISTOIRE DES JUIFS, depuis Jésus-Christ jusqu'à Présent. Nouvelle édition augmentée. 15 vols. 12mo, cf. *From Buckle's library.* La Haye, 1716. *Scarce.* $8.00

> "*Edition la plus complète de ce savant ouvrage.*"
> BRUNET.
>
> "*Livre très-instructif, plein d'une vaste et immense erudition, très-utile pour la connoissance des Dogmes et des Cerémonies Judaiques.*"—MENCKE.
>
> "*The learning and research manifested in this work are amazing; and on the subject, nothing better, nothing more accurate and satisfactory, can well be expected.*"—DR. ADAM CLARKE.

1866 DODD (WM., M. A.) THE VISITOR. 2 vols. 12mo, cf. Lond., 1764. $1.00

1867 DUTENS (LOUIS). AN INQUIRY INTO THE ORIGIN OF THE DISCOVERIES ATTRIBUTED TO THE MODERNS; wherein it is demonstrated that our most Celebrated Philosophers have, for most part, taken what they advance from the Works of the Ancients, etc. 1 vol. 8vo, calf. Lond., 1769. *Scarce.* $3.00

1868 SCHŒLL (M.) HISTOIRE DE LA LITTERATURE GRECQUE PROFANE, depuis son Origine jusqu'à la prise de Constantinople par les Turcs; suivie d'un Précis de l'Histoire de la Transplantation de la Littérature Grecque en Occident. Second édition, entièrement refondue sur un nouveau Plan, et enrichie de la partie Bibliographique. 8 vols. 8vo, calf. Paris, 1823–'25. $12.00

1869 CRAMER (C. F.) MANUEL DE LITTERATURE ANCIENNE, contenant, I. L'Archéologie; II. Une Notice des Auteurs Classiques; III. La Mythologie; IV. V. Les Antiquités Grecques et Romaines. 2 vols. 8vo, calf. Paris. L'An X. $2.00

1870 ELTON (CHARLES A.) SPECIMENS OF THE CLASSIC POETS, in a Chronological Series from Homer to Tryphiodorus, translated into English Verse, and illustrated with Biographical and

Critical Notices. 3 vols. 8vo, half calf. Lond., 1814. $3.00

1871 ERASMUS. FAMILIARIVM COLLOQVIORVM Des. Erasmi Rot. Opus, ab autore diligenter recognitum, emendatum, & locupletatum, adiectis aliquot nouis. 1 vol. 8vo, boards. Basileæ, 1529. $1.00

"*The Familiar Colloquies of Erasmus contain a treasure of wit and good sense, and can never be enough admired. In the single year* 1527 *Colinæus printed* 24,000 *copies of the Colloquies, all of which were sold.*"

1872 ANCIENT HISTORY, ENGLISH AND FRENCH, exemplified in a Regular Dissection of the SAXON CHRONICLE; preceded by a Review of Wharton's Utrum Elfricus Grammaticus? Malmesbury's Life of St. Wulstan, and Hugo Candidus' Peterborough History; wherein the Principal Saxon Annalists are now (for the first time) identified. 1 vol. sm. 8vo, boards. Lond., 1830. $1.50

1873 [BURGESS, BP.] A SELECTION OF TRACTS AND OBSERVATIONS ON 1 JOHN V. 7. Consisting of Bp. Barlow's Letter to Mr. Hunt, now first published from a MS. in Queen's College Library, Oxford. Bp. Smallbrooke's Letter to Dr. Bentley. Two Anonymous Letters to Dr. Bentley, with Dr. Bentley's Answer, and Extracts from Martin's Examination of Emlyn's Answer, relative to that Letter; together with Notes of Hammond and Whitby on the Controverted Verse; and Dr. Adam Clarke's Account of the Montfort Manuscript. 1 vol. 8vo, morocco. Lond., 1824. *Scarce.* $2.00

1874 JOANNIS MEURSII ELEGANTIÆ LATINI SERMONIS seu ALOISIA SIGÆA TOLETANA De Arcanis Amoris & Veneris, Adjunctis Fragmentis quibusdam Eroticis. [*Auct. Nicolas Chorier.*] 2 vols. in 1 vol. 12mo, morocco, gilt edges. Londini (?), 1781. *Very scarce.* $10.00

"*This notorious work bears the name of a Lady, Louisa Sigea, but was indisputably written by Nicolas Chorier, an attorney of Grenoble. Mr. E. H. Maltby, of Pembroke College, told Dr. Parr, that he had heard the book ascribed to* Westrenius, *an advocate of Copenhagen. Dr. Parr can find no account of the book, either in the 'Syntagma de Scriptis et Scriptoribus Anonymis et Pseudonymis,' by Placcius, Hamburg,* 1675, *or in the larger work of Placcius. Whoever was the writer, the book is the most impure, and nearly the only impure book, in Dr. Parr's library. He has to state the following facts about it:*

"*Allured by the title, he bought the book, when he lived at Stanmore, as a* philological book, *but, after reading several pages, he discovered his entire mistake. Soon after, he was visited by Sir William Jones, and told him the story: Sir William laughed at him as an ignoramus. Dr. Parr, fearful that the book would catch the eye of his boys, desired Sir W. Jones to take it, and he did take it. Thus matters rested till Dr. Parr came to Hatton, where he one day desired his friend Harry Homer to get the book as decorously as he could. Harry assented, and procured the book in a small, well-printed octavo form. Dr. Parr read it, with unfeigned disgust at the impurity, and with diminished approbation of the Latinity; which in truth, though showy, is by no means classical. He gave the book afterwards to Mr. John Pearson, a very clever man, who lives at Tottenhall in Staffordshire, on condition that he should take what book or books he should choose from Mr. Pearson's library. Some years afterwards, he told this tale to the Rev. Mr. C——e, a learned and grave Noncon Divine, who afterwards gave Dr. Parr a duodecimo copy found by him in a valuable collection of books, once belonging to an equally grave Noncon Divine, whose books Mr. C——e bought after his death. This Catalogue will be read by Dr. Parr's Executors; and he lays upon them the strictest injunction either to destroy the book, or to take care into whose hands it may fall when Dr. Parr is no more.*"—BIBLIOTHECA PARRIANA, p. 506.

1875 RIMBAULT (E. F.) A LITTLE BOOK OF SONGS AND BALLADS, gathered from Ancient Musick Books, MS. and Printed. 1 vol. sm. 8vo, hf morocco. Lond., 1851. $1.50

1876 CORNEWALLIS (SIR WILLIAM, *the younger Knight*). Essayes or rather Encomions, Prayſes of Sadneſſe; and of the Emperovr Ivlian the Apoſtata. 1 vol. ſm. 4to, half morocco, neat. Lond., 1616. *Scarce.* $2.50

1877 THE CHARACTER AND QUALIFICATION OF AN HONEST LOYAL MERCHANT. 1 vol. ſmall 4to, half calf. Lond., 1686. $1.00

1878 HEPBURN (MR.) A Discourse concerning the Character of a Man of Genius, with a Poem on the Young-Company of Archers, by Mr. Boyd. 1 vol. ſm. 4to, half morocco. *From the library of Dr. Bliſs.* Edinburgh, 1715. $1.50

1879 JAMES VIth, KING OF SCOTLAND, AND Ist OF ENGLAND. The Essayes of a Prentise, in the Divine Art of Poesie. With a Prefatory Memoir, by R. P. Gillies, Eſq. 1 vol. ſm. 4to, half morocco. *From Buckle's library.* Edinburgh, 1814. $6.00

"*Only 92 copies printed.*"

1880 ———: His Maiesties Poetical Exercises at Vacant Houres. 1 vol. ſm. 4to, hf. moroc. *From the library of Dr. Bliſs.* [Edinburgh, 1818?] $5.00

1881 WALDRON (F. G.) The Literary Museum; or Ancient and Modern Repoſitory, compriſing Scarce and Curious Tracts, Poetry, Biography, and Criticiſm. 1 vol. 8vo, half cf. Lond., 1792. *Scarce.* $2.50

1882 BYRON (LORD). English Bards, and Scotch Reviewers, a Satire. 1 vol. 12mo, boards, uncut. London; *printed for* James Cawthorn, *Britiſh Library*, No. 24, *Cockſpur Street*, [1809.] FIRST EDITION. *Very ſcarce.* $5.00

1883 BAKER (Sr. RICHARD *Knight*). Cato Variegatvs, or Catoes Morall Distichs; Tranſlated and Paraphraſ'd with variations of Expreſſing, in Engliſh verſe. 1 vol. ſm. 4to, full ruſſia, neat; yellow edges. Lond., 1636. $6.00

1884 [CLEVELAND, JOHN.] The Character of a London-Diurnall; with ſeverall ſelect Poems. 1 vol. ſm. 4to, hf. cf. *s. l.* 1647. $1.25

1885 ADAMS (JOHN). A Defence of the Constitutions of Government of the United States of America. 3 vols. 8vo, cf., neat. Lond., 1787. $3.00

"*From the library of the Duke de Rochefoucault Liancourt.*"

1886 MOORE (DR. JOHN). View of Society and Manners in France, Switzerland, and Germany. With Anecdotes relating to ſome Eminent Characters. 2 vols. 8vo, calf, neat. London, 1779. $1.50

"*From the Duke de Liancourt's library.*"

1887 BULWER (H. LYTTON). An Autumn in Greece; compriſing Sketches of the Character, Cuſtoms, and Scenery of the Country, etc. 1 volume 8vo, boards. Lond., 1826. $0.75

1888 A PICTURE OF GREECE IN 1825, as exhibited in the Perſonal Narratives of James Emerſon, Count Pecchio, and W. H. Humphreys, with Sketches of the Principal Military, Naval, and Political Chiefs. 2 vols. 8vo, boards. *Portrait.* Lond., 1826. $1.50

1889 ECHARD (LAWRENCE). Roman History, from the Building of the City to Auguſtus Cæſar. Second edition, reviſed and improved. 5 vols. 8vo, cf. Lond., 1696. $2.50

1890 HOPKINSON (FRANCIS). Miscellaneous Essays and Occaſional Wri-

tings. Vols. I. and II. 8vo, half mor. *Scarce.* Philadelphia, 1792. $2.00

1891 NEELE (HENRY). LITERARY REMAINS, consisting of Lectures on English Poetry, Tales, and other Miscellaneous Pieces in Verse and Prose. 1 vol. 8vo, boards. *Portrait.* New York, 1829. $0.75

1892 LUCIAN'S WORKS. From the Greek, by Thomas Francklin. 4 vols. 8vo, calf, gilt. *Portrait.* Lond., 1781. $4.00

1893 OSSIAN'S POEMS. Translated by James Macpherson. Carefully corrected and greatly improved. 1 volume 8vo, boards. Edinburgh, 1812. $1.00

1894 BRADBURY (JOHN). TRAVELS IN THE INTERIOR OF AMERICA, in the Years 1809, 1810 and 1811; including a Description of Upper Louisiana, the States of Ohio, Kentucky, Indiana and Tennesee, with the Illinois and Western Territory. Second edition, 8vo, boards. *Map.* Lond., 1819. $1.00

Contains a vocabulary of the Osage language.

1895 DIDEROT ET D'ALEMBERT. ENCYCLOPEDIE, OU DICTIONNAIRE RAISONNE DES SCIENCES, DES ARTS ET DES METIERS. Par une Société de Gens de Lettres. Mis en ordre et publié par M. Diderot; et quant à la Partie Mathématique, par M. D'Alembert. 39 vols. 4to, French cf. Genève, 1777. $20.00

1896 FERRAND (IACQUES *Agenois*). DE LA MALADIE D'AMOVR, OV MELANCHOLIE EROTIQVE. Discours curieux qui enseigne à cognoistre l'essence, les causes, les signes, et les remedes de ce mal fantastique. 1 vol. 8vo, cf. Paris, 1623. *Very scarce.* $3.00

"L'ouvrage de Ferrand est la production d'un esprit fort original, et il est rempli d'érudition. L'auteur, selon la fastueuse coutume de son temps, cite les écrivains dont il appuie ses assertions; ils sont au nombre de cent soixante-cinq, tous Grecs et Latins. Ferrand paraît ajouter une foi robuste au pouvoir des philtres, dont il donne des recettes nombreuses et curieuses. Son livre, très peu medical, est d'une lecture fort piquante."—BIOG. UNIVERSELLE.

1897 THE IMPOTENT LOVER, accurately described in Six Elegies upon Old Age; with the Old Doting Letcher's Resentments on the past Pleasures and vigorous Performances of Youth. Made English from the Latin of Cn. Cornelius Gallus, by H. Walker, Gent. 1 vol. 8vo, half calf. London, 1689. $1.50

1898 WINTERBOTHAM (W.) Historical, Geographical, Commercial, and Philosophical VIEW OF THE UNITED STATES, and of the European Settlements in America and the West Indies. 4 vols. 8vo, cf. *Portraits and maps.* Lond., 1795. $4.00

1899 BUCKINGHAM (J. S.) AMERICA, Historical, Statistic and Descriptive. 3 vols. 8vo, cloth. *Portrait.* Lond., 1841. $3.50

1900 WINTHROP (JOHN). HISTORY OF NEW ENGLAND from 1630 to 1649, from his Original Manuscripts; with Notes by James Savage. A new edition, with Additions and Corrections by the former Editor. 2 vols. 8vo, cloth. *Portrait.* Boston, 1853. $4.00

1901 THE ARABS IN SPAIN. AN HISTORICAL NARRATIVE. 2 vols. post 8vo, boards. Lond., 1840. $2.00

1902 [DILLON, JOHN TALBOT.] LETTERS from an English Traveller in Spain, on the Origin and Progress of Poetry in that Kingdom, with Illustrations of Don Quixote. 1 vol. 8vo, calf, neat. *Portraits.* Lond., 1781. $2.00

1903 BARLOW (JOEL). THE VISION OF COLUMBUS, a Poem, in Nine Books. The fifth edition, corrected, to which is added the Conspiracy of Kings, a Poem by the same Author. 1 vol. 8vo, hf. cf. Paris, 1793. $2.00

"*Contains a rare portrait, and notice of Barlow's life by Du Pont.*"

1904 TALFOURD (T. N.) VACATION RAMBLES; comprising Recollections of three Continental Tours, in 1841, 1842, and 1843. 1 vol. post 8vo, cloth. London, 1845. $0.75

1905 BURNS (ROBERT). POEMS, chiefly in the Scottish Dialect. 2 vols. 8vo, cf., neat. *Portrait. Scarce edition.* Edinburgh, 1797. $2.00

1906 POPE (ALEXANDER). THE DUNCIAD, with Notes Variorum, and the Prolegomena of Scriblerus. 1 vol. 8vo, old cf., neat. *Curious frontispiece of the Ass laden with books.* Lond., 1729. $1.25

"*From the library of Thomas Jolley.*"

1907 ROUSSEAU (J. J.) EMILIUS AND SOPHIA, or a New System of Education. Translated from the French. 4 vols. 12mo, cf. *Portrait and plates.* Lond., 1783. $3.00

1908 RIPLEY (GEORGE). PHILOSOPHICAL MISCELLANIES, translated from the French of Cousin, Jouffroy, and B. Constant, with Introductory and Critical Notices. 2 vols. 12mo, cloth. Boston, 1838. $2.00

1909 CROMBIE (ALEXANDER). GYMNASIUM SIVE SYMBOLA CRITICA. 3d edition, corrected and enlarged. 2 vols. 8vo, boards. Lond., 1828. $2.00

1910 THE CONTEST OF TWELVE NATIONS; or a View of the Different Bases of Human Character and Talent. 1 vol. 8vo, boards. Edinburgh, 1826. $1.50

1911 LATHAM (R. G.) THE GERMANIA OF TACITUS, with Ethnological Dissertations and Notes. 1 vol. 8vo, cloth. *Map.* Lond., 1851. $2.00

1912 EVANS (G. W. D.) NEW CLASSICAL TOUR through Italy and Sicily, with an Abridged Translation of Lanzi's Storia Pittorica. 3 vols. 8vo, boards. London, 1830. $2.00

1913 THORNTON (EDWARD). HISTORY OF THE BRITISH EMPIRE IN INDIA. 6 volumes 8vo, cloth. London, 1841. $7.00

1914 VOLNEY'S TRAVELS THROUGH SYRIA AND EGYPT, in the Years 1783, 1784, and 1785. Containing the Present Natural and Political State of those Countries; — Manners, Customs, and Government of the Turks and Arabs. Translated from the French. 2 vols. in 1 vol. 8vo, cf. Dublin, 1793. $1.00

1915 GORDON (REV. WILLIAM). HISTORY of the Rise, Progress, and Establishment of the Independence of the United States of America. Including an Account of the Late War, and of the Thirteen Colonies, from their Origin to that Period. 3 vols. 8vo, cf. New York, 1794. $6.00

1916 WASHINGTON (GEORGE). OFFICIAL LETTERS to the Honourable American Congress. Written during the War between the United Colonies and Great Britain. Copied by Special Permission from the Original Papers preserved in the Office of the Secretary of State, Philadelphia. 2 vols. 8vo, calf. *From the library of the Duke de Liancourt.* Lond., 1795. $2.50

1917 HUTCHINSON (THOMAS). The History of Massachusetts, from the First Settlement thereof in 1628 until the Year 1750. 2 vols. 8vo, cf. The Third Edition, with Additional Notes and Corrections. *Printed at* Salem *by Thomas C. Cushing for Thomas and Andrews,* Boston, 1795. *Very scarce.* $10.00

1918 ———: History of the Province of Massachusetts Bay, from the Year 1750, until June 1774. Vol. III. 8vo, unbound. Lond., 1828. $2.00

1919 BOWDITCH (N. J.) Suffolk Surnames. Third Edition (*with many additions and corrections*). 1 vol. thick 8vo, cloth. *Portrait.* London, 1861. $2.50

1920 LINNÆUS (CHARLES VON). Lachesis Lapponica, or a Tour in Lapland. Now first published from the Original Manuscript Journal. By James Edward Smith. 2 vols. in 1 vol. 8vo, cf. *Wood engravings. From Buckle's library.* Lond., 1811. $1.50

1921 PRICHARD (DR. J. C.) A Treatise on Diseases of the Nervous System. 1 vol. 8vo, hf. cf. Lond., 1822. $1.00

1922 Q. CURTII RUFI, Historia Alexandri Magni. Cum Notis selectis, Variorum, Raderi, Freinshemii, Loccenii, Blancardi, etc. Editio accuratissima. Accurante C. S. M. D. 1 volume 8vo, vellum. *Plates.* Lvgdvni-Batavorvm, *apud Iohannem Elsevirium,* 1658. $1.50

"*Æneas Sylvius relates, that Alphonsus the Ninth, King of Spain, in the thirteenth century, a great astronomer, endeavoured to relieve himself from a tedious malady by reading the* Bible *over* fourteen *times, with all the glosses, but not meeting with the expected success, he was cured by the consolation he received from* once *reading* Quintus Curtius."—Warton's *Hist. of English Poetry,* vol. i. p. 136, edit. 1840, 8vo.

1923 JOHNSON (SAMUEL, LL. D.) The Works of, with an Essay on his Life and Genius, by Arthur Murphy, Esq. 12 vols. 8vo, boards. London, 1824. $8.00

1924 ———: A Journey to the Western Islands of Scotland. 1 vol. 8vo, calf. Lond., 1775. *Very scarce.* $1.50

"*This* first edition *contains many severe passages, which were expunged or greatly modified in all subsequent editions.*"

1925 HANSARD (GEORGE AGAR). The Book of Archery. Being the Complete History and Practice of the Art, with numerous Interesting Anecdotes, and an Account of the Existing Toxophilite Societies. 1 vol. 8vo, cloth. *Illustrated with fine engravings.* London, 1841. $2.00

1926 GROSLEY (M.) A Tour to London; or New Observations on England, and its Inhabitants. Translated from the French by Thomas Nugent. 2 vols. 8vo, cf. Lond., 1772. $2.00

1927 BEATTIE (JAMES). An Account of the Life and Writings of, including many of his Original Letters; by Sir William Forbes. A New Edition. 2 vols. 8vo, hf. cf., neat. *Portrait. From Buckle's library.* Lond., 1824. $2.25

1928 NOBLE (REV. MARK). Memoirs of the Protectoral House of Cromwell, deduced from an Early Period and continued down to the Present Time; and also the Families allied to, or descended from them. Collected chiefly from Original Papers and Records. *Embellished with elegant engravings.* Third Edition, with Improvements. 2 vols. 8vo, hf. cf., neat. London, 1787. $3.00

Catalogue.

1929 FINLAYSON (GEORGE). The Mission to Siam, and Hue, the Capital of Cochin China, in the Years 1821–'2. With a Memoir of the Author by Sir Stamford Raffles. 1 vol. 8vo, cf. extra. *Frontispiece.* Lond., 1826. $0.75

1930 BRYDGES (SIR EGERTON). Imaginative Biography. 2 vols. post 8vo, cloth, boards. *Scarce.* London, 1834. $2.50

1931 RUSSELL (REV. MICHAEL). History of the Church in Scotland. 2 vols. post 8vo, cloth. *Portrait.* London, 1834. $2.00

1932 BLACKWELL (ANTHONY). Introduction to the Classics: containing a Short Discourse on their Excellencies; and Directions how to study them to advantage. With an Essay on the Nature and Use of Beautiful Figures which give Strength and Ornament to Writing. Second Edition, with Additions and an Index. 1 vol. 12mo, calf. Lond., 1719. $0.75

1933 FROISSART'S Memoirs, with an Essay on his Works and a Criticism on his History. Translated from the French of M. de la Curne de Saint Palaye, by Thomas Johnes, Esq. 1 vol. post 8vo, cf., neat. Lond., 1801. $1.00

1934 MABLY. Collection Complete des Œuvres de l'Abbé de Mably [*édition publiée par M. Arnoux*]. 15 vols. 8vo, hf. moroc. Paris, An III. (1794.) $6.00

The only complete edition of the works of Mably.

"*Mably is indispensable to every person who would study the progress of the French government.*"—Edinburgh Review, vol. xxxv. p. 175.

1935 SHARP (THOMAS). A Dissertation on the Pageants or Dramatic Mysteries anciently performed at Coventry, by the Trading Companies of that City; chiefly with reference to the Vehicle, Characters, and Dresses of the Actors. Compiled, in a great Degree, from Sources hitherto unexplored. To which are added, the Pageant of the Shearmen and Taylors' Company, and other Municipal Entertainments of a Public Nature; an Essay on Minstrels and Waits, and a Glossary. 1 vol. royal 4to, cloth. 10 copper plates, besides 4 of Music. *Autograph letter of Sharp inserted.* Coventry, 1825. $6.50

Only 250 copies printed.

"*A singularly interesting book, which contains more information and entertainment than we have received for some years from any antiquarian publication that has fallen under our notice.*"—Gent's. Magazine.

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Published by Geo. P. Philes & Co., No. 64 Nassau St., N. Y.

CONTENTS OF NUMBER XXII.

I. Espadon Satyrique par Le Sr. Desternod.
II. Thomas Bastard's Chrestoleros.
III. Essay upon the Period at which Printers introduced the Use of the Consonants *J* and *V*.
IV. Latin Facetiæ. (1561–1737.)
V. Irenæi Carpentarii Eruditorum Cœlebum Centuria Singularis.
VI. Miscellaneous Items:
Kepler and the Talmud.—Paradise of Dayntie Devises.
VII. Catalogue.

The Philobiblion is printed on India paper, and published monthly, at $2.00 a year, invariably in advance. All communications should be addressed to the Publishers,

Geo. P. Philes & Co.,
No. 64 Nassau St., N. Y.

Catalogue

OF A CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED,

BY GEO. P. PHILES & CO., No. 64 NASSAU-STREET,

No. 24.] NEW YORK, 1863. [DECEMBER.

1944 HONE (WILLIAM). ANCIENT MYSTERIES DESCRIBED, especially the English Miracle Plays, founded on Apocryphal New Testament Story, extant among the Unpublished Manuscripts in the British Museum; including Notices of Ecclesiastical Shows—the Festivals of Fools and Asses—the English Boy Bishop—the Descent into Hell—the Lord Mayor's Show—the Guildhall Giants—Christmas Carols, &c. *With engravings on copper and wood.* 1 vol. 8vo, boards. *First edition.* London, 1823. *Very scarce.* $3.00

1945 ———: THE APOCRYPHAL NEW TESTAMENT, being all the Gospels, Epistles, and other Pieces now extant, attributed in the First Four Centuries to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament, by its Compilers. Translated from the Original Tongues, and now first collected into one Volume. 1 vol. 8vo, hf. cf. Lond., 1820. $1.50

1946 MAYER (LE DOCTEUR ALEX.) DES RAPPORTS CONJUGAUX, considérés sous le triple point de vue de la Population, de la Santé et de la Morale Publique. 1 vol. sm. 8vo, hf. moroc. Paris, 1860. $2.00

1947 RYVES (BRUNO). MERCURIUS RUSTICUS; or the Countries Complaint of the Barberous Outrages committed by the SECTARIES of this late flourishing Kingdom. Together with a brief Chronology of the Battles, Sieges, Conflicts, and other most remarkable Passages, from the beginning of this Unnatural War to the 25th of March, 1646. 1 vol. 8vo, calf. *With the rare frontispiece,* and *autograph of John Hughes.* London, 1685. *Very scarce.* $2.00

1948 WOOD (ROBERT). AN ESSAY on the Original Genius and Writings of HOMER: with a Comparative View of the Ancient and Present State of the Trade. *Illustrated with engravings by Basire and Bartolozzi.* 1 vol. 4to, l. p. cf., neat. Lond., 1775. $2.00

1949 BLACKSTONE (SIR WILLIAM). TRACTS, chiefly relating to the Antiquities and Laws of England. *Third edition.* 1 vol. 4to, cf. Oxford, 1771. $1.50

1950 BARRY (Sir EDWARD). Observations Historical, Critical, and Medical, on the Wines of the Ancients, and the Analogy between them and the Modern Wines. With Obſervations on the Waters of Bath. 1 vol. 4to, l. p. cf. *Engravings by Iſaac Taylor.* London, 1775. $2.00

1951 THE JOCKEY CLUB, or a Sketch of the Manners of the Age [*by Charles Pigot*]. 2 vols. in 1 vol. 8vo, cf. Lond., 1792. *Very ſcarce and curious.* Lond., 1792. $1.50

1952 DICKINSON (EDMUND). Account of the Life and Writings of. To which is added a Treatiſe on the Grecian Games, printed from the Doctor's own Manuſcript. By W. N. Blomberg, Rector and Vicar of Fulham. 1 vol. 8vo, cf. Lond., 1739. $0.75

1953 HARPER (ROBERT G.) Speeches in the Houſe of Repreſentatives, in 1797, relative to the Unjuſt, Cruel, Inſolent, and Perfidious Conduct of France towards the United States. Alſo his Speech on the Foreign Intercourſe Bill, in 1798. 1 vol. 8vo, hf. moroc., gilt. Philadelphia, 1798. *Scarce.* $1.00

1954 COLLIER (JOHN), *alias* TIM BOBBIN. Miscellaneous Works, containing his View of the Lancaſhire Dialect, with large Additions and Improvements, and a Gloſſary; alſo his Poem of The Flying Dragon and The Man of Heaton. Together with Other Whimſical Amuſements in Proſe and Verſe. To which is added a Life of the Author, by Richard Townley. *With ten copperplates.* 1 vol. 8vo, boards. London, 1818. *Scarce and curious.* $2.00

1955 PINTO (FERDINAND MENDEZ). The Voyages and Adventures of; during his Travels for the ſpace of one and twenty Years in the Kingdoms of Ethiopia, China, Tartaria, Cauchin China, Calaminham, Siam, Pegu, Japan, and a great part of the Eaſt-Indies. With a Relation and Deſcription of moſt of the Places thereof; their Religion, Laws, Riches, Cuſtoms, and Government in the time of Peace and War. Where he five times ſuffered Shipwrack (*ſic*), was ſixteen times ſold, and thirteen times made a Slave. Written originally by himſelf in the Portugal Tongue, etc. Done into Engliſh by H. C. [*Henry Cogan*]. 1 vol. folio, hf. cf. Lond., 1663. *Fine copy. Scarce.* $5.00

"Ferdinand Mendez Pinto was but a type of thee, thou liar of the firſt magnitude."—Congreve's *Love for Love.*

1956 SENECA. Les Œvvres Morales et Meslees de Senecqve. Traduites de Latin en François, par Simon Govlart *Senlisien.* Threſor de Philoſophie Morale et Naturelle, enclos en diuers traitez, à chacun deſquels outre les Prefaces generales, ſont adiouſtez amples Sommaires à part; et aux marges des Chapitres, Annotations continuelles, qui monſtrent la ſuite des argumens et diſcours de l'Autheur, La Vie duquel eſt amplement deſcrite, et inſerée au commencement. 1 vol. folio, cf. Paris, *chez Jean Houze,* 1598. *Fine copy.* $3.50

1957 RHODIGINI (LOD. CÆLII). Antiquarum Lectionum Commentarii, etc. 1 vol. folio, vellum. Venetiis, *in ædibus Aldi,* 1516. *Very ſcarce.* $5.00

"Rhodiginus is called by Scaliger the Varro of his age. Voſſius expreſſes his wonder and even indignation, that ſo learned a miſcellany was ſo little known."

"We may ſelect, among the original publications, the Lectiones Antiquæ *of Cælius Rhodiginus* (1516). *Though not the firſt, it appears to have been by far the beſt and moſt extenſive collection hitherto made from the ſtores of antiquity. It is*

now hardly remembered; but obtained almost universal praise, even from severe critics, for the deep erudition of its author, who, in a somewhat rude style, pours forth explanations of obscure, and emendations of corrupted passages, with profuse display of knowledge in the customs and even the philosophy of the ancients."—HALLAM.

1958 SOCRATES. THE LIFE OF SOCRATES, collected from the Memorabilia of Xenophon and the Dialogues of Plato, and illustrated farther by Aristotle, Diodorus Siculus, Cicero, Proclus, Apuleius, Maximus Tyrius, Boethius, Diogenes Laertius, Aulus Gellius, and others. By John Gilbert Cooper. 1 vol. 8vo, calf. *Fine portrait of the snub-nosed sage of Athens.* Lond., 1750. $1.50

1959 VALERII MAXIMI. LIBRI NOVEM FACTORUM DICTORUMQUE MEMORABILIUM. Cum Notis integris Henrici Loriti Glareani, Stephani Pighii, Justi Lipsii, etc. Nec non selectis aliorum Observationibus, ad plurimorum MSS. fidem opus recensuit, et Notas adjecit Abrahamus Torrenius. 1 vol. 4to, vellum. Leidæ, 1726. $4.00

"*This edition is one of the most valuable and best edited of the Dutch classics. The text of the author is very neatly and accurately printed, and the critical and explanatory notes of Torrenius are excellent. A copious 'Index Verborum' accompanies this valuable edition.*"—DR. HARWOOD.

1960 M. ANNÆUS LUCANUS DE BELLO CIVILI, cum Hug. Grotii, Farnabii, Notis Integris, et Variorum Selectissimis. Accurante Corn. Schrevelio. Editio nova. 1 vol. 8vo, cf., neat. Lond., 1818. *Fine copy.* $2.25

1961 CATO; OR AN ESSAY ON OLD-AGE, by Marcus Tullius Cicero. With Remarks. 1 vol. 8vo, cf. *Handsome large type.* Lond., 1773. $1.00

1962 GUILLIM (JOHN). A DISPLAY OF HERALDRY. The sixth Edition, improv'd with large Additions. 1 vol. fol., cf. Lond., 1724. $15.00

"*Best edition of a work still in general use, and the best of that kind that was ever published.*"—LOWNDES.

1963 APULEIUS. L'ANE D'OR D'APULEE, précédé du DEMON DE SOCRATE. Nouvelle Traduction, avec le Latin en regard, par J. A. Maury. 2 vols. 8vo, hf. mor., neat. *Curious plates.* Paris, 1822. $5.00

1964 IWAIN, Ein Heldengedicht vom Ritter Hartmann, der nächst um die Zeiten K. Friedrichs des Rothbarts lebte, zur seite nach heutiger Mundart erkläret, mit Vorberichten, Anmerkungen und einem Glossarium versehen, von Karl Michaeler. 2 vols. sm. 8vo, boards. Wien, 1787. *Scarce.* $2.25

1965 C. VELLEII PATERCULI QUÆ SUPERSUNT EX HISTORIÆ ROMANÆ, etc. Cum Integris Scholiis, Notis, Variis Lectionibus, et Animadversionibus Doctorum. Curante Petro Burmanno. 1 vol. 8vo, cf. Lugd.-Bat., 1719. $1.00

1966 C. PLINII SECUNDI NATURALIS HISTORIÆ. Cum Commentariis et Adnotationibus Hermolai Barbari, Pintiani, Rhenani, Galenii, Dalechampii, Scaligerii, Salmasii, Is. Vossii, et Variorum. Accedunt præterea variæ Lectiones ex MSS. compluribus ad oram Paginarum accurate indicatæ. Item Joh. Fr. Gronovii Notarum Liber Singularis ad Illustrem Virum Johannem Capelanum. 3 vols. 8vo, cf. Lugd.-Bat., 1669. $6.00

"*The edition of 1669 is indeed a very excellent one, and is now both scarce and valuable. It comprehends the commentaries of all preceding editors from Hermolaus Barbarus to Is. Vossius, and the 'variæ lectiones' of many MSS. accurately described in the margin of each page. A fine copy of this Variorum edition of Pliny is worth three or four guineas in fine condition and binding.*"—DIBDIN.

1967 MENDHAM (JOSEPH). THE LITERARY POLICY OF THE CHURCH OF ROME EXHIBITED, in an Account of her Damnatory Catalogues or Indexes, both Prohibitory and Expurgatory. With various Illustrative Extracts, Anecdotes, and Remarks. Second edition, much enlarged. 1 vol. 8vo, boards. London, 1830. $2.00

1968 NODIER (CH.) BIBLIOTHEQUE SACRÉE GRECQUE–LATINE; comprenant le Tableau Chronologique, Biographique, et Bibliographique des Auteurs Inspirés et des Auteurs Ecclésiastiques, etc. 1 vol. 8vo, hf. cf. Paris, 1826. $2.50

1969 DISRAELI (ISAAC). CURIOSITIES OF LITERATURE. 3 vols. 8vo, hf. morocc. Paris, 1835. $2.50

1970 THE MONTHLY MAGAZINE AND BRITISH REGISTER. 54 vols. 8vo, hf. cf., neat. *Plates and maps.* Lond., 1796–1822. $25.00

"*This excellent journal of literature, science, and art, was published and conducted by Sir Richard Phillips, and numbered amongst its contributors some of the ablest writers of the day.*"

1971 GORDON (REV. WILLIAM). THE HISTORY of the Rise, Progress, and Establishment of the Independence of the United States of America. Including an Account of the Late War, and the Thirteen Colonies, from their Origin to that Period. Vols. I. and II., 8vo, calf. *Maps.* New York, 1794. $2.50

1972 ROSE (WILLIAM STEWART). LETTERS FROM THE NORTH OF ITALY. Addressed to Henry Hallam. 2 vols. in 1 vol. 8vo, calf, neat. London, 1819. $2.00

"*In* vol. i. *of Thackeray's* TIN TRUMPET, *it is said that these Letters from the North of Italy having been prohibited by the Austrian Emperor, the author printed and affixed the following new title-page, thus: 'A Treatise upon Saur Krout, etc.,' which not being found in the Index Expurgatorius, the book passed.*"

1973 HERBERT (SIR PERCY). CERTAINE CONCEPTIONS, OR CONSIDERATIONS, upon the Strange Change of Peoples, Dispositions and Actions in these latter times. Directed to his Sonne. 1 vol. sm. 4to, calf. London, 1652. *Scarce.* $4.00

"*At page 220 may be found the story of the Hermit of Parnell and Voltaire.*"

1974 THE COVNSELLOR OF ESTATE. Contayning the Greatest and most Remarkable Considerations serving for the Managing of Public Affaires. Divided into Three Parts. The First Contaynes the Meanes to Settle an Estate. The Second, the Meanes to preserue it. And the Third, the Meanes to encrease it. Written in French by one of the Ancient Counsellors to the most Christian Kings, Henry the Fourth, and Levvis the Thirteenth. Translated by *E[dward] G[rimeston].* 1 vol. sm. 4to. cf. *Fine portrait of King Charles I. by Marshall.* Lond., 1634. $3.00

1975 EIRENARCHA, or of the Office of the Justices of Peace, in foure Bookes. Reuised, corrected, and enlarged, in the eighth yeere of the peaceable Raigne of our most gracious King James. First collected by William Lambard, of Lincolnes Inne, Gent. 1 volume 8vo, calf. **Black-letter.** Lond., 1619. $1.50

1976 BOSWELL (JAMES). THE LIFE OF SAMUEL JOHNSON, LL. D. Comprehending an Account of his Studies, and Numerous Works, in Chronological Order; with his Correspondence and Conversations. With Copious Notes and Biographical Illustrations by Malone. 1 vol. 8vo, cloth. Lond., 1848. $2.00

1977 IRELAND (REV. JOHN). PAGANISM AND CHRISTIANITY COMPARED. In a Course of Lectures to the King's Scholars, at Westminster, in the Years 1806–7–8. 1 vol. 8vo, hf. russia, neat. Lond., 1809. *From Buckle's library.* $1.00

1978 LODGE (EDMUND). ILLUSTRATIONS OF BRITISH HISTORY, BIOGRAPHY, AND MANNERS, in the Reigns of Henry VIII., Edward VI., Mary, Elizabeth, and James I. Exhibited in a Series of Original Papers, selected from the MSS. of the Noble Families of Howard, Talbot, and Cecil; containing, among a Variety of interesting Pieces, a great part of the Correspondence of Elizabeth and her Ministers with George, Sixth Earl of Shrewsbury, during the fifteen Years in which MARY QUEEN OF SCOTS remained in his Custody. With numerous Notes and Observations. Second Edition, with Additions, revised and corrected. 3 vols. 8vo, cloth. *Portrait and numerous fac-similes. Buckle's copy.* Lond., 1838. $4.50

1979 EARLE (JOHN). MICROCOSMOGRAPHY; OR A PIECE OF THE WORLD DISCOVERED; in Essays and Characters. A New Edition, to which are added Notes and an Appendix. By Philip Bliss. 1 vol. post 8vo, boards. *Best edition*, containing a Bibliography of "Characters." Lond., 1811. *Scarce.* $2.00

1980 LEWES (G. H.) THE LIFE AND WORKS OF GOETHE, with Sketches of his Age and Contemporaries, from Published and Unpublished Sources. 2 vols. 12mo, cloth. Boston, 1856. $2.00

1981 LAING (SAMUEL). NOTES on the Rise, Progress, and Prospects of the Schism of the Church of Rome, called the German-Catholic Church, instituted by Ronge and Czerzki in 1844, on occasion of the Pilgrimage to the Holy Coat at Trêves. 1 vol. 12mo, cloth. Lond., 1845. $0.75

1982 LATROBE (JOSEPH). THE RAMBLER IN MEXICO. MDCCCXXXIV. 1 vol. post 8vo, cloth. *Map. Buckle's copy.* Lond., 1836. $0.75

1983 WILKES (JOHN). THE NORTH BRITON, from No. I. to No. XLVI. inclusive. With Several Useful and Explanatory NOTES, not printed in any former Edition. To which is added a Copious Index to every Name and Article. Corrected and revised by a Friend to Civil and Religious Liberty. 1 vol. folio, hf. cf. Lond., 1769. $2.00

1984 CHAUVET (D.) THE CONDUCT of the Government of France towards the Republic of Geneva. Translated from the French by a Citizen of Trenton. 1 vol. 8vo, hf. moroc. *G. Craft*, Trenton, 1798. $1.00

1985 PAINE (THOMAS). THE CRISIS, Number V. 8vo, hf. mor. Lancaster, Pa., 1778. $1.00

1986 HUNTINGTON (REV. ENOCH). AN ORATION delivered at Middletown, in the State of Connecticut, February 22, A. D. 1800. *Tertius Dunning*, Middletown, 1800. $1.00

1987 DANA (REV. JAMES). THE AFRICAN SLAVE TRADE. A Discourse delivered in the City of New Haven, September 9, 1790, before the Connecticut Society for the PROMOTION OF FREEDOM. 8vo, half moroc. *Thomas and Samuel Green*, New Haven, 1791. $1.00

1988 RUSSELL (WILLIAM). THE HISTORY OF MODERN EUROPE: with an Account of the Decline and Fall of the

Roman Empire; and a View of the Progress of Society, from the Rise of the Modern Kingdoms to the Peace of Paris in 1763; with a Continuation, terminating at the Death of Alexander, the Russian Emperor, in 1825. 6 vols. 8vo, boards. Lond., 1827. $7.00

1989 HUME, SMOLLETT, AND BISSETT. THE HISTORY OF ENGLAND, viz., Hume 4 vols., Smollett 2 vols., and Bissett 3 vols., with the Authors' last Corrections and Improvements, and a Life of Hume written by Himself. *Illustrated with engravings.* 9 vols. 8vo, cf., neat. Philadelphia, 1828. $12.00

1990 WHITAKER (REV. JOHN). THE COURSE OF HANNIBAL OVER THE ALPS ASCERTAINED. 2 vols. 8vo, calf, neat. Lond., 1794. $1.50

1991 JOHNSON (DR. SAMUEL). THE LIVES OF THE ENGLISH POETS. 1 vol. 8vo, paper. *Portrait.* Lond., 1832. $0.75

1992 BELFOUR (REV. O.) THE LYCÆUM OF ANCIENT LITERATURE; or a Biographical and Analytical Account of the Greek and Roman Classics. 1 vol. 8vo, hf. cf., neat. *Buckle's copy.* London, 1809. $1.00

1993 SMITH (JAMES EDWARD). SKETCHES OF A TOUR ON THE CONTINENT, in the Years 1786 and 1787. 3 vols. 8vo, calf, gilt. *From Buckle's library.* Lond., 1793. $2.00

1994 PRICE (REV. RICHARD.) MEMOIRS OF THE LIFE OF. By William Morgan. 1 vol. 8vo, boards. Lond., 1815. $0.75

1995 HAWKINS (SIR JOHN). LIFE OF DR. SAMUEL JOHNSON. Second Edition, revised and corrected. 1 vol. 8vo, hf. cf. Lond., 1787. $1.50

1996 TITUS LIVIUS. THE HISTORY OF ROME. Translated from the Original, with Notes and Illustrations, by George Baker. 6 vols. 8vo, boards. Lond., 1797. $4.00

1997 CROSBY (HON. NATHAN). ANNUAL OBITUARY NOTICES OF EMINENT PERSONS, who have died in the United States. For 1857. 1 vol. 8vo, cloth. Boston, 1858. $1.50

1998 DUTTON (WARREN). THE PRESENT STATE OF LITERATURE, A POEM, delivered in New Haven, at the Public Commencement of Yale College, September 10, 1800. 8vo, hf. mor. Hartford, 1800. *Rare.* $1.00

"*This volume contains also, the Columbian Parnassiad.*"

1999 DWIGHT (TIMOTHY). THE NATURE AND DANGER OF INFIDEL PHILOSOPHY. Exhibited in Two Discourses addressed to the Candidates for the Baccalaureate, in Yale College, September 9, 1797. 8vo, half mor. New Haven, 1798. $1.00

2000 TURNBULL (ROBERT). VISITE A LA PRISON DE PHILADELPHIE, ou Enoncé exact de la sage administration qui a lieu dans les divers Departemens de cette Maison, etc. Traduit de l'Anglais, et augmenté d'un plan qui en offre les différentes Parties, par le D. Petit-Rudel. 1 vol. 8vo, hf. morocco. *Rare.* Paris, l'An VIII. (1800.) $1.00

2001 WILSON (CHARLES, D.D.) ELEMENTS OF HEBREW GRAMMAR; to which is prefixed a Dissertation on the Two Modes of Reading, with or without Points. Fifth Edition. 1 vol. 8vo, boards. Lond., 1824. $1.25

2002 BARCLAY (IOHN). HIS ARGENIS, translated out of Latine into Eng-

lish; the *Prose* vpon his Maiesties Command, by Sir Robert Le Grys, Knight; and the *Verses* by Thomas May, Esquire. With a Clauis annexed to it for the satisfaction of the Reader, and helping him to vnderstand, what persons were by the Author intended, under the fained Names imposed by him vpon them. 1 vol. sm. 4to, cf. Lond., 1629. $2.50

"*Barclay's Argenis walked upon such politic, sure-footed stilts, with Pegasus in his hand, that it soon became the delight, not only of scholars, but also of the greatest statesmen, and in particular of Cardinal Richelieu, who studied man and Argenis too much for the good of his neighbors, upon whom the experiments were tried. 'Twas one of the chief books in his cabinet, and more in his head than his breviary.*"—MYLES DAVIES. *Icon Libellorum.*

2003 COULEIJ (ABRAHAMI). POEMATA LATINA. In quibus continentur, sex Libri PLANTARUM, viz., Duo Herbarum, duo Florum, duo Sylvarum, et unus Miscellaneorum. 1 vol. 8vo, calf. Lond., 1668. $1.50

"*Cowley's Latin poems, which are esteemed the best of his works, are written in the various measures of the ancients, and have much of their unaffected beauty.*"—GRANGER.

2004 ANCILLON (FREDERIC). TABLEAU DES REVOLUTIONS du Système Politique de l'Europe, depuis la fin du Quinzième Siècle. 2 vols. 8vo, hf. calf. Bruxelles, 1839. $3.00

2005 JELF (WILLIAM EDWARD). A GRAMMAR OF THE GREEK LANGUAGE, chiefly from the German of Raphael Kühner. 2 vols. 8vo, boards. Oxford, 1845. $3.00

2006 PLATINA (BARTOLOMEO). LE VITE DE' PONTEFICI dal Salvator nostro fino a Clemente XI., etc. Aggiuntavi anco in quest' ultima impressione la Vita del Platina scritta diffusamente dal Sig. Nicol' Angelo Caferri, con I Nomi, Cognomi, e Patrie di tutti li Cardinali, e tre copiose Tavole; una de' Papi, la seconda de' Cardinali, e la terza delle cose Notabili, etc. 1 vol. 4to, vellum. Venetia, 1703. $2.25

2007 DICCIONARIO DE LA LENGUA CASTELLANA, por la Academia Española. Octava Edicion. 1 vol. folio, Spanish cf. Madrid, 1837. $5.00

2008 ROUSSEAU (S.) THE FLOWERS OF PERSIAN LITERATURE, containing Extracts from the most Celebrated Authors, in Prose and Verse; with a Translation into English; being a Companion to Sir William Jones's Persian Grammar, to which is prefixed an Essay on the Language and Literature of Persia. 1 vol. 4to, hf. morocco, neat. London, 1801. *Scarce.* $3.00

2009 DAUBENY (CHARLES, M. D., F. R. S.) LECTURES ON ROMAN HUSBANDRY, delivered before the University of Oxford; comprehending such an Account of the System of Agriculture, the Treatment of Domestic Animals, the Horticulture, etc., pursued in Ancient Times. 1 vol. 8vo, cloth. Oxford, 1857. $2.50

2010 MARTIALIS EPIGRAMMATA [cum Commentario Domit. Calderini]. 1 vol. folio, cf. *Impressum Mediolani per Leonardum pachel et Vldericum scinczenceller anno Domini* MCCCC. LXXXIII. $5.00

2011 [MONBRON (N. FOUGERET DE).] LE COSMOPOLITE, OU LE CITOIEN DU MONDE. 1 vol. 12mo, hf. moroc. Hamburg, 1750. *Very scarce.* $2.50

"*Lord Byron selected the lugubrious motto prefixed to 'Childe Harold's Pilgrimage from this cynical little volume.*"

2012 ORPHEUS. The Hymns of Orpheus. Tranſlated from the Original Greek, with a Preliminary Diſſertation on the Life and Theology of Orpheus [by *Thomas Taylor*]. 1 vol. ſm. 8vo, boards. Lond., 1792. *Rare.* $2.00

2013 PLATO. The Cratylus, Phædo, Parmenides, and Timæus of Plato. Tranſlated from the Greek by Thomas Taylor. 1 vol. 8vo, cf., neat. Lond., 1793. *Scarce.* $2.50.

2014 EUCLIDIS Elementa, cum Comment. Procli, *Græcè.* 1 vol. folio, old cf. Baſileæ, 1533. $25.00

This rare edition of the "Elements of Euclid" *formerly belonged to Mr. Thomas Taylor, the celebrated Platoniſt. The "Annotations by* Proclus" *contain numerous MS. marginal obſervations by Mr. Taylor, who has alſo added in manuſcript, "Ancient Scholia on the Elements of Euclid, extracted from Commandini's edition of the Elements, Lat. fol. Piſauri, 1572." This occupies twenty pages, and is very neatly written.*

2015 THOMS (WILLIAM J.). Early English Proſe Romances, with Bibliographical and Hiſtorical Introductions. Edited by Wm. J. Thoms, F. S. A. Second Edition, enlarged. 3 vols. 8vo, hf. moroc. Large Paper, *of which only 50 copies were printed.* London, 1858. $15.00

Contents.—*Robert the Devyl—Thomas a Reading—Frier Bacon—Frier Ruſh—Virgilius—Robin Hood—George à Green—Tom à Lincolne—Helyas—Dr. Fauſtus—and Second Report of Dr. Fauſtus.*

2016 BOSWORTH (REV. JOSEPH). A Compendious Anglo-Saxon and English Dictionary. 1 volume 8vo, cloth. Lond., 1852. $3.00

2017 PORPHRY. Select Works of, containing his Four Books on Abſtinence from Animal Food, his Treatiſe on the Homeric Cave of the Nymphs, and his Auxiliaries to the Perception of Intelligible Natures. Tranſlated from the Greek by Thomas Taylor, with an Appendix explaining the Allegory of the Wanderings of Ulyſſes, by the Tranſlator. 1 vol. 8vo, cloth, uncut, *on thick paper, only a few copies printed.* London, 1823. *Scarce.* $6.00

2018 ORLANDO INNAMORATO DI BOJARDO; Orlando Furioso di Ariosto; with an Eſſay on the Romantic Narrative Poetry of the Italians; Memoirs, and Notes by Antonio Panizzi. 9 vols. 8vo, full calf, neat, by *Riviere.* Lond. (*Pickering*), 1830. $25.00

The Philobiblion:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

Publiſhed by Geo. P. Philes & Co., No. 64 Naſſau St., N. Y.

CONTENTS OF NUMBER XXIII.

I. Lettres de Gui Patin.
II. Brathwaite's Strappado for the Diuell.
III. Bibliographical Curioſities.
IV. Sylvæ Nvptialis Libri Sex.
V. Miſcellaneous Items:
Livres du Boudoir de la Reine Marie-Antoinette, etc.; Bibliothèque de la Reine Marie-Antoinette au Petit Trianon, etc. —The Fortſas Library again.—Old Poem on Sir Francis Drake.—Voltaire's Receipt. —Paradiſe of Davntie Deviſes.
VI. Catalogue.

The Philobiblion is printed on India paper, and publiſhed monthly, at $2.00 a year, invariably in advance. All communications ſhould be addreſſed to the Publiſhers,

Geo. P. Philes & Co.,
No. 64 Naſſau St., N. Y.

CATALOGUE

OF A

CHOICE COLLECTION OF

RARE, CURIOUS, AND VALUABLE

BOOKS,

NOW ON SALE, AT THE MODERATE PRICES ANNEXED.

"Porro Hecaton, et Apollonius Tyrius in primo de Zenone libro, ſcribunt, cum Oraculum conſuluiſſet, QUO PACTO VIVERE OPTIME POSSET, reſpondiſſe Deum, SI MORTUIS CONCOLOR FIERET. Quod ille cum intellexiſſet, *ſe ad legendos antiquorum libros* magno contuliſſe ſtudio."

DIOGENES LAERTIUS, Vita Zeno., Lib. VII. Cap. I. N. III.

"But HECATON, and APOLLONIUS of Tyre, in the Firſt Book of his Eſſay on ZENO, ſay that when he conſulted the Oracle, as to WHAT HE OUGHT TO DO TO LIVE IN THE BEST MANNER, the God anſwered him, that he ought to become of the ſame complexion as the dead, on which he inferred that he ought to apply himſelf to the reading of the Books of the Ancients."

GEO. P. PHILES & CO.,

No. 64 NASSAU-STREET, NEW YORK.

1864.

2076 BOUTERWEK (FREDERICK). History of Spanish and Portuguese Literature. Tranſlated from the Original German by Thomaſina Ross. 2 vols. 8vo, calf extra. London, 1823. $6.00

2077 RITSON (JOSEPH). A Select Collection of English Songs, with their Original Airs, and a Hiſtorical Eſſay on the Origin and Progreſs of National Song. The *ſecond edition*, with Additional Songs and Occaſional Notes. By Thomas Park, F. S. A. 3 volumes crown 8vo, cf. extra, gilt edges. *Woodcuts*. Lond., 1813. $8.50

2078 SAINT PIERRE (JAMES-HENRY-BERNARDIN DE). Studies of Nature. Tranſlated from the French. 3 vols. 8vo, cf. extra. *Plates*. Lond., 1798. $3.00

2079 CRABBE (REV. GEO.) Tales of the Hall. 2 vols. 8vo, cf. extra. *Fine copy*. Lond., 1819. $3.50

2080 MELANCHTHON (PHILIP.) Life of, compriſing an Account of the Moſt Important Tranſactions of the Reformation. By Francis Auguſtus Cox. Second edition, with conſiderable Alterations. 1 vol. 8vo, hf. calf, neat. *Fine portrait. Lord Lyndhurſt's copy*. Lond., 1817. $2.50

2081 WHATELY (BISHOP RICHARD). Elements of Logic, compriſing the Subſtance of the Article in the Encyclopædia Metropolitana, with Additions. Ninth edition, reviſed. 1 vol. 8vo, ruſſia extra. *Fine copy*. London, 1848. $2.50

2082 PESTALOZZI. Letters on Early Education, addreſſed to J. P. Greaves, Eſq. Tranſlated from the German Manuſcript, with a Memoir of Peſtalozzi. 1 vol. 8vo, hf. cf. extra. *Portrait. Lord Lyndhurſt's copy*. Lond., 1827. $2.00

2083 BAYLE (PIERRE). Dictionnaire Historique et Critique. Troiſième édition, revue, corrigée, et augmentée par l'Auteur. 4 vols. folio, pl. cf. *From Thackeray's library, with his initials ſtamped on the title-page*. Rotterdam, 1720. $35.00

2084 FROISSART'S (SIR JOHN) Chronicles of England, France, Spain, Portugal, Scotland, Brittany, Flanders, and the Adjoining Countries. Tranſlated from the Original French, at the Command of King Henry the Eighth, by John Bourchier, Lord Berners. Reprinted from Pynſon's edition of 1523, and 1525; with the Names of Places and Perſons carefully corrected: to which are added a Memoir of the Translator, and a Copious Index to the Work [By E. V. Utterſon]. 2 vols. 4to, calf. *From Thackeray's library, with his initials ſtamped on the title-page*. London, 1812. *Very ſcarce*. $40.00

2085 BROWNE (SIR THOMAS). Pseudoxia Epidemica; or Enquiries into very many Received Tenents (*ſic*) and commonly Preſumed Truths. The fifth edition, with Marginal Obſervations, and a Table Alphabetical. Whereunto are now added Two Diſcourſes, the one of Urn-Burial, etc., the other of the Garden of Cyrus, or Network Plantations of the Ancients. Both newly written by the ſame Author. 1 vol. ſm. 4to, plain cf. *From Thackeray's library, with his initials ſtamped on the title-page*. Lond., 1669. $10.00

2086 FIELDING (HENRY). The History of Tom Jones, a Foundling. 6 vols. 12mo, calf. *From Thackeray's*

library, with his initials ſtamped on the title-page of each volume. Firſt edition. *Very ſcarce.* Lond., 1749. $25.00

"*The romance of* Tom Jones, *that exquiſite picture of human manners, will outlive the Palace of the Eſcurial, and the imperial eagle of the Houſe of Auſtria.*"—Gibbon.

2087 RABUTIN (LE COMTE DE BUSSI). Histoire Amoureuse des Gaules. 5 vols. 12mo, cf.—*Thackeray's copy.* Londres, 1780. $6.00

2088 LONDON: Edited by Charles Knight. 6 vols. in 3 vols. royal 8vo, cloth. *Numerous plates. From Thackeray's library, title-page ſtamped with his initials.* Lond., 1841. $20.00

2089 CAMPBELL (DR. JOHN). Lives of British Admirals, containing an Accurate Naval Hiſtory from the Earlieſt Periods. The Naval Hiſtory continued to the Year 1779, by Dr. Berkenhout. A new edition, reviſed and corrected, by H. R. Yorke, Eſq., and William Stevenſon, Eſq. 8 vols. 8vo, boards. *From Thackeray's library, with his initials ſtamped on the title-page.* Lond., 1817. $12.00

2090 MARLBOROUGH. The Letters and Dispatches of John Churchill, Firſt Duke of Marlborough, edited by General the Right Hon. Sir George Murray. 5 volumes 8vo, cloth. *From Thackeray's library.* London, 1845. $20.00

2091 [DUNTON, JOHN]. The Athenian Oracle. Being an Entire Collection of all the Valuable Queſtions and Anſwers in the Old Athenian Mercuries. Intermixed with Many Caſes in Divinity, Hiſtory, Philoſophy, Mathematics, Love, Poetry, etc. 4 vols. 8vo, cf., gilt backs. *From Thackeray's library, with his initials ſtamped on the title-page.* Lond., 1728. $12.00

2092 THE AMERICAN MILITARY POCKET ATLAS. Being an approved Collection of Correct Maps, both General and Particular, of the Britiſh Colonies; eſpecially thoſe which now are, or probably may be, the Theatre of War. Taken principally from the actual Surveys and judicious Obſervations of Engineers De Brahm, and Romans; Cook, Jackſon, etc., and other Officers employed in His Majeſty's Fleets and Armies. 1 vol. 8vo, hf. cf. *Thackeray's copy.* Lond., 1776 (?) *Rare.* $7.00

2093 PERRODIL (V. DE). Dictionnaire des Heresies, Erreurs et des Schismes, ou Mémoires pour ſervir à l'Hiſtoire des Egaremens de l'Eſprit Humain par Rapport à la Religion Chrétienne. Nouvelle édition, corrigée et augmentée de Pluſieurs Articles. 2 vols. ſm. 8vo, hf. cf., neat; gilt backs. *From Thackeray's library, with his initials ſtamped on the title-page.* Paris, 1845. $6.00

2094 GEORGEL (L'ABBE). Memoires pour ſervir à l'Hiſtoire des Evénemens de la fin du Dix-Huitième Siècle, depuis 1760 juſqu'en 1806–1810. Deuxième édition, revue et corrigée. 6 vols. 8vo, hf. calf. *From Thackeray's library, with his initials ſtamped on the title-page.* Paris, 1820. $10.00

2095 GOLDONI. Memoires pour ſervir à l'Hiſtoire de ſa Vie, et à celle de ſon Théâtre. Ecrits par Lui-Même. 2 vols. 8vo, cf. *From Thackeray's library, with his initials ſtamped on the title-page.* Paris, 1814. $5.00

"*The Memoirs of Goldoni are more truly dramatic than his Italian comedies.*"—Gibbon.

2096 PIERIO (CHRISTIANO). Christvs Crvcifixvs: Carmen Cothvrna, tvm cataſtrophi-cumq: crudeles Chriſti cunc-

torum credentium Conseruatoris, cruciatus cœdemq; crucntam contumeliasamque continens, Christumq; celebrandi cohoneſtandiq; causa conſcriptum, characteribusque Chalcographorum, cunctis Chriſti crucifixi Cultoribus, Caſtalidumque candidatis communicandi cauſa, commiſſum. Concinnatore, Chriſti crucifixi, Caſtaliijq; chori Cultore, Chriſtiano Pierio *Coloniensi.* 1 vol. sm. 8vo, hf. morocco. *Many curious old wood-cuts.* Franc. ad Mœnum. 1576. *Very scarce.* $3.50

2097 VOLTAIRE. Œuvres Completes. 70 vols. 8vo, plain calf. *Printed with Baſkerville's types.* De l'Imprimerie de la Société Littéraire et Typographique (à Kehl), 1784–'89. *Fine copy.* $60.00

"*For an extended notice of this handsome edition of Voltaire's complete works, see Brunet's* Manuel, *new edition*, p. 1353; *and Dibdin's* Library Companion, p. 778."

2098 SADLER (SIR RALPH). The State Papers and Letters of. Edited by Arthur Clifford, Esq. To which is added a Memoir of the Life of Sir Ralph Sadler, with Historical Notes by Sir Walter Scott, Bart. 2 vols. 4to, hf. cf. *From Buckle's library, with his autograph.* Edinburgh, 1809. $7.50

"*A curious and interesting collection of papers, chiefly relating to Scotland.*"—Lowndes.

2099 DIBDIN (REV. T. F.) The Library Companion; or the Young Man's Guide, and the Old Man's Comfort, in the Choice of a Library. 1 vol. 8vo, hf. mor. Lond., 1824. $8.00

2100 HELICONIA. Comprising a Selection of English Poetry of the Elizabethan Age; written or published between 1575 and 1604. Edited by T. Park. 3 vols. 4to, hf. calf. *Only 200 copies printed.* Lond., 1815. $45.00

2101 BRYDGES (SIR EGERTON). Censura Literaria, containing Titles, Abstracts, and Opinions of Old English Books, with Original Disquisitions, Articles of Biography, and other Literary Antiquities. 10 volumes 8vo, hf. russia, *rubbed.* London, 1805–'9. *Scarce.* $40.00

2102 ———: Restituta; or Titles, Extracts, and Characters of Old Books in English Literature, revived. 4 vols. 8vo, hf. russia, *rubbed.* Lond., 1814. $25.00

2103 NICHOLS (JOHN, F. S. A.) Illustrations of the Literary History of the Eighteenth Century. Consisting of Authentic Memoirs and Original Letters of Eminent Persons; and intended as a Sequel to the Literary Anecdotes. 8 vols. 8vo, cloth. *Numerous portraits.* Lond., 1817–'58. $45.00

2104 MALVENDA (FRATRE THOMA). De Paradiso Voluptatis, Quem Scriptura Sacra Genesis Secundo et Tertio capite Describit, Commentarius. 1 vol. 4to, vellum. Romæ, 1605. *Rare and curious.* $4.00

2105 THE SITUATION OF PARADISE FOUND OUT; being an History of a Late Pilgrimage unto the Holy Land, with a necessary Apparatus prefixt, giving light into the whole Designe. 1 vol. 8vo, full morocco, by *Mackenzie. Two fine portraits by Faithorne.* London, 1683. *Very scarce.* $4.50

"*The Rev. Mr. Todd has pointed out this curious work as one of the earliest which takes notice of Milton's Paradise Lost—although the author has not allowed his name to appear, it is generally considered to be from the pen of Henry Lord Coleraine, and the portrait by Faithorne, that of the author.*"

2106 HALLIWELL (J. O.) A Brief List of Some of the Rarer and Most

Curious Old-Book Rarities in the Library of J. O. Halliwell, Esq., illustrative chiefly of Early English Popular Literature. 1 vol. sm. 4to, hf. moroc. West Brompton, 1862. $4.00

"*Only 50 copies printed for private circulation.*"

2107 A VOICE OUT OF THE WILDERNES, crying with many Tears and strong persuasions to the World for Repentance. Proving by undeniable Grounds, from the Word of God, that the great Day of his righteous Judgment will certainly be in this present Age, namely about the 45th yeer after the Ruine of Rome, in 1666. Wherein are unfolded many great and wonderful Mysteries of God, foretold in his Word to come to pass unto the end of the World, by T. L., sometime Student in the University of Cambridge in the daies of Q. Elizabeth. 1 vol. sm. 8vo, calf, neat. London, 1661. *Rare and curious.* $3.00

2108 BRIAN (THOMAS, M. P.) THE PISSE-PROPHET, or certain Pisse-Pot Lectures, wherein are newly discovered the old fallacies, deceit, and jugling of the Pisse-Pot Science, used by all those (whether Quacks, and Empiricks, or other methodical Physicians) who pretend to knowledg of Diseases, by the Urine, in giving judgment of the same. Never before published by any man in the English Tongue. 1 vol. 18mo, hf. cf. Lond., n. d. *Very curious.* $4.00.

2109 [BRERSFORD, JAMES.] BIBLIOSOPHIA; OR BOOK-WISDOM; containing some Account of the Pride, Pleasure, and Privileges, of that Glorious Vocation, Book-Collecting. II. The Twelve Labours of an Editor, separately pitted against those of Hercules. 1 vol. 12mo, hf. cf. Lond., 1816. $2.00

2110 BURNS (ROBERT). SONGS, CHIEFLY IN THE SCOTTISH DIALECT. 1 vol. 12mo, boards. *Plates.* Chiswick, 1824. $1.50

2111 LUCASTA. THE POEMS OF RICHARD LOVELACE, Esq. Now first edited, and the Text carefully revised. With some Account of the Author, and a few Notes, by W. Carew Hazlitt. 1 vol. post 8vo, cloth. *Large paper.* Lond., 1864. $5.00

2112 PATMORE (P. G.) MY FRIENDS AND ACQUAINTANCE; being Memorials, Mind-Portraits, and Personal Recollections of Deceased Celebrities of the Nineteenth Century; with Selections from their Unpublished Letters. 3 vols. post 8vo, cloth. Lond., 1854. $3.00

2113 WINSTANLEY (WILLIAM). THE LIVES OF THE MOST FAMOUS ENGLISH POETS, or the Honour of Parnassus; in a Brief Essay of the Works and Writings of above Two Hundred of them, from the Time of K. William the Conqueror, to the Reign of His present majesty King James II. 1 volume 8vo, half russia. Lond., 1687. *Scarce.* $2.50

2114 TUSSER (THOMAS). FIVE HUNDRED POINTS OF GOOD HUSBANDRY. As well for the Champion or open Country, as also for the Woodland or Seuerall; mixed in euery moneth with Huswifery, ouer and besides the Booke of Huswifery. Corrected, better ordered, and newly augmented, to a fourth part more, etc. 1 vol. sm. 4to, hf. cf. Lond., 1610. **Black-letter.** $4.00

2115 LANGHAM (WILLIAM). THE GARDEN OF HEALTH; containing the sundry rare and hidden vertues and properties of all kindes of Simples and Plantes. Together with the manner

how they are to be vſed and applyed in medicine for the health of mans body, againſt divers diſeaſes and infirmities moſt common amongſt men. 1 vol. ſm. 4to, hf. cf. Lond., 1633. **Black-letter.** $4.50

2116 ELEGIDIA ET POEMATIA EPIDICTICA, unâ cum ad vivum expreſſis Perſonarum iconibus. 1 vol. 12mo, blue morocc., gilt edges, neat. 30 *portraits and* 8 *plates of arms.* Upſaliæ. 1631. $5.00

"*Volume rare et remarquable, ſurtout parce qu'il renferme* 31 *portraits bien gravés de différents perſonnages célèbres du commencement du* 17e. *ſiècle.*"—BRUNET.

2117 CAMPANELLA (THOMAS). HIS ADVICE TO THE KING OF SPAIN, for attaining the Univerſal Monarchy of the World. Tranſlated into Engliſh by Ed. Chilmead, and publiſhed for awakening the Engliſh to prevent the approaching ruine of their Nation. With an Admonitorie Preface by William Prynne. 1 vol. ſm. 4to, cf. London, 1659 (?) $2.50

2118 COMINES (MESSIRE PHILIPPE DE). CRONIQUE & HISTOIRE, cõtenant les choſes aduenues durant le regne du Roy Loys vnzieſme, & Charles huictieſme ſon fils, tant en France, Bourgongne, Flandres, Arthois, Angleterre, & Italie, que Eſpagne & lieux circonuoyſins. Nouuellement reueue et corrigée, avec pluſieurs notables mis au marge, pour le ſommaire de ladicte Hiſtoire. 1 vol. 8vo, old cf. Paris, 1549. *Rare.* $2.00

2119 FLETCHER (G.) CHRIST'S VICTORIE AND TRIUMPH IN HEAVEN AND EARTH, over and after Death. 1 vol. ſm. 4to, cf. Cambridge, 1632. *Rare.* $6.50

2120 A PANOPLIE OF EPISTLES, OR A LOOKING GLASSE FOR THE VNLEARNED. Conteyning a perfecte plattforme of inditing letters of all ſorts, to perſons of al eſtates and degrees, as well our ſuperiours, as alſo our equalls and inferiours; vſed of the beſt and the cloquenteſt Rhetoricians that haue liued in all ages, and haue beene famous in that facultie. Gathered and tranſlated out of Latine into Engliſh, by Abraham Flemming. 1 vol. ſm. 4to, hf. calf. **Black-letter.** *Imprinted at London, for* RALPH NEWBERIE, *dwelling in Flete-ſtrete a litle aboue the great Conduite.* 1576. *Rare and curious.* $5.00

2121 ALEXIS *of Piedmont.* THE SECRETS OF, containing many Excellent Remedies againſt Divers Diſeaſes, Wounds, and other Accidents, with the maner to make Diſtillations, Parfumes, Confitures, Dyings, Colours, Fuſions, and Meltings. A Worke well approued, very neceſſarie for euery man. Newly corrected and amended, and alſo ſomewhat more enlarged in certaine places, which wanted in the former editions. 1 vol. ſm. 4to, cf. Lond., 1615. $5.00

2122 BUNSEN (CHRISTIAN CHAS. JOSIAS). OUTLINES OF THE PHILOSOPHY OF UNIVERSAL HISTORY, APPLIED TO LANGUAGE AND RELIGION. 2 vols. 8vo, brown cf. Lond., 1854. $6.50

2123 MILL (JOHN STUART). A SYSTEM OF LOGIC, Ratiocinative and Inductive, being a Connected View of the Principles of Evidence, and the Methods of Scientific Inveſtigation. 2 vols. 8vo, cf. Lond., 1843. $6.00

2124 KAYES (JOHN, *Biſhop of Briſtol*). THE ECCLESIASTICAL HISTORY of the Second and Third Centuries, illuſtrated from the Writings of Tertullian. 1 vol.

8vo, cf., neat. Second edition. Cambridge, 1829. *Scarce.* $3.00

2125 PARNASO ITALIANO. Poeti Italiani Contemporanei Maggiori e Minori, preceduti da un Discorso preliminare intorno a Giuseppe Pavini e il suo secolo, scritto da Cesare Cantu, e seguiti da un Saggio di Rime di Poetesse Italiane, Antiche e Moderne, scelte da A. Ronna. 1 volume thick 8vo, calf, neat. Parigi, 1847. $4.50

2126 JAL (A.) Glossaire Nautique. Répertoire Polyglotte de Termes de Marine Anciens et Modernes. 1 vol. 4to, sewed. Paris, 1848. $8.00

2127 NAPOLEON. Ses Opinions et Jugemens sur les Hommes et sur les Choses. Recueillis par ordre alphabétique, avec une Introduction et des Notes, par M. Damas Hinard. 2 vols. 8vo, cf. Paris, 1838. $4.00

2128 ANDRONICUS RHODIUS (?) The Paraphrase of an Anonymous Greek Writer (hitherto published under the Name of *Andronicus Rhodius*), on the Nicomachean Ethics of Aristotle. Translated from the Greek, by William Bridgman, F. L. S. 1 vol. 4to, cf. (*One cover loose.*) London, 1807. *Very scarce.* $5.00

2129 BAILLY (M.) Histoire de l'Astronomie Ancienne, depuis son Origine jusqu'à l'Etablissement de l'Ecole d'Alexandrie. 1 vol. 4to, calf. Paris, 1781. $3.00

2130 NAUNTON. The Court of Queen Elizabeth; originally written by Sir Robert Naunton, under the Title of "Fragmenta Regalia," with Considerable Biographical Additions, by James Caulfield. 1 vol. 4to, hf. mor. *Portraits.* Lond., 1814. $4.50

2131 MARY QUEEN OF SCOTS. The Legend of Mary, Queen of Scots, and other Ancient Poems, now first published from MSS. of the Sixteenth Century, with an Introduction, Notes, and an Appendix, by [John Fry]. 1 vol. 4to, blue cf., neat. Lond., 1810. $7.00

2132 CHRONICLE OF THE CID, from the Spanish, by Robert Southey. 1 vol. 4to, cf. London, 1808. *Rare.* $8.00

2133 TASSO. La Vita di Torquato Tasso, scritta Dall' Abate Pierantonio Serassi. 1 vol. 4to, calf. Roma, 1785. $3.50

2134 HISTORICAL COLLECTION, of the Several Voyages and Discoveries in the South Pacific Ocean, being chiefly a Literal Translation from the Spanish Writers, by Alexander Dalrymple. 2 vols. in 1 vol. 4to, cf. London, 1770. $5.00

2135 GODWIN (WILLIAM). Lives of Edward and John Phillips, Nephews and Pupils of Milton, including Various Particulars of the Literary and Political History of their Times. 1 vol. 4to, hf. calf. *Portraits.* Lond., 1815. $4.50

2136 CERVANTES. The Life of Michael de Cervantes Saavedra, written by Don Gregorio Mayáns & Siscár. Translated from the Spanish Manuscript by Mr. Ozell. 1 vol. 4to, hf. morocco. Lond., 1738. *Scarce.* $4.00

2137 C. CRISPI SALLUSTII Opera Quæ Exstant, accedunt Orationes et Epistolæ ex Historiarum Libris superstites. 1 vol. 4to. *Large paper*, sewed. *Privately printed.* Lond., 1863. $6.00

2138 HARLEIAN MISCELLANY; or a Collection of Scarce, Curious, and En-

tertaining Pamphlets and Tracts, as well in Manuſcript as in Print, found in the late Earl of Oxford's Library, interſperſed with Hiſtorical, Political, and Critical Notes. 12 vols. 8vo, hf. cf., very neat. Lond., 1808. $45.00

2139 APULEIUS. The Golden Ass of Lucius Apuleius, of Medaura, reprinted from the ſcarce edition of 1709, reviſed and corrected. 2 vols. 8vo, hf. cf., gilt backs, neat. London, 1822. *Scarce.* $10.00

2140 LESAGE. Histoire de Gil Blas de Santillane. 4 vols. royal 8vo, tree cf., neat. *Fine plates.* London, 1809. $25.00

2141 CAULFIELD (JAMES). Portraits, Memoirs, and Characters, of Remarkable Perſons, from the Revolution in 1688 to the End of the Reign of George II. Collected from the moſt authentic Accounts extant. 4 vols. 8vo, blue moroc., gilt. *Numerous portraits.* Lond., 1819. $30.00

2142 HOWITT (WILLIAM). The Student-Life of Germany, containing nearly forty of the moſt famous Student-Songs, with the Original Muſic, adapted to the Piano-forte. Illuſtrated with Engravings by Sargent, Woods, and other Eminent Artiſts. 1 vol. 8vo, hf. moroc., gilt leaves. Lond., 1841. $6.00

2143 DIBDIN (THOS. FROGNALL). A Bibliographical, Antiquarian, and Picturesque Tour in France and Germany. 3 vols. royal 8vo, hf. morocco, top gilt. *Fine clean copy.* Lond., 1821. $75.00

2144 DAVISON (FRANCIS). The Poetical Rhapsody: to which are added ſeveral other Pieces, with Memoirs and Notes by Nicholas Harris Nicolas. 2 vols. in 1 vol. ſm. 8vo, hf. morocco, neat, gilt edges. London (*Pickering*), 1826. $12.00

2145 COLLIER (J. PAYNE). The Poetical Decameron, or Ten Converſations on Engliſh Poets and Poetry, particularly of the Reigns of Elizabeth and James I. 2 vols. ſm. 8vo, cloth. Edinburgh, 1820. *Scarce.* $4.00

2146 [BRYDGES, THOMAS]. A Burleſque Translation of Homer. 2 vols. 8vo, hf. cf., neat. *Curious plates.* London, 1797. $12.00

2147 BRYDGES (SIR EGERTON). Autobiography, Times, Opinions, and Contemporaries of Sir Egerton Brydges. 2 vols. 8vo, hf. cf., gilt backs. Lond., 1834. $6.50

2148 CAVENDISH (GEORGE). The Life of Cardinal Wolsey, by George Cavendiſh, his Gentleman Uſher, from the Original Autograph Manuſcript. With Notes and other Illuſtrations by Samuel Weller Singer, F. S. A. 1 vol. 8vo, half calf. *Portraits and plates.* Lond., 1827. *Scarce.* $5.00

2149 STEELE. The Epistolary Correspondence of Sir Richard Steele: including his Familiar Letters to his Wife and Daughters. Faithfully printed from the Originals, and illuſtrated with Literary and Hiſtorical Anecdotes by John Nichols, F. S. A. 2 vols. 8vo, half calf, neat. Lond., 1809. $4.50

2150 PETRONIUS. The Satyrical Works of Titus Petronius Arbiter, in Proſe and Verſe. Together with his Life and Character, written by Mons. St. Evremont. 1 vol. 8vo, cf. *Curious plates.* Lond., 1708. *Rare.* $4.00

2151 GREVILL (SIR FULK, LORD BROOK). The Remains of, being

POEMS OF MONARCHY AND RELIGION. Never before printed. 1 vol. ſm. 8vo, full mor., very neat, gilt edges. Lond., 1670. *Rare.* $10.00

2152 THE ARTE OF ENGLISH POESIE, &c., by Gaſcoigne, Harvey, Spenſer, K. James, Webb, Harington, Meres, Campion, Daniel, and Bolton. [Edited by *Joſeph Haſlewood.*] 1 vol. ſm. 4to, hf. cf. Lond., 1815. *Only 220 copies printed.* $15.00

2153 PUTTENHAM (GEO.) THE ARTE OF ENGLISH POESIE. (Edited by Joſeph Haſlewood.) 1 vol. ſm. 4to, cf., gilt edges. London, 1811. *Only 200 copies printed.* $12.00

2154 RABELAIS (FRANCIS). THE WORKS OF, tranſlated from the French, and illuſtrated with Explanatory Notes, by M. Le Duchat and others. 4 vols. ſm. 8vo, cf. Lond., 1784. $8.00

2155 WINSLOW (FORBES). THE ANATOMY OF SUICIDE. 1 vol. 8vo, hf. cf. London, 1840. $3.00

2156 BACON (JAMES). THE LIFE AND TIMES OF FRANCIS THE FIRST. Second edition. 2 vols. 8vo, cf. Lond., 1830. $3.00

2157 MONTAGU (BASIL). THE LIFE OF FRANCIS BACON, Lord Chancellor of England, with Illuſtrative Notes. 1 vol. 8vo, cloth. Lond. (*Pickering*), 1834. $3.00

2158 SALVADOR (J.) HISTOIRE DE LA DOMINATION ROMAINE EN JUDÉE, et de la Ruine de Jéruſalem. 2 vols. 8vo, hf. moroc. Paris, 1847. $5.00

2159 EUSEBIUS. AN ECCLESIASTICAL HISTORY to the Twentieth Year of the Reign of Conſtantine, being the 324th of the Chriſtian Æra. Tranſlated by the Rev. C. F. Cruſé. Third edition, carefully reviſed, to which is prefixed the Life of Euſebius, by Valeſius, tranſlated by S. E. Parker. 1 vol. 8vo, cloth. Lond., 1842. $2.50

2160 DONNE (JOHN). ΒΙΑΘΑΝΑΤΟΣ, A DECLARATION of that PARADOXE, or THESIS, that Self-homicide is not so naturally Sin, that it may never be otherwiſe. Wherein the nature and the extent of all thoſe Lawes, which ſeeme to be violated by this Act, are diligently ſurveyed. 1 vol. ſm. 4to, cf., by *Mackenzie.* Lond., 1648. *Very ſcarce.* $6.00

2161 THOMS (WILLIAM J.) A COLLECTION OF EARLY PROSE ROMANCES. 3 vols. ſm. 8vo, cf., neat, gilt backs. London (*Pickering*), 1828. $15.00

2162 ARISTOTLE. THE RHETORIC, POETIC AND NICOMACHEAN ETHICS of Ariſtotle. Tranſlated from the Greek by Thomas Taylor. 2 vols. 8vo, half calf, neat. Lond., 1818. *Scarce.* $4.00

2163 SUETONIUS. THE LIVES OF THE FIRST TWELVE CÆSARS. Tranſlated from the Latin, with Annotations and a Review of the Government and Literature of the Different Periods, by Alexander Thomſon, M. D. 1 vol. 8vo, cf., neat. Lond., 1796. *Scarce.* $3.00

"*By far the beſt and moſt uſeful tranſlation yet publiſhed.*"—DR. ADAM CLARKE.

2164 HORNE (THOMAS HARTWELL). AN INTRODUCTION TO THE STUDY OF BIBLIOGRAPHY. To which is prefixed a Memoir on the Public Libraries of the Antients. Illuſtrated with Engravings. 2 vols. 8vo, cf., neat. London, 1814. $7.00

2165 GILLILAND (THOMAS). THE DRAMATIC MIRROR: containing the Hiſ-

tory of the Stage, from the Earlieſt Period to the Preſent Time; including a Biographical and Critical Account of all the Dramatic Writers from 1660; and alſo of the Moſt Diſtinguiſhed Performers, from the Days of Shakeſpeare to 1807. 2 vols. ſm. 8vo, half calf, gilt. Lond., 1808. $6.00

2166 FLOYER (SIR JOHN). The Sibylline Oracles, tranſlated from the beſt Greek Copies, and compar'd with the Sacred Propheſies, etc. 1 vol. 8vo, cf., neat; gilt back, red edges. Lond., 1713. *Rare.* $6.00

2167 FITZGERALD (PERCY). The Life of Laurence Sterne, with Illuſtrations from Drawings by the Author and others. 2 vols. 8vo, cloth. Lond., 1864. $9.00

2168 DERING (SIR EDWARD). The Fower Cardinall-Vertues of a Carmelite-Fryar, Fraud, Folly, Foul-Language, Blaſphemy. 1 vol. ſm. 4to, hf. cf. Lond., 1641. $2.00

2169 QUARLES (FRANCIS). Enchiridion: containing Inſtitutions, Divine, Contemplative, Practical, Moral, Ethical, Œconomical, Political. 1 vol. ſm. 4to, antique cf. *Thick paper.* Lond., 1822. $4.00

2170 GARCILASSO. The Works of Garcilasso de la Vega, ſurnamed the Prince of Caſtilian Poets, tranſlated into Engliſh Verſe; with a Critical and Hiſtorical Eſſay on Spaniſh Poetry, and a Life of the Author, by J. H. Wiffen. 1 vol. ſm. 8vo, hf. moroc., top gilt. London, 1823. $4.00

"*Sometimes he turned to gaze upon his book,*
Boscan *or* Garcilasso; *by the wind*
Even as the page is ruſſled whilſt we look,
So by the poeſy of his own mind
Over the myſtic leaf his ſoul was ſhook."
Lord Byron's *Don Juan.*

2171 ADAMSON (JOHN). Memoirs of the Life and Writings of Luis de Camoens. 2 vols. ſm. 8vo, hf. morocco, neat. Lond., 1820. $5.00

2172 ANSTICE (J.) Selections from the Choric Poetry of the Greek Dramatic Writers. Tranſlated into Engliſh Verſe. 1 vol. ſm. 8vo, hf. mor. Lond., 1832. $2.50

2173 ST. EVREMOND. The Works of, made Engliſh from the French Original. With the Author's Life by M. Des Maizeaux. 3 vols. 8vo, hf. cf., gilt backs. *Fine copy.* Lond., 1714. $7.00

2174 BRATHWAYTE'S ODES; or Philomel's Tears. Edited by Sir Egerton Brydges, Bart. 1 vol. 8vo, green morocco, gilt. *Printed at the private Preſs of Lee Priory,* 1815. $5.00

2175 SOUTHEY (ROBERT). Specimens of the Later English Poets, with Preliminary Notices. 3 vols. ſm. 8vo, hf. mor. Lond., 1807. $8.00

"*Theſe volumes are intended to accompany Mr. Ellis's well-known Specimens of the Early Engliſh Poets.*"

2176 DODSLEY (ROBERT). A Select Collection of Old Plays. The Second Edition, corrected and collated with the old Copies, with Notes Critical and Explanatory (by *Iſaac Reed*). 12 vols. ſm. 8vo, hf. cf., antique. London, 1780. *Scarce.* $25.00

"*Many copies of this edition were deſtroyed by fire.*"
Lowndes.

2177 GIL POLO (GASPAR). La Diana Enamorada, Cinco Libros que *proſiguen* las ſiete de Jorge de Montemayor. Nueva Impreſion, con Notas al *Canto de Turia* (por *Doctor D. Franciſco Cerda y Rico*). 1 vol. 12mo, hf. morocco, neat, top gilt. *Fine copy.* Madrid, 1802. $3.00

"*The best edition of Gil Polo's* DIANA *is that with a life of him by Cerda, Madrid*, 1802, 12mo: *particularly valuable for the notes to the 'Canto de Turia,' in which, imitating the 'Canto de Orfeo,' where Montemayor gives an account of the famous* LADIES *of his time, Polo gives an account of the famous* POETS *of Valencia*."—TICKNOR.

2178 BLOUNT (SIR THOS. POPE). DE RE POETICA: OR REMARKS UPON POETRY, with Characters and Cenſures of the moſt Conſiderable Poets, whether Ancient or Modern. 1 vol. ſm. 4to, morocco, by *Riviere*. Lond., 1694. *Fine copy*. $6.00

2179 CATALOGUE OF AN UNIQUE COLLECTION OF ANCIENT ENGLISH BROADSIDE BALLADS, printed entirely in the **Black Letter**. 1 vol. ſm. 8vo, half moroc. Lond. (*Chiſwick Preſs*), 1856. $3.00

2180 SHARP (JEREMY). THE ENGLISH ROGUE; or the Life of Jeremy Sharp, to which is added a Narrative of Mary Toft, of an extraordinary Delivery of Eighteen *Rabbets*. 3 vols. 12mo, calf. Lond., 1776. *Rare and curious*. $7.00

2181 WALPOLE (HORACE). THE MYSTERIOUS MOTHER, a Tragedy. 1 vol. 8vo, cf., neat. Dublin, 1791. $2.00

2182 THE SKY-LARK; a Choice Selection of the moſt admired Popular Songs, Heroic, Plaintive, Sentimental, Humorous and Bacchanalian. Arranged for the Violin, Flute, and Voice. 1 vol. ſm. 8vo, hf. mor. Lond., N. D. $2.50

2183 GROSE (FRANCIS). THE OLIO; being a Collection of Eſſays, Anecdotes, Parodies, Bon Mots, Epigrams, Epitaphs, &c. 1 vol. 8vo, hf. cf., neat. Lond., 1792. $3.00

2184 HALL (JOSEPH, *Biſhop of Exeter and Norwich*). VIRGIDEMIARUM; SATIRES. 1 vol. ſm. 8vo, green moroc., gilt, very neat. Edinburgh, 1824. *Only* 100 *copies printed*. $6.50

2185 DYCE (REV. ALEXANDER). SPECIMENS OF BRITISH POETESSES; ſelected and chronologically arranged. 1 vol. ſm. 8vo, hf. cf. Lond., 1825. $3.50

2186 FRY (JOHN). PIECES OF ANCIENT POETRY, from Unpubliſhed Manuſcripts and Scarce Books. 1 vol. ſm. 4to, half mor. Briſtol, 1814. *Only* 102 *copies printed*. $5.00

2187 TODD (HENRY J.) ILLUSTRATIONS OF THE LIVES AND WRITINGS OF GOWER AND CHAUCER, collected from Authentick Documents. 1 vol. 8vo, hf. cf. Lond., 1810. $2.50

2188 MORAES (FRANCISCO DE), PALMERIN OF ENGLAND. (Tranſlated by *Robert Southey*.) 4 vols. 12mo, hf. cf. Lond., 1807. *Very ſcarce*. $12.00

2189 THE HONOUR OF CHIVALRY; OR THE HISTORY OF THE RENOWNED PRINCE DON BELLIANIS OF GREECE. 1 vol. ſm. 4to, hf. cf., neat. Lond., 1703. $12.00

2190 SOZOMEN. HISTORY OF THE CHURCH, in Nine Books, from A. D. 324 to A. D. 440. A New Tranſlation from the Greek, with a Memoir of the Author. 1 vol. 8vo, cloth. London, 1846. $2.50

2191 THEODORETUS. HISTORY OF THE CHURCH, in Five Books, from A. D. 322, to the Death of Theodore of Mopſueſtia, A. D. 427. A New Tranſlation from the Original, with a Memoir of the Author. 1 vol. 8vo, cloth. Lond., 1843. $2.25

2192 DIALOGHI DI AMORE, compoſti per Leone Medico, di Natione Hebreo, et dipoi fatto Chriſtiano. 1

vol. 8vo, vellum. Vinegia (*Aldo*), 1545. *Rare.* $5.00

"*This work, written in the purest Tuscan, was at one time one of the most popular books in Italy: Aldus alone printed five editions in little more than fifteen years. Cervantes, by no means sparing when criticising the labours of others, passes the following encomium on Leone: 'If your theme be* Love, *and you have but two ounces of the Tuscan tongue, you will light on* Leone Hebreo, *who will fill up the measure of your desire.'*"

(*See* Philobiblion, Vol. II., No. 24.)

2193 SPANHEIM. Histoire de la Papesse Jeanne. Second édition, augmentée. 2 vols. sm. 8vo, cf. *Curious plates.* La Haye, 1720. *Rare.* $3.00

2194 BARNES (THO.) Vox Belli, or an Alarvm to Warre. 1 vol. sm. 4to. Lond., 1626. 2.00

2195 ORMEROD? (OLIVER). The Pictvre of a Puritane; or a Relation of the opinions, qualities, and practises of the Anabaptists in Germanie, and of the Puritanes in England. Wherein is firmly prooved, that the Puritanes doe resemble the Anabaptists, in aboue foure-score seuerall thinges. Whereunto is annexed a short treatise, entituled Puritano-Papismus, or la discoverie of Puritan-Papisme. 1 vol. sm. 4to, hf. cf. Lond., 1605. *Rare and curious.* $4.50

2196 BOIARDO. Orlando Innamorato Del Signor Mateo Maria Boiardo Conte di Scandiano, insieme coi tre Libri di Nicolo degli Agastini, nuovamente riformato per Messer Lodouico Domenichi. Con gli Argomenti, e le *Figure* di nvovo accommodate al principio di ogni Canto, et la Tauola di ciò, che nell' opra si contiene. 1 vol. sm. 4to, russia, gilt leaves. *Numerous plates.* Vinegia, 1553. *Fine copy.* $8.00

2197 COTTON (JOHN, *Teacher* of the Church at *Boston* in New *England*). The Keyes of the Kingdom of Heaven, and Power thereof, according to the Word of God. Tending to reconcile some present differences about Discipline ——. The Bloudy Tenent washed, and made white in the bloud of the Lambe, etc. Whereunto is added a Reply to Mr. [*Roger*] Williams Answer, to Mr. Cotton's Letter. 2 vols. in 1, sm. 4to, half cf. Lond., 1644–1647. $8.00

2198 JURIS ORIENTALIS [Imperatorii et Pontificii]. Libri iii, ab Enimundo Bonefidio J. C. digesti, ac notis illustrati, et nunc primùm in lucem editi. *Græcè et Latinè.* 1 vol. sm. 8vo, calf. *From the library of Gibbon the historian.* s. l. 1573. $4.00

2199 VOSSII (GERARDI JOANNIS). De Historicis Latinis, Libri Tres. 1 vol. 4to, cf. Lugd.-Batavorum, 1627. *Scarce.* $3.00

2200 THEONIS SMYRNÆI *Platonici,* Eorum, quæ in Mathematicis ad Platonis lectionem utilia sunt, Expositio. Opus nunc primum editum, Latine versione, ac Notis illustratum ab Ismaele Bullialdo *Juliodunensi.* 1 vol. sm. 4to, cf. Lutetiæ-Parisiorum, 1644. $2.50

2201 CLAUDII ÆLIANI TACTICA, sive De instruendis aciebus; *Græce et Latine,* cum Notis et Animadversionibus Sixti Arcerii. 1 vol. sm. 4to, old cf. Lugd.-Batav., 1613. *From Dr. Samuel Parr's library, with his autograph.* $3.00

2202 FR. ROGERI BACON OPERA Quædam Hactenus Inedita. Vol. I. Containing I. Opus Tertium. II. Opus Minus. III. Compendium Philosophiæ. Edited by J. S. Brewer, M. A. 1 vol. roy. 8vo, half morocco. Lond., 1859. $6.50

2203 **Dialogus creaturarum optime moralizatus, omni materie morali iocundo modo applicabilis; ad laudem dei et edificationem hominum,** etc.—**Impendio Johannis Parvi, industria Philippi Pigouchett Parrhisius,** 1510. 1 volume sm. 8vo, morocco. **Black-letter.** $4.00

2204 JOHNSON (RICHARDO). ARISTARCHUS ANTI-BENTLEIANUS Quadraginta Sex Bentleii Errores super Q. Horatii Flacci Odarum Libro Primo Spissas Nonnullas, et Erubescendas; Item per Notas universas in Latinitate lapsus fœdissimas *Nonaginta* ostendens. 1 vol. 8vo, calf. Nottinghamiæ, 1717. *Very scarce.* $2.50

2205 EPICTETI Quæ supersunt Dissertationes ab Arriano Collectæ nec non Enchiridion et Fragmenta Græcè et Latinè. Recensuit, Notis et Indice illustravit Joannes Uptonus. 2 vols. 4to, vellum. Lond., 1741. $4.00

"*This is an incomparable edition of a work which I shall ever regard as one of the most valuable remains of antiquity.*"—DR. HARWOOD.

2206 ATANAGA (DIONIGI). DE LE LETTERE FACETE, *et* PIACEVOLI di Diversi Grandi Huomini, et chiari ingegni, etc. 1 vol. 8vo, vellum. Venetia, 1561. $2.50

2207 LA GUERRE SERAPHIQUE, ou Histoire des Perils qu'a courus la Barbe des Capuchins par les violentes attaques des Cordeliers. 1 vol. 12mo, calf. La Haye, 1740. *Curious.* $2.00

2208 BOCCACCIO. LIBRO DI M. GIO. BOCCACCIO DELLE DONNE ILLUSTRI. Tradotto per Messer Giuseppe Betusi, con una additione fatta del medesimo delle Donne Famose dal tempo di M. Giouanni fino a i giorni nostri, etc. Con la VITA DEL BOCCACCIO. 1 vol. 8vo, cf. Venetia, 1547. *Scarce.* $3.00

2209 RABBI MOSIS MAJEMONIDIS LIBER מורה נבוכים *More Nevochim,* in Linguam Latinam perspicuè et fideliter Conversus, à Johanne Buxtorfio, Fil. 1 vol. 4to, cf. 1629. $3.00

2210 QUADRIO (FRANCESCO SAVERIO). DELLA STORIA E DELLA RAGIONE D'OGNI POESIA. 7 vols. 4to, cf., neat. Bologna, 1739. *Scarce.* $30.00

2211 ROSCOE (WILLIAM). THE LIFE AND PONTIFICATE OF LEO THE TENTH. *Third edition,* corrected. 4 vols. 8vo, brown cf. Lond., 1827. $6.00

2212 ———: THE LIFE OF LORENZO DE' MEDICI, called The Magnificent. *Sixth edition,* corrected. 2 vols. 8vo, brown cf. Lond., 1825. $3.00

2213 BECCARIA (CESARE). DEI DELITTI E DELLE PENE, coi commentari di varii insigni scrittori. 1 vol. 8vo, hf. cf. Livorno, 1824. $0.75

2214 BARTHOLINI (THOMÆ). DE LIBRIS LEGENDIS DISSERTATIONES, quas propter raritatem ac præstantiam publicæ luci restituit, et de Vana Librorum Pompa præfatus est Joh. Gerh. Meuschen. 1 vol. 12mo, cf. Francofurti, 1711. *Scarce.* $2.25

"*Sine Libris Deus jam silet, justitia quiescit, torpet medicina, Philosophia manca est, literæ mutæ, omnia tenebris involuta Cimmeriis.*"—(*See* p. 5.)

2215 PHOTII MYROBIBLON, sive Bibliotheca Librorum quos Photius Patriarcha Constantinopolitanus legit et censuit. Græcè edidit David Hœschelius et Notis illustravit. Latinè verò reddidit et scholiis auxit Andreas Schottus. 1 vol. folio, cf. *With autograph of T. Gaisford.* s. l. 1611. $6.00

"*Photius was Patriarch of Constantinople in the ninth century, and perhaps the most learned scholar of his time. His Bibliotheca is one of the most*

valuable remains of antiquity, and contains extracts from, with excellent observations on, two hundred and eighty authors, the greater part of whose works have long since been lost."—HORNE.

2216 SENTENTIÆ ALI EBN ABI TALEBI, *Arabice et Latine.* E Codicibus Manuscriptis Descripsit, Latine vertit, et Annotationibus Illustravit, Cornelius Van Waenen. 1 volume 4to, cloth. Oxonii, 1806. *Scarce.* $4.00

2217 EUSTATHII ARCHIEPISCOPI THESSALONICÆ, IN HOMERI ILIADIS ET ODYSSÆ libros παρεμβολαὶ. Indice adiuncto perutili et copioso. 3 vols. folio, vellum, very neat. *Autograph of T. Gaisford.* Basileæ, 1559–'60. *Fine copy.* $15.00

"*Eustathius has collected all the ancient commentators on Homer, out of which he has formed one select Commentary, to which he has added his own learned and judicious reflections.*"—DR. ADAM CLARKE.

2218 PLATONIS OPERA OMNIA QUÆ EXSTANT. Græcè et Latinè. Marsilio Ficino interprete, etc. Adjectus Index rerum omnium locupletissimus. 1 vol. folio, cf. Francofurti, 1602. $6.00

2219 HISTOIRE DE L'ACADEMIE ROYALE DES SCIENCES. 6 vols. 4to, calf. Paris, 1782. $7.00

2220 DODWELL (HEN.) DE VETERIBUS GRÆCORUM ROMANORUMQUE CYCLIS, etc. 1 vol. 4to, calf. Oxonii, 1701. *Scarce.* $2.50

2221 THE THEATRE OF THE GREEKS, or the History, Literature, and Criticism of the Grecian Drama. Third edition. 1 vol. 8vo, b'ds. Cambridge, 1830. $2.00

2222 GIBBON (EDWARD). THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE. 11 vols. 12mo, hf. cf. *Plates.* Lond., 1827. $8.00

2223 SCOTT (SIR WALTER). POETICAL WORKS OF. 8 vols. 12mo, calf. *Portrait.* Edinburgh, 1822. $8.00

2224 CIBBER (COLLEY). DRAMATIC WORKS OF, complete. 4 vols. 12mo, cf. *Portrait.* Lond., 1760. *From Lord Lyndhurst's library.* $6.00

2225 BURNEY (FRANCES). CECILIA, or Memoirs of an Heiress, by the Author of Evelina. The Sixth Edition. 5 vols. crown 8vo, calf, neat. London, 1791. $4.00

2226 ROGERS (SAMUEL). RECOLLECTIONS. 1 vol. 12mo, cloth. London, 1859. $1.00

2227 CAMPBELL (THOMAS). POETICAL WORKS OF. A New Edition. 1 vol. 12mo, cloth. *Portrait.* London, 1853. $1.00

2228 FARLEY (JOHN). THE LONDON ART OF COOKERY, and House-Keeper's Complete Assistant, on a New Plan. Made plain and easy to the Understanding of every House-keeper, Cook, and Servant, in the Kingdom. 1 vol. 8vo, calf. *Engraved Bill of Fare for each month in the year.* Lond., 1796. $1.00

2229 THE PSALMS OF DAVID. WITH ILLUSTRATIONS by John Franklin, engraved by W. J. Linton. 1 vol. fm. 4to, cloth extra. Lond., 1862. $5.00

"*Apart from the decorative borders, which are after the manner of the best specimens of early German work, the Illustrations represent those facts of Old Testament History which are recorded or alluded to in the Psalms, and those prophetical allusions of which they are so full. They will delight the artist, satisfy the scholar, and be fully appreciated by the devout reader.*"

2230 COWPER (WILLIAM). POEMS OF. 2 vols. 12mo, calf, neat. Lond., 1806. $1.25

2231 MILTON (JOHN). PARADISE LOST. Printed from the Text of Tonſon's Correct Edition of 1711. Illuſtrated with fine Engravings after Thurſton's Deſigns. 1 vol. 12mo, cf., neat, poſt. Lond., 1801. $0.75

2232 BRYDGES (SIR EGERTON). RESTITUTA: or Titles, Extracts, and Characters of Old Books in Engliſh Literature Revived. 4 vols. 8vo, hf. cf., uncut. *Large paper.* Lond., 1814. $25.00

2233 CORNWALLIS (CAROLINE FRANCES). SELECTIONS FROM THE LETTERS OF. Alſo ſome unpubliſhed Poems, Original and Tranſlated. And an Appendix, containing "Philoſophical Theories and Philoſophical Experience." 1 vol. 8vo, cloth. Lond., 1864. $8.50

2234 CHARLES V. (THE EMPEROR). CORRESPONDENCE OF, and his Ambaſſadors at the Courts of England and France. From the Original Letters in the Imperial Family Archives at Vienna: with a Connecting Narrative and Biographical Notices of the Emperor, and ſome of the moſt Diſtinguiſhed Officers of his Army and Houſehold; together with the Emperor's Itinerary from 1519–1551. Edited by William Bradford, M. A., formerly Chaplain to the Britiſh Embaſſy at Vienna. 1 vol. 8vo, cloth. *Fine portrait.* London, 1850. $2.50

2235 MUELLER (C. O.) INTRODUCTION TO A SCIENTIFIC SYSTEM OF MYTHOLOGY. Tranſlated from the German by John Leitch. 1 vol. 8vo, cloth. Lond., 1844. $2.00

2236 HONE (WILLIAM). POPULAR WORKS OF, viz: The Every Day-Book, or the Guide to the Year. Being a Series of Five Thouſand Anecdotes and Facts, with 436 Engravings. The Year Book, or Daily Recreation and Information, with 114 Engravings, and the Table Book, with 116 Engravings. 4 vols. 8vo, cloth. *Portrait.* London, N. D. $15.00

2237 APULEIUS. THE METAMORPHOSIS, OR GOLDEN ASS, and Philoſophical Works. Tranſlated from the Original Latin, by Thomas Taylor. 1 vol. 8vo, calf, gilt. *Fine copy.* London, 1822. $5.00

2238 NAPOLEON BONAPARTE. CONFIDENTIAL CORRESPONDENCE with his Brother Joſeph, ſometime King of Spain. Selected and tranſlated, with Explanatory Notes, from the Memoirs du Roi Joſeph. *Second edition.* 2 vols. 8vo, cloth. Lond., 1856. $4.00

2239 MILMAN (REV. R.) THE LIFE OF TORQUATO TASSO. 2 vols. poſt 8vo, cloth. Lond., 1850. $2.25

2240 DANTE ALIGHIERI. THE CANZONIERE, including the Poems of the Vita Nuova and Convito. Italian and Engliſh. Tranſlated by Charles Lyell, Eſq. 1 vol. poſt 8vo, hf. mor. Lond., 1835. $3.00

2241 MALCOLM (REV. HOWARD). TRAVELS IN SOUTH-EASTERN ASIA, embracing Hinduſtan, Malaya, Siam, and China; with Notices of Numerous Miſſionary Stations, and a Full Account of the Burman Empire. 2 vols. poſt 8vo, cloth. *Wood engravings and map.* Lond., 1839. $1.50

2242 LEAVES FROM A LADY'S DIARY OF HER TRAVELS IN BARBARY. 2 vols. poſt 8vo, cloth. London, 1850. $1.00

2243 KOOPS (MATTHIAS). HISTORICAL ACCOUNT of the Subſtances which have been uſed to deſcribe Events and

convey Ideas, from the Earliest Date to the Invention of Paper. Second Edition. 1 vol. 8vo, hf. cf. *Frontispiece.* Lond., 1891. $2.00

"*This work is printed on paper made from straw, and on paper remade from old written or printed paper; the Appendix on paper made from wood only, without any intermixture of rags, waste-paper, bark, straw, or any other vegetable substance.*"

2244 LACKINGTON (JAMES). MEMOIRS of the Forty-five First Years of the Life of. Written by Himself, in Forty-seven Letters to a Friend. With a Triple Dedication. To the Public, to Respectable, and to Sordid Booksellers. Interspersed with original humorous Stories, and droll Anecdotes. 1 vol. 8vo, hf. cf. *Portrait.* Lond., 1794. $2.25

2245 DIARY OF THOMAS BURTON, ESQ., MEMBER IN THE PARLIAMENTS OF OLIVER AND RICHARD CROMWELL from 1656 to 1659. Now first published from the Original Autograph Manuscript. With an Introduction, containing an Account of the Parliament of 1654; from the Journal of Guibon Goddard, Esq., M. P., also now first printed. Edited and illustrated with Notes Historical and Biographical by John Towill Rutt. 4 vols. 8vo, hf. russia, gilt. *Plates.* Lond., 1828. $12.00

2246 GIBBON (EDWARD). MISCELLANEOUS WORKS OF, with Memoirs of his Life and Writings, composed by Himself. Illustrated from his Letters, with Occasional Notes and Narrative. By the Right Honourable John, Lord Sheffield. A New Edition, with Considerable Additions. 5 vols. 8vo, hf. cf. *Portrait and plates.* London, 1814. $8.00

2247 NAPIER (ADM. CHARLES). AN ACCOUNT OF THE WAR IN PORTUGAL between Don Pedro and Don Miguel. 2 vols. post 8vo, boards. Lond., 1836. $1.50

2248 GREGORY (REV. DR. OLINTHUS). LETTERS TO A FRIEND, on the Evidences, Doctrines, and Duties of the Christian Religion. 2 vols. 8vo, hf. russia, neat. Lond., 1815. $1.25

2249 TEMPLE (SIR GRENVILLE T.) EXCURSIONS in the Mediterranean, Algiers, and Tunis. 2 vols. post 8vo, bds. *Plates.* Lond., 1835. $1.25

2250 RODD (THOMAS). HISTORY OF CHARLES THE GREAT AND ORLANDO, ascribed to Archbishop Turpin; translated from the Latin in Spanheim's Lives of Ecclesiastical Writers, together with the most Celebrated ANCIENT SPANISH BALLADS relating to the Twelve Peers of France, mentioned in Don Quixote; with English Metrical Versions. 2 vols. post 8vo. Lond., 1812. $5.00

2251 ARRIAN'S HISTORY OF ALEXANDER'S EXPEDITION. Translated from the Greek. With Notes Historical, Geographical, and Critical, by Mr. Rooke. To which is prefixed Mr. Le Clerc's Criticism upon Quintus Curtius, and Some Remarks upon Mr. Perizonius's Vindication of that Author. A New Edition. 2 vols. 8vo, hf. cf. London, 1814. $3.00

2252 DE TOCQUEVILLE (ALEXIS). MEMOIR, LETTERS, AND REMAINS OF. Translated from the French, with Large Additions. 2 vols. 8vo, cloth. Cambridge, 1861. $3.00

2253 LADVOCAT (THE ABBE). AN HISTORICAL AND BIOGRAPHICAL DICTIONARY, containing an Account of the Hebrew Patriarchs and Princes, of Emperors, Kings, Great Captains, Historians,

Poets, &c., &c. Tranſlated from the French by Catherine Collignon. 4 vols. 8vo, cf., neat. Cambridge, 1799. $2.00

2254 ROBERTSON (WILLIAM). Historical Works of, with an Account of his Life and Writings, by the Right Rev. George Gleig. A New Edition. 6 vols. 8vo, cf., neat. Edinburgh, 1813. $9.00

2255 BELOE (REV. WILLIAM). Miscellanies: conſiſting of Poems, Claſſical Extracts, and Oriental Apologues. 3 vols. 12mo, calf, neat. London, 1795. *Scarce.* $3.00

2256 BAMFYLDE-MOORE-CAREW (*commonly called the King of the Beggars*). An Apology for the Life of; being an Impartial Account of his Life; his entering into a Society of Gypſies; the Shapes he has appeared in through Great Britain and Ireland, and Several other Places of Europe; with his Travels twice through a great Part of America, etc., etc. 12mo, calf, neat. Lond., n. d. *Scarce.* $2.50

2257 DAVIES (THOMAS). Dramatic Miscellanies; conſiſting of Critical Obſervations on Several Plays of Shakeſpeare, etc., with Anecdotes of Dramatic Poets, Actors, etc. 3 vols. poſt 8vo, hf. cf. *Portrait of Betterton.* London, 1784. $2.50

2258 EVELYN (JOHN.) The History of Religion. A Rational Account of the True Religion, now firſt publiſhed from the Original MS. in the Library at Wotton. Edited, with Notes, by the Rev. R. M. Evanſon, B. A. 2 vols. 8vo, cloth. *Genuine portrait of* Christ. Lond., 1859. $4.00

2259 GOGUET (THE PRESIDENT DE). The Origin of Laws, Arts, and Sciences, and their Progreſs among the moſt Ancient Nations. Tranſlated from the French. *Adorned with cuts.* 3 vols. 8vo, half calf. Edinburgh, 1775. *Very ſcarce.* $5.00

2260 CARVER (CAPT. JONATHAN). Travels through the Interior Parts of North America in the Years 1766, 1767, and 1768. *Illuſtrated with copper plates.* 1 vol. 8vo, calf. Dublin, 1779. *Scarce.* $3.00

2261 D'ALEMBERT (JEAN LE ROND). Select Eulogies of Members of the French Academy, with Notes. Tranſlated from the French, with a Preface and Additional Notes, by J. Aikin. 2 vols. 8vo, hf. moroc. Lond., 1799. $2.50

2262 BRYDGES (SIR EGERTON). Recollections of Foreign Travel, on Life, Literature, and Self-Knowledge. 2 vols. ſm. 8vo, hf. calf. London, 1825. $2.25

2263 LE GRAND (M.) Fabliaux, or Tales, abridged from French Manuſcripts of the XIIth and XIIIth Centuries, ſelected and tranſlated into Engliſh Verſe by the late G. L. Way, Eſq., with a Preface, Notes, and Appendix, by the late G. Ellis, Eſq. A New Edition, corrected. *With Bewick's cuts.* 3 vols. 8vo, hf. ruſſia, neat. *Fine copy.* Lond., 1815. $10.00

2264 LAUD (WILLIAM, D. D., *Lord Archbiſhop of Canterbury*). The Life and Times of. By John Parker Lawſon, M. A. 2 vols. 8vo, cloth. *Portrait.* Lond., 1839. $3.50

2265 SAVAGE (JAMES). The Librarian (or Bibliographical Deſcriptions and Collations of the moſt Valuable Books relating to the Hiſtory and Antiquities

of England). 3 vols. 8vo, bds., *with the ſcarce 19th No. From the Library of J. W. Moſs, author of "Claſſical Bibliography," with his autograph.* Lond., 1808–'9. $5.00

2266 ROSCOE (WILLIAM). ILLUSTRATIONS, HISTORICAL AND CRITICAL, OF THE LIFE OF LORENZO DE' MEDICI, called *The Magnificent;* with an Appendix of Original and other Documents. 1 vol. 8vo, cloth. *Portraits and plates.* Lond., 1822. $1.50

2267 GOLDSMITH (OLIVER). THE TRAVELLER, A POEM. Illuſtrated with Etchings on Steel, by *Birket Foſter.* 1 vol. 8vo, cloth, gilt. London. $4.00

2268 TOOKE (WILLIAM). LIFE OF CATHERINE II., EMPRESS OF RUSSIA. The Third Edition, with Conſiderable Improvements. *Seven portraits and a map.* 3 vols. 8vo, calf, gilt. London, 1799. $3.50

"*Contains a curious account of the amours of the Empreſs, and her ſyſtem of favorites.*"

2269 LAUZUN (DUC DE). MEMOIRES DU. Publiés par Louis Lacour. Second Edition. 1 vol. 8vo, half mor. Paris, 1858. $2.50

"*The Duke de Lauzun ſerved in the Revolutionary War, under Count Rochambeau. His Mémoires are quite intereſting for his deſcription of the various public men he met during his ſtay in this country, and are further peculiar for the details he gives of all his amours in France and elſewhere. Among all the hommes des bonnes fortunes of his time, and there were many ſuch, he ſeems to have been facile princeps. This ſecond edition contains the editor's ſtatement of the treatment he ſuffered for his firſt, at the hands of the Baron Pichon, a parvenu noble of modern France, and a member of the Société des Bibliophiles Françaiſes, which is curious and inſtructive.*"

2270 PAINTING AND CELEBRATED PAINTERS, Ancient and Modern; including Hiſtorical and Critical Notices of the Schools of Italy, Spain, France, Germany, and the Netherlands. Edited by Lady Jervis White Jervis. 2 vols. 8vo, hf. moroc. Lond., 1854. $4.00

2271 DAVILA (ENRICO CATERINO). STORIA DELLE GUERRE CIVILI DI FRANCIA. 6 vols. 8vo, hf. cf. Londra, 1801. $6.00

"*The Hiſtory of the Civil Wars of France by Davila is a work of great intereſt. He very early connected himſelf with the court of France, and Catherine de' Medici was his godmother. In 1599 he was recalled to his family at Venice, and there, occupied at the ſame time with his civil and military duties, he compoſed his Hiſtory, which comprehends the civil wars from 1559 to 1598, and diſplays a profound knowledge of the times, the characters, and the intrigues.*"—SISMONDI.

2272 TEULET (ALEXANDRE). RELATIONS POLITIQUES DE LA FRANCE ET DE L'ESPAGNE AVEC L'ECOSSE au XVIe Siècle. Papiers d'Etat, Pièces et Documents Inédits ou peu connus, tirés des Bibliothèques et des Archives de France. 5 vols. 8vo, ſewed. Paris, 1862. $16.00

"*A moſt valuable and neceſſary collection for the hiſtory of Scotland during the ſixteenth century. The contents of the volumes are as follows: Tome 1. Correſpondances Françaiſes, 1515–1560. (François I., Henri II., Jacques V., Marie Stuart.) Tome 2. 1559–1573. (François II., Charles IX., Marie Stuart.) Tome 3. 1575–1585. (Henri III., Marie Stuart, Jacques VI.) Tome 4. 1585–1603. (Henri III., Henri IV., Marie Stuart, Jacques VI.) Tome 5. Correſpondances Eſpagnoles. 1562–1588. (Philippe II., Marie Stuart, Jacques VI.)*"

2273 REYNARD THE FOX. THE MOST DELECTABLE HISTORY OF REYNARD THE FOX, newly Corrected, Augmented and Inlarged with ſundry excellent Morals and Expoſitions upon every ſeveral Chapter. Three Parts, complete. 1 vol. ſm. 4to, cf., neat. *Numerous curious old wood-cuts.* **Black-letter.** London, 1681–'84. *Very ſcarce.* $30.00

2274 McCULLAGH (W. TORRENS). On the Use and Study of History. 8vo, cloth. Dublin, 1842. $1.50

2275 LETTERS TO THE ARGYLL FAMILY. From Elizabeth Queen of England, Mary Queen of Scots, King James VI., King Charles I., King Charles II., and others. From Originals preſerved in the General Regiſter Houſe. With an Appendix. *Numerous plates of Fac-ſimiles.* 4to, hf. moroc., uncut. *Preſented to the Maitland Club by the Duke of Argyll.* Edinb., 1839. $8.00

2276 BLAIR (HUGH). Lectures on Rhetoric and Belles Lettres. 3 vols. 8vo, calf, neat. *Fine portrait.* Lond., 1798. $2.50

2277 RAMSAY (ALLAN). The Gentle Shepherd. A Scotch Paſtoral. Attempted in Engliſh. By Margaret Turner. 8vo, calf. *Scarce. Benſley,* Lond., 1790. $1.50

2278 THE THORNTON ROMANCES. The Early Engliſh Metrical Romances of Perceval, Iſumbras, Eglamour, and Degrevant. Selected from Manuſcripts at Lincoln and Cambridge. Edited by James Orchard Halliwell. Small 4to, cloth. Lond., 1844. $2.50

2279 AMERICAN SLAVERY: A Reprint of An Article on "Uncle Tom's Cabin," of which a Portion was Inſerted in the "Edinburgh Review;" and of Mr. Sumner's Speech, of the 19th and 20th of May, 1856. With a Notice of the Events which followed that Speech. 8vo, cloth. Lond., 1856. $1.25

2280 WILSON (JOHN). The Lost Solar System of the Ancients Discovered. 2 vols. 8vo, cloth. Lond., 1856. $2.25

2281 KEITH (FIELD-MARSHAL JAMES). A Fragment of A Memoir of, written by Himſelf. Small 4to, cloth. Printed for the Spalding Club. Edinburgh, 1843. *Very ſcarce.* $3.00

2282 GRESWELL (REV. WILLIAM PARR). Annals of Parisian Typography, Containing an Account of the Earlieſt Typographical Eſtabliſhments of Paris; and Notices and Illuſtrations of the moſt Remarkable Productions of the Pariſian Gothic Preſs: Compiled principally to ſhow its general character, and its particular influence upon the Early Engliſh Preſs. 8vo, cloth. *Large paper, uncut. Plates of Fac-ſimiles.* Lond., 1818. $3.50

2283 AN ABRIDGEMENT of the Laws in Force and Use in Her Majesty's Plantations; viz. of Virginia, Jamaica, Barbadoes, Maryland, New England, New York, Carolina, &c. Digeſted under proper Heads in the Method of Mr. Wingate, and Mr. Waſhington's Abridgements. 8vo, calf. *Very ſcarce.* Lond., 1704. $5.00

2284 BECKET, Archbishop of Canterbury. A Biography. By James Craigie Robertſon. Poſt 8vo, cloth front. Lond., 1859. $2.00

2285 HENRIETTA MARIA (QUEEN). Letters. Including Her Private Correſpondence with Charles the Firſt. Collected from the Public Archives and Private Libraries of France and England. Poſt 8vo, cloth. Lond., 1857. $2.00

2286 CICERO. The Morals of. Containing I. His Conferences De Finibus: or, concerning the Ends of Things Good and Evil. II. His Academics; or Conferences Concerning the Criterion of Truth and the Fallibility of Human Judgment. Tranſlated in Engliſh by William Guthrie. 8vo, calf, gilt. Lond., 1744. $1.50

2287 VAN DE WEYER (SYLVAIN). Choix D'Opuscules, Philosophiques, Historiques, Politiques, et Littéraires, Première Série. 1 vol. small 8vo, hf. moroc., top gilt. London and New York, 1863. $4.00

"*This first series (all that has been as yet published) is the first volume of a complete collection of M. Van de Weyer's works. The author, who is the Belgian Minister resident at London, is well known as a* bibliophile e merito. *The following is the list of contents. Many of the articles are to be found elsewhere only in the* introuvable *publications of the Philobiblon Society of London, of which M. Van de Weyer is a member, and this edition is itself printed in very small number.*"

1. *Le Roi Cobden.*
2. *Letters sur les Anglais qui ont écrit en Français.*

[*M. Van de Weyer has made this a speciality of his collection.*]

3. *Discours sur l'histoire de la Philosophie.*
4. *Moyen facile et économique d'être bienfaisant, proposé aux jeunes gens, et suivi de Pensées Diverses.*
5. *Lettre à M. Ernest Munch, Bibliothécaire à La Haye.*

2288 NOVELLIERO ITALIANO; viz.:—Bandello, 9 vols.; Boccaccio, 4 vols.; Erizzo, 1 vol.; Grazzini detto Lasca, 2 vols.; Giovanni Fiorentino, 2 vols.; Mori, 1 vol.; Novelle di alcuni Fiorentini, 1 vol.; Novelle d'autori Senesi, 2 vols.; Parabosco, 1 vol.; Sacchetti, 3 vols.; together 26 vols. 8vo, hf. russia. Londra (*Livorno*), 1791–98. *Scarce.* $40.00

2289 AGRIPPA (HENRY CORNELIUS). The Vanity of Arts and Sciences. 1 vol. 8vo, cf. *Fine portrait.* Lond., 1694. *Scarce.* $3.00

2290 DALGARNO (GEORGE OF ABERDEEN). The Works of. Edinburgh, 1834. 4to, bds. uncut. $8.00

"*Printed for the Maitland Club. For the value and rarity of Dalgarno's works, see Dugald Stewart's* Preliminary Dissertation *to the* Encyclopædia Britannica, *and Nodier's article upon the* Ars Signorum, *in his* Mélanges tirées d'une Petite Bibliothèque."

2291 BOTFIELD (BERIAH). Prefaces to the First Editions of the Greek and Roman Classics, and of the Sacred Scriptures. Collected and Edited by. Lond., 1861. 4to, hf. mor., top gilt. $25.00

2292 BOUTEILLER (F. DE). Histoire de Frantz de Sickingen. Metz, 1860. 8vo, hf. mor., top gilt. $5.00

"*Printed in a very small edition épuisé.*"

2293 MABERLY (J.), The Print Collector, containing suggestions to the mode of commencing Collector, the Selection of Specimens, the Prices and Care of Prints, Marks used by Collectors, and a Catalogue Raisonné of Books on Engravings. Lond., 1844. 4to, half morocco. $5.00

2294 DIEZ (FREDERIC). La Poesie des Troubadours. Paris, 1845. 8vo, half morocco. $3.500

Bound in the vol. is *La Table Ronde. Poeme.* Paris, 1829.

2295 MILLS (CHARLES). The Travels of Theodore Ducas, in various Countries of Europe, at the Revival of Letters and Art. Lond., 1822. 2 vols. 8vo, hf. mor., neat. $6.00

"*Presentation copy from the author to Samuel Rogers.*"

2296 FREYDIER (MR.). Plaidoyer contre l'introduction de Cadenas, ou Ceintures de Chasteté. Reimpression textuelle faite sur l'Edition originale de 1750, et augmentée d'un avant Propos, par Philomneste Jr. (G. Brunet). Paris, 1863. 12mo, mor., gilt edges. Very neat. *Only 200 copies printed.* $4.00

2297 LIVRES DU BOUDOIR DE LA REINE MARIE ANTOINETTE. Catalogue authentique et original, publié pour la première fois, avec Preface et Notes, par Louis Lacour. Paris, 1862. 12mo, hf. mor., gilt top. Alſo, bound in the ſame vol., Bibliothèque de la Reine Marie Antoinette au Petit Trianon, d'après l'Inventaire original dreſſé par l'ordre de la Convention; mis en ordre et publié par Paul Lacroix. Paris, 1863. $5.00

"*For a notice of theſe works, ſee the* Philobiblion *for* 1863."

2298 THE SAVAGES OF EUROPE. From the French. Lond., 1764. 12mo, calf. $2.00

"*See the* Philobiblion *for* 1862."

2299 THE BOOK OF THE ORPHIC HYMNS, together with the principal Fragments attributed to Orpheus. Printed in Uncial Letters as a typographical experiment. Lond., 1827. 8vo, cloth. *Rare.* $2.00

2300 PLUTARCHUS AND THEOPHRASTUS on SUPERSTITION, with various Appendices, and a Life of Plutarchus. London, 1828. 8vo, cloth. *Rare.* $3.00

"*Both of theſe works were printed by Julian Hibbert, at his private preſs, as an experiment in printing Greek in Uncial Letters. The reſult of his experiment is given in a preface to the Theophraſtus.*"

2301 SMOLLETT (TOBIAS). THE MISCELLANEOUS WORKS OF, with Memoir, by Thomas Roſcoe. Lond., 1841. Large 8vo, double columns. Poſt, cloth. $3.50

2302 ROMANINI (LE COMTE VESIN DE). LA CRYPTOGRAPHIE DEVOILEE, ou art de traduire ou de déchiffrer toutes les Ecritures, en quelque Caractère et en quelque Langue que ce ſoit, quoiqu'on ne connaiſſe ni ce Caractère ni cette Langue. Paris, 1857. 8vo, hf. mor., port. $3.00

2303 BOILEAU DESPREAUX. ŒUVRES COMPLETES DE. Paris, 1819. 8vo, cf., neat. 3 vols. $3.50

2304 TRITHEMIUS (JOHANNIS). STEGANOGRAPHIA VINDICATA, reſſerata et illuſtrata, Conjvrationes Spiritvvm ex Arabicis, &c., conglobatæ. Deinde Artificia Nova Steganographia. Norimbergæ, 1721. 4to, bds. $3.00

2305 NICHOLSON (JAMES B.) A MANUAL OF THE ART OF BOOK BINDING, containing full Inſtructions, and alſo the art of Marbling. Philadelphia, 1856. 8vo, cloth. $1.50

2306 MENABREA (LEON). DE L'ORIGINE DES JUGEMENTS Rendus au Moyen Age contre les Animaux, avec des Documents inédits. Chambery, 1846. 8vo, hf. mor., top gilt, neat. *Scarce.* $3.00

2307 WILKINS (JOHN). THE MATHEMATICAL AND PHILOSOPHICAL WORKS. London, 1708. 8vo, hf. cf. Engraved title and portrait. $1.25

2308 PRIAPEIA, SIVE DIVERSORUM POETARUM IN PRIAPVM LVSVS, aliaque incert. auct. Poemata. Acceſs. Epiſtolæ de Priapiſmo ſive propvdioſa Cleopatræ Libidinæ. J. Scaligeri verſiones græcæ Duorvm Priapeiorvm et Index. s. l. 1781. 8vo, hf. mor., top gilt, neat. *Scarce.* $2.50

2309 QUEVEDO (DON FRANCIS DE). THE WORKS OF, tranſlated from the Spaniſh. Edinburgh, 1798. 8vo, cf. 3 vols. *Scarce.* $3.50

2310 DIGBY (KENELM HENRY). THE BROAD STONE OF HONOR, or the True Senſe and Practice of Chivalry. Godefridus. Lond., 1844. 8vo, cl. $1.50

2311 COUPE (M. L.) Les Soirees Litteraires ou Mélanges de traductions, etc. Paris, 1795–1800. 8vo, 16 vols. hf. cf. *Rare.* $9.00

2312 TAINE (H.) Histoire de la Litterature Anglaise. Paris, 1863. 8vo, 3 vols. $9.00

2313 VENTURE (MARDOCHEE). Cantique des Cantiques, avec la Paraphrase Chaldaique, et Traité d'Aloth. Traduits de l'Hébreu, du Chaldaique et du Rabbinique. Paris, 1774. 12mo, calf. $1.00

2314 MENAGE (M.) Anti-Baillet, ou Critique du livre de Mr. Baillet, intitulé Jugemens des Savans. A la Haye, 1688. 12mo, cf. 2 vols. $1.50

2315 MENCKENIUS (JO. BURCHARD). Dissertationes Literariæ. Lipsiæ, 1734. 8vo, half vel. $1.50

2316 HARWOOD (EDWARD). A View of the various Editions of the Greek and Roman Classics, with Remarks. Lond., Second Edition, 1778. Half calf, interleaved. $1.50

2317 THE ORIGIN OF PRINTING, in two Essays, with an Appendix, on the First Printed Greek Books, the First Printed Hebrew Books, and the Early Polyglots. London, 1774. 8vo, half calf. $1.00

2318 NOTES AND QUERIES. London, 1850–1861. 4to, cloth, uncut. The first and second Series, with Index to each, making 26 vols. $125.00

2319 BAUDIER (MICHAEL). The History of the Administration of. Translated into English, by W. Vaughan. Lond., 1671. 12mo, hf. cf., port. $2.00

2320 LA SERRE (SR. DE). L'ENTRETIEN DES BONS ESPRITS svr les Vanitez dv Monde. Brvsselles, 8vo, 1629, vel. Engraved title, port., and *curious plates.* $4.00

2321 GIRALDI CINTHIO (GIOVAN BATTISTA). Orbecche, Tragedia, s. l. 1547. 12mo, cf., gilt edges. *Fine copy, with Aldine anchor stamped in gilt upon the sides.* $2.50

2322 CANCIONERO DE OBRAS DE BURLAS, Provocantes a Risa. *En Madrid por Louis Sanchez* (London, *Pickering*), 1843. Small 8vo, boards, uncut. $5.00

"*This is a beautiful reprint by Pickering from a unique copy in the British Museum of Spanish ballads and facetiæ, printed in Valence, in* 1519. *The contents of the volume are* con expressione men che vereconde."

2323 LA FONTAINE (J. DE). Fables Mises en Vers. Dijon, 1793. 8vo, mor., gilt edges. 2 vols. $2.25

2324 PIGNOTTI (LORENZO). Storia della Toscana con Diversi Saggi sulle Scienze, Lettere e Arti. Pisa, 1813. 8vo, 9 vols. in 3, hf. cf., neat. $7.00

2325 BVRIDAN (JOHANNIS). Qvæstiones in Octo Libros Politicorvm Aristotelis. Oxoniæ, 1640. 4to, calf. *Thuanus's copy, with his arms upon the sides. Very scarce.* $5.00

2326 GROTIUS (HUGO). Historia Gothorvm, Vandalorvm et Longobardorvm. Præmissa sunt ejusdem Prologegomena. Amstelodami, L. Elzevir, 1655. 8vo, cf., neat. *Thuanus's copy, with his arms on the sides.* $4.00

2327 CALLIMACHUS. Hymni (cum suis scholiis gr.) et Epigrammata. Eivsdem Pœmativm de coma Berenices, a Catullo versum; Nicod. Frischini et Henr. Stephani interpretationes et annotationes (*Genevæ*) H. Stephanus, 1577. 4to, hf. cf., neat. *Large clean copy.* $2.50

2328 CHAPMAN (GEORGE.) An Epicede, or Funeral Song, on the most disastrous Death of the High-born Prince of Men, Henry Prince of Wales, &c. Kent, Lee Priory Press, 1818. 4to, hf. cf., neat. $2.50

"*Only 100 copies printed.*"

2329 JUVENALE, TRADOTTO IN TERZA RIMA per Georgio Summaripa. *Impressione facta per Michœlem Manzolinũ Parmense, Anno* 1480. *Apud fluviũ Sylerem, in ciuitate Taruisii.* Fol. old mor., gilt edges. *Fine copy. See Brunet.* $6.00

2330 CICERO. Andomari Talaei in Lucullum Cic. Commentarii. Paris, 1550. 4to, old mor., gilt edges. *Fine copy.* $1.50

2331 CELLINI (BENVENUTO). Vita di, da lui Medesimo scritta. Colonia, n. d. 4to, calf, neat. $2.00

2332 ANTHOLOGIA. Florilegium Diuersorum Epigrammatum Veterum, in septem libros diuisum, Majus epigrammatũ numero et duobus indicibus auctũ. Henricus Stephanus, 1566. Large 4to, vel. *Clean large copy.* $3.00

2333 APPIAN. Ex Ctesia, Agatharchide, Memnone excœrptæ historiæ. Iberia, De gestis Annibalis. Omnia nunc primum edita. Cum Hen. Stephani cas. qr. Ex off. Hen. Stephani, 1557. 12mo, calf, neat. *Large clean copy.* $2.00

2334 PUBLII OVIDII NASONIS OPERA OMNIA cura et studio Petri Burmanni. Amsterdam, 1727. 4to, 4 vols. calf. *Fine copy. From Mitford's library, with Notes.* $15.00

2335 COCUS (ROBERTUS). Censvra Qvorvndam Scriptorvm, qvæ sub Nominibus Sanctorum et veterum Auctorum, a Pontificiis (in quæstionibus potissimum hodie controversis) citari solent. London, 1623. 4to, calf, gilt edges, neat. $2.50

2336 LEOPARDUS (PAULUS). Emendationvm et Miscellaneorvm Libri X. Antverpiæ, Plantin, 1568. 4to, hf. cf., neat. $2.00

2337 BURNS (ROBERT). POEMS, chiefly in the Scottish Dialect. Edinburgh, 1800. 2 vols. 8vo, cf. $2.25

2338 XIPILINUS (JOANNIS). Dionis Nicæi Rerum Romanorum a Pompeio Magno ad Alexãdrum Mamææ, Epitome, gr. et lat. Lvtetiæ, ex Off. R. Stephani, 1551. 4to, calf. *Clean copy.* $2.00

2339 MICHELET (M.) Memoires de Luther écrits par lui-même. Paris, 1835. 8vo, 2 vols. in 1, half moroc., gilt edges. $2.50

2340 ALVAREZ (DON JUAN). Annales d'Espagne et de Portugal. Amsterdam, 1741. 4to, 4 vols. cf. *Maps and plates.* $5.00

2341 PARENT-DUCHATELET. Recherches et Considerations sur l'Enlèvement et l'Emploi des Chevaux Morts. Paris, 1827. 4to, bds. $1.50

"*One of Duchatelet's careful studies.*"

2342 EGERTON (FRANCIS HENRY). The Life of Thomas Egerton, Lord Chancellor of England. Paris, 1793 (?). 4to, half calf. $4.00

"*All that was ever printed. (See Brunet and Lowndes.) The vol. was privately printed, and contains a great many letters from and about Mary Queen of Scots.*"

2343 BELL (WM.) Shakespeare's Puck, and his Folklore, illustrated from the Superstitions of all Nations. London,

1852. Printed for the Author. 8vo, cloth. $2.50

2344 DE TOCQUEVILLE (ALEXIS). MEMOIR, LETTERS, AND REMAINS OF. Tranſlated from the French. Cambridge, 1861. 8vo, 2 vols. cl. $3.00

2345 ALCINOUS, DE DOCTRINA PLATONIS. Gr. et Lat. Paris, 1550. vel. $2.25

2346 BEROSUS. DE ANTIQUITATIBUS cum figuris et ipſius vitâ. Paris, Jehan Gourmont, 1509. 8vo, cl., gilt edges. *Fine copy. Rare.* $2.50

2347 THOMPSON (RICHARD). PROCESSIONS AND CEREMONIES obſerved in the Coronation of the Kings and Queens of England, exemplified in that of George III. and Queen Charlotte. Lond., 1820. 8vo, bds. *Plates.* $1.25

2348 EUTROPIUS. BREVIARIUM HISTORIÆ ROMANÆ cum Metaphraſi Græca Pæanii; Accedit Rufus Feſtus. Lugd. Bat., 1742. 8vo, vel., neat. $2.00

2349 FORNARI (SIMON). LA SPOZITIONE ſopra L'Orlando Fvrioſo. Fiorenza, 1549. 2 vols. cf. $2.00

2350 ERASMUS (DES.) ALIQVOT DECLAMATIONCOLÆ, Gr. eademque Lat. Lovanii, 1519. 4to, calf. *Beautiful copy.* $2.50

2351 CASTIGLIONI (BALDESAR). IL LIBRO DEL CORTEGIANO. Venice, Aldus, 1533. 12mo, hf. vel. $2.50

2352 FAIRHOLT (F. W.) LORD MAYOR'S PAGEANTS: being Collections towards a Hiſtory of theſe Celebrations, with ſpecimens of the Pamphlets by the City Poets. London, 1843. 2 vols. 8vo, bds. $3.50

"*One of the Percy Society's Publications.*"

2353 SELDEN (JOHN). THE TABLE TALK OF, edited by S. W. Singer. Lond., 1860. 8vo, cloth, poſt. *Large paper.* $3.00

2354 SCALIGER (JOS.) ELENCHVS Vtriusque Orationis Chronologicæ D. Dav. Parci. Lugd. Bat., 1607. 4to, vel. $1.50

"*Preſentation copy to D. Heinſius, by the Editor, F. Gomarus.*"

2355 GIOVANNI FIORENTINO. IL PECORONE, nel qvale ſi contengono cinqvanta Novelle Antiche. Milan, 1554. 8vo, hf. cf. *Rare.* $4.00

2356 CICERO (M. T.) DE LEGIBUS. Lib. III. In eoſdem Comment. Adr. Turnebo auc. Paris, Adr. Turnebus, 1552. 4to, vel. *Large fine copy.* $1.00

2357 ÆSCHYLUS. Paris, Turnebus, 1552. 8vo, ruſſia. $2.00

2358 ERASMUS (DES.) Paraphraſis, ſev potivs Epitome in elegantiarum libros Laurentii Vallæ. Lyons, 1533. 12mo, mor., gilt edges. *Fine copy.* $2.00

2359 CLAUDIUS CLAUDIANUS. QUOTQUOT EXTANT OPUSCULA. Paris, Colinæus, 1530. 8vo, calf, gilt edges. $1.50

"*Fine copy, ruled with red lines.*"

2360 ERASMUS (DES.) APOLOGIA aduerſus articulos aliquot per Monachos quoſdam in Hiſpaniis exhibitos. Baſil, 1528. 8vo, hf. cf. $2.00

2361 BIRCH (THOMAS). THE LIFE OF DR. JOHN TILLOTSON, Archbiſhop of Canterbury; compiled from his papers and letters. Lond., 1753. 8vo, calf, neat. $1.25

2362 ADAM (MELCHIOR). VITÆ GERMANORUM MEDICORUM. Haidelbergæ, 1620. 8vo, vel. $2.00

2363 FORNERIUS (RADULPHUS). Rerum Quotidianarum Libri Tres. In quibus plerique tum Juris vtriusque, tum variorum auctorum loci vel illustrantur vel emendātur, &c. Paris, 1600. 8vo, cf., neat. $1.50

"*Mitford's copy.*"

2364 DOLETUS (STEPHANUS). Dialogvs, de Imitatione Ciceroniana, aduersus Desiderium Erasmum. Lyons, Gryphius, 1535. 4to, cf. *Very rare.* $3.00

2365 DIODORUS SICULUS, a Poggio Florentino in Lat. traduc, s. a. Paris, Denis Roce.

Justinus, Historia ex Trogo Pompeio collecta, s. a. Paris, François Regnault. 2 vols. in 1, small 4to, original oak bds. calf. $3.00

"*Fine clean specimens of the 15th century, from the Duke of Sussex's collection.*"

2366 ARIOSTO (LODOVICO). Orlando Furioso. Venetia, Giunti, 1641. 2 vols. 32mo, moroc., neat, gilt edges. $2.25

2367 ASCONIUS (PÆDIANUS). Expositio in 4 Orationes M. Tul. Ciceronis con. C. Verrum. Venice, Aldus, 1522. 12mo, old moroc., gilt edges. $1.50

2368 AULUS GELLIUS. NOCTES ATTICI. Venice, Aldus, 1515. 1 vol. 12mo, cf. $3.00

2369 EUNAPIUS (SARDIANUS). De Vitis Philosophorum et Sophistarum. Gr. et Lat. Antwerp, C. Plantin, 1568. 8vo, cf. *Scarce.* $1.25

2370 CAMPANELLA (THO.) A Discourse touching the Spanish Monarchy, laying down Directions and Practises whereby the King of Spain may attain to an Universal Monarchy. Translated into English. Lond., 1654. 4to, calf. $2.25

"*The XXXI. Chapter treats of 'the other Hemisphere, and the New World.'*"

2371 KLOTZIUS. Commentarii de Libris Minoribvs. Bremæ, 1766. 12mo, cf. 3 vols. in 1. $2.00

2372 DENNIS (JONAS). A Key to the Regalia; or the emblematic Design of the Forms observed in a Coronation. London, 1820. 8vo, half calf, neat. $1.00

2373 HEYLYN (PETER). A Little Description of the Great World. Oxford, 1633. 4to, cf., red edges. $3.00

"*The Description of America commences at* p. 767."

2374 MANUSCRIPT. Remembrances for Order and Decency to be kept in the Upper House of Parliament by the Lords, when His Majesty is not there, leaving the solemnity belonging to His Majesty's coming to be marshalled by those Lords, to whom it more properly appertains. $6.00

"*This is one of the manuscript copies of the rules of the House of Lords, made for the use of the Speakers. This is brought down to 1735. The vol. is in red mor., gilt edges, with broad gilt tooling.*"

2375 DITTO. His Majesty's Orders for the Government of the Bed Chamber, and the Private Lodgings, under the Charge of the Groom of the Stole, as were made by His Majesty's Royal Predecessors, which said Orders are now revived and confirmed according to His Majesty's Pleasure, in the 1st year of His Majesty's Reign, 1689. The Earl of Portland being then Groom of the Stole and first Gentleman of His Majesty's Bed Chamber. Ending: Given at our Court at Whitehall, the 11th day of June, in the 1st year of our Reign,

A. D. 1689. By His Majesty's Command, PORTLAND.

1 vol. 4to, blue morocco, gilt edges. *Arms on the sides.* $6.00

"*The Directions are very minute for the management of the Private Lodgings, and go to show that even Majesty must be mortal.*"

2376 DELEPIERRE (OCTAVE). MACARONEANA, ou Mélanges de Littérature Macaronique des différents Peuples de l'Europe. Paris, 1852. Half mor., gilt top, *uncut*, neat. $4.00

"*Tiré à petit nombre.*"

2377 DITTO. NOVEAUX MELANGES DE LITTERATURE MACARONIQUE. London, 1862. 8vo, half mor., gilt top, *uncut*, neat. $3.00

"*250 copies printed.*"

2378 DITTO. ANALYSE DES TRAVAUX DE LA SOCIETE DES PHILOBIBLON DE LONDRES. Lond., 1862. 1 vol. 8vo, hf. moroc., gilt top, uncut, neat. $3.00

"*300 copies printed.*"

2379 POTTIER (ANDRE). DOCUMENS INEDITS pour servir à l'Histoire de Rouen et de la Normandie, recueillis et publiés par. Rouen, 1842. 1 vol. 8vo, hf. mor., top gilt, uncut, neat. $6.00

CONTENTS.—1. *Chronique du Roi Richart, Cœur de Lion, depuis son Retour de Palestine jusqu'à sa mort.*
2. *Chronique Rimée, relatant divers Evénemens arrivés pendant le XIII et XIV Siècle.*
3. *Réduction de la Ville de Rouen en 1449.*
4. *Chronique de l'Abbaye de Saint Wandrille.*
5. *Histoire du Précieux Sang de Jésus-Christ, conservé en l'Abbaye de la Sainte Trinité de Fecamp.*
6. *Reforme des Religieux de Fecamp.*
7. *Relation des Troubles excités par les Calvinistes dans la Ville de Rouen.*
8. *Journal d'un Bourgeois de Rouen, 1545. Passage de Jacques II. par Rouen.*
9. *Funerailles de M. de Feuguerolles, etc., making 14 Tracts, extracted from the Revue Rétrospective Normande, and thus printed in very small number.*

2380 HORATIUS (Q. FLACCUS). SATYRA V. Rome, 1816. 1 vol. folio, hf. mor., gilt edges. *Fine copy.* $12.00

"*This is the work published at the expense of the Duchess of Devonshire, and is the first edition, containing 18 plates, described by Brunet. New edition,* tome iii. P. 1, col. 327, *of which 150 copies were printed, and all but 60 destroyed.*"

2381 BASIL. CONCIONES DE VITA ET MORIBUS. Latinæ factæ Simone auctore. Paris, Morelius, 1558. 1 vol. 12mo, mor., gilt edges, *by Mackenzie. Fine copy.* $3.00

2382 DOCTISSIMORVM NOSTRA ÆTATE ITALORUM EPIGRAMMATA. Paris, N. D. Ad insigne Aldi. 1 vol. 12mo, cf. $3.00

2383 HECATÆI ABDERITÆ ECLOGÆ sive Fragmenta cum Notis J. Scaligeri et Commentaris P. Zornii. Altona, 1730. 1 vol. 12mo, *port.*, russia, uncut. $1.50

2384 LA LOUENGE DES FEMMES. Invention extraite du Commentaire de Pantagruel, sur l'Androgyne de Platon. S. L. 1551. 1 vol. 12mo, morocco, gilt edges. $4.00

"*A reprint in 100 copies, Paris, 1862, of one of the rarest of rarities in any Bibliotheca Misogynistica. The following extract will show its character:*

'*Faire finesse, follier,*
Faulser foy, flatter, fol lier:
Fienter, friander, fouiller,
Feindre, fascher, filer, ffoulter,
Farder son corps, son lict deffaire,
Est tout ce que femme sçet faire.'"

2385 FOURNEL (VICTOR). DU ROLE DES COUPS DE BATON dans les Relations Sociales, et en particulier dans l'Histoire Littéraire. 1 vol. 12mo, half morocco, top gilt, neat. Paris, 1818. $1.00

2386 HOLBEIN (HANS). ALPHABET OF DEATH, illustrated with Old Borders. 1 vol. 8vo, cloth. Paris, 1856. $1.50

2387 NODIER (CH.) Bibliotheque Sacree, Grecque et Latine. 1 vol. 8vo, hf. moroc., top gilt, uncut, neat. Paris, 1826. $3.50

2388 MICHEL (FRANCISQUE). Histoire de Foulques Fitz-Warin, publiée d'après un Manuſcrit du Muſée Britannique. 1 vol. 8vo, hf. mor., gilt top, uncut, neat. Paris, 1840. $3.50

"*A hiſtory d'apres laquelle l'on peut reconſtituer par la penſée l'exiſtence d'un baron Anglo-Norman au treizième Siècle.*"

2389 BRYANT (JACOB). A Dissertation concerning the War of Troy and the Expedition of the Greeks, ſhowing that no ſuch Expedition was ever undertaken and no ſuch City exiſted.

A Vindication of the Ancient Poets and Hiſtorians who have recorded the Fall of Troy. By J. B. S. Morritt. 1 vol. 4to. York, 1798. *Maps and plates.*

Some Observations upon the Vindication of Homer. By J. Bryant. 1 vol. 4to. Eton, 1799.

Observations upon a Treatiſe entitled a Deſcription of the Plain of Troy. By J. Bryant. 1 vol. 4to. Eton, 1795.

Observations upon ſome Paſſages in Scripture, etc. By J. Bryant. 1 vol. 4to. London, 1803. Bound in 1 vol., hf. cf. $3.00

2390 DAUSQUINS (CLAUDIUS). Antiqvi Noviqve Lati Orthographica II. digeſta voluminibus. 1 vol. fol., cf. Tornaci, 1632. $6.00

"*De Thou's copy, with his arms on the ſide.*"

2391 WOLLASTON. Religion of Nature delineated. 1 vol. 4to, cf., port. Lond., 1731. $2.00

2392 DODD (WILLIAM). Thoughts in Prison. 1 vol. 12mo, cf., neat. Chiſwick (*Whitingham*), 18—. $1.25

2393 CARR (SIR JOHN). Travels in the Southern and Eaſtern Parts of Spain and the Balearic Iſles. 1 vol. 4to, calf. Lond., 1811. *Plates.* $1.25

2394 STUART (GILBERT). The History of the Reformation in Scotland. 1 vol. 4to, calf, port. London, 1780. $1.00

2395 BUCHANAN (GEORGE). Poemata quæ extant. 1 vol. 12mo, moroc., gilt edges, by *Mackenzie.* Lugd.-Bat., Elzevir, 1628. *Fine copy.* $4.00

2396 GRAZZINI (ANTON F.) La Prima e la Seconda Cena. Novelle. Della vita dell Autore. 1 vol. 12mo, mor., gilt edges. Lond., 1756. *Fine copy.* $3.00

2397 CHRYSOSTOM (D. JOANNIS). Missa Græco-Latina, D. Eraſmo interprete. 1 vol. 12mo, half calf, neat. Paris, 1537. $1.50

2398 COWPER (WILLIAM). Minor Poems of. 1 vol. 12mo, half calf, neat. London, *printed by Whittingham.—Plates.* $1.00

2399 BAILLET (ADRIEN). Jugemens des Savans. Paris, 1722. 7 vols. 4to, large paper, calf, with the *Anti-Baillet* of Menage. Paris, 1730, 4to, large paper, calf; together 8 vols. $4.00

"*Buckle's copy, with his autograph and book-plate. Some of the volumes are badly water-ſtained.*"

2400 PETTIGREW (THOMAS JOSEPH). Bibliotheca Sussexiana, a Deſcriptive Catalogue of the Manuſcripts and Printed Books in the Library of the Duke of Suſſex. 8vo, vol. i. in 2 Parts, port. *Fac-ſimiles,* boards. $10.00

2401 RAMSAY (ALLAN). Poems. 1 vol. 8vo, calf. Edinburgh, printed for the Author, 1720. *Rare.* $2.50

2402 CISANO (GIOVANNI). Tesoro di Concetti Poetici; ſcelti da Piv Illuſtri Poeti Toſcani. 2 thick vols. 12mo, mor. Venetia, 1610. $4.00

2403 SHENSTONE (WILLIAM). Poetical Works of. 2 vols. 12mo, calf. Lond., 1798. $2.00

"*Plates from Stothard's deſigns.*"

2404 DIBDIN (C.) A Collection of Songs, ſelected from the Works of. 2 vols. 12mo, cf. Lond., 1792. $2.50

2405 BROCA (PAUL). On the Phenomena of Hybridity in the Genus Homo. 1 vol. 8vo, cloth. Lond., 1864. $2.00

2406 ORIENTAL TRANSLATION FUND PUBLICATIONS, viz.:

Private Memoirs of the Mogul Emperor Humayun, tranſlated from the Perſian by Major Charles Stewart. 1 vol. 4to, cloth. Lond., 1832.

Miscellaneous Translations from Oriental Languages. 1 vol. 8vo, cloth. Lond., 1831.

Memoirs of a Maylan Family, tranſlated by W. Marſden. 1 vol. 8vo, cloth. Lond., 1830.

History of the War in Bosnia, 1737–'9. Tranſlated from the Turkiſh, by C. Fraſer. 1 vol. 8vo, cloth. Lond., 1830.

Tohfut-al-Mujahideen, tranſlated from the Arabic by M. J. Rowlandſon. 1 vol. 8vo, cloth. Lond., 1833.

The Life of Hafiz Rehmut Khan, tranſlated from the Perſian by C. Elliott. 1 vol. 8vo, cloth. Lond., 1831.

Hoci-Lan-Ki. Drame en Proſe et Vers. Traduit du Chinois par S. Julien. 1 vol. 8vo, cloth. Lond., 1832.

Cingalese Poems, tranſlated by J. Callaway, with Plates from Cingaleſe Deſigns. 1 vol. 8vo, cloth. Lond., 1829.

Customs and Manners of the Women of Perſia, and their Domeſtic Superſtitions. Tranſlated from the Perſian by J. Atkinſon. 1 vol. 8vo, cloth. London, 1832.

The Geographical Works of Sadik Isfanani, tranſlated from the Perſian. 1 vol. 8vo, cloth. Lond., 1832.

Translations from the Chinese and Armenian, by C. F. Neuman. 1 vol. 8vo, cloth. Lond., 1831.

The Algebra of Mohammed Ben Musa, tranſlated from the Arabic by F. Roſen. 1 vol. 8vo, cloth. London, 1831.

The Life of Sheikh Mohammed Ali Hazin. Tranſlated from the Perſian by F. C. Belfour. 1 vol. 8vo, cloth. Lond., 1830.

Ditto, ditto, Perſian Text. 1 vol. 8vo, cloth. Lond., 1831.

History of the Early Kings of Persia, from the firſt of the Peſhdadian Dynaſty to the Conqueſt of Iran by Alexander the Great. Tranſlated from the Perſian by D. Shea. 1 vol. 8vo, cloth. Lond., 1832.

A History of the Mahomedan Power in India during the Laſt Century. Tranſlated from the Perſian, by John Briggs. 1 vol. 8vo, cloth. Lond., 1832. Together 16 vols. $30.00

2407 GLANVIL (B.) Batman vppon Barthome, his Booke de Proprietatibus Rerum. Newly corrected, enlarged, etc. 1 vol. folio, **Black-letter**, calf, neat. Lond., 1582. $4.00

"*The title and firſt few leaves mended, and ſome pages wanting at the end. For Shakeſpeare's acquaintance with this work, conſult Douce's Illuſtrations*, vol. i." (!)

2408 JAMISON (D. F., *of South Carolina*). The Life and Times of Bertrand du Guesclin: a History of the Fourteenth Century. 2 vols. 8vo, cloth, port. London and Charleston, 1864. $9.00

"*These two handsomely-printed volumes are entered according to the act of Congress of the Confederate States of America, and will undoubtedly become a curiosity, as containing the entire body of literature contributed to the world by the Confederate States during their existence. The manuscript ran the blockade from Charleston to Liverpool, and was printed with a portion of the proceeds gained by such ventures. The work itself is a careful study, and the French Government has had it translated for publication at the Imprimerie Impériale.*"

2409 WRIGHT (THOMAS). Anecdota Literaria; a Collection of Short Poems, in English, Latin, and French, illustrative of the Literature and History of England in the Thirteenth Century. 1 vol. 8vo, cloth. Lond., 1844. $2.00

"*Only 250 copies printed.*"

2410 HIMERII. Eclogæ, e Photii Myriobiblo Repetitæ, et Declamationes e codicibus in lucem prolatæ; denique Dissertationem de Vita Himerii præmisit Gottlieb Hernsdorfius. 1 vol. 8vo, calf, neat, by *Bedford*. Gottingæ, 1790. $3.00

2411 ARISTOTLE, De Rhetorica, libri tres, cum Versione Latina. 2 vols. 8vo, cf. Oxonii, 1820. $5.00

2412 HORATIUS (QUINTUS-FLACCUS). Opera. London, 1824, cloth. *Pickering's diamond edition, the smallest ever printed.* $1.50

2413 DITTO, large paper, cloth. $3.00

2414 ENGELMANN (WILLIAM). Bibliotheca Scriptorum Classicorum, et Græcorum et Latinorum. 1 vol. 8vo, cf., red edges. Lond., 1847. $4.00

2415 LACOMBE (M.) Dictionnaire Portatif des Beaux Arts, avec l'Explanation des Termes et des Choses qui leur appartiennent. 1 vol. 12mo, calf. Paris, 1759. $1.25

2416 ROUPIEUX (ASTROPHILE LE). Grandes et Recreatives Pronostications, pour ceste presente Année 68145000,470. 1 vol. 12mo. Paris, 1863. $2.00

"*A reprint in 100 copies of a rare morsel of French Facetiæ, the original of which was published in 1625.*"

2417 ERASMUS (D.) Adagiorum Epitome. 1 vol. 12mo, old cf. Amsterdam, 1649. $0.75

2418 DONNE (JOHN). Poems, with Elegies on the Author's Death. 1 vol. 12mo, old cf. Lond., 1639. $2.50

2419 FORDE (THOS.) A Panegyrick on the Late K. Charles the I., Second Monarch of Great Britain. 1 vol. 12mo. Lond., 1660.

Familiar Letters. 1 vol. 12mo. Lond., 1660.

Loves Labyrinth, or the Royal Shepherdess, a Tragi-Comedy. 1 vol. 12mo. Lond., 1660.

Poetical Diversions, with a Panegyrick upon his Majesties most happy Return. 1 vol. 12mo. Lond., 1660. Bound in 1 vol. cf. $2.50

2420 GAY (JOHN). Fables, with Cuts by T. Bewick. 1 vol. 12mo, bds. London, 1811. $1.00

2421 QUADRO LIBRI DE DVBBI, con le Solvtioni a ciasvn dvbbio accommodate. La Materia del Primo è *Amorosa*, del Secondo è *Naturale*, del Terzo è Mista, del Quarto è *Religioza*. 1 vol. 12mo, cf. Vinegia, 1556. $3.00

2422 CAMDEN (WILLIAM). REMAINES CONCERNING BRITANIE. 1 vol. 4to, cf., port. Lond., 1637. $4.50

2423 QUATREMERE DE QUINCY (M). HISTOIRE de la Vie et des Ouvrages de RAPHAEL. 1 vol. 8vo, half calf. Paris, 1824. $2.00

2424 MISCELLANEOUS PIECES OF ANCIENT ENGLISH POESIE, viz. The Troublesome Raigne of King John, written by Shakespeare, extant in no edition of his Writings. The Metamorphosis of Pigmalions Image, and Certaine Satyres. By John Marston. The Scourge of Villanie. By the Same. All printed before the Year 1600. [Edited by John Bowle.] 1 vol. 12mo, calf. Lond., 1764. *Scarce.* $2.50

2425 NIEBUHR (B. G.) THE HISTORY OF ROME. Translated by Julius Charles Hare and Connop Thirlwall. 2 vols. 8vo, bds. Lond., 1828. $3.00

2426 LITERARY MEMOIRS OF LIVING AUTHORS OF GREAT BRITAIN, arranged according to an Alphabetical Catalogue of their Names; and including a List of their Works, with Occasional Opinions upon their Literary Character. 2 vols. 8vo, hf. cf. Lond., 1798. $2.25

"*This useful work was edited by Dr. Rivers, a Dissenting Minister.*"

2427 HOARE (SIR RICHARD COLT). A CLASSICAL TOUR through Italy and Sicily: tending to illustrate some Districts which have not been described by Mr. Eustace, in his Classical Tour. 2 vols. 8vo, hf. cf. *Maps.* London, 1819. $1.00

2428 CLARKE (SAMUEL). A DEMONSTRATION OF THE BEING AND ATTRIBUTES OF GOD. More particularly in answer to Mr. Hobbs and Spinoza, and their Followers. The Tenth Edition, corrected. 1 vol. 8vo, cf. Lond., 1766. $1.00

2429 MILLER (GEORGE). LECTURES on the Philosophy of Modern History, delivered in the University of Dublin. 6 vols. 8vo, half russia, neat. Dublin, 1816. $6.50

2430 BALLARD (GEORGE). MEMOIRS of Several Ladies of Great Britain, who have been celebrated for their Writings or Skill in the Learned Languages, Arts, and Sciences. 1 vol. 4to, *large paper*, cf., neat. Oxford, 1752. $4.00

2431 MALCOLM (JAMES PELLER). ANECDOTES OF THE MANNERS AND CUSTOMS OF LONDON during the Eighteenth Century. Including the Charities, Depravities, Dresses, and Amusements, etc. 2 vols. 8vo, hf. cf. *Bound ready for illustrating.* Lond., 1810. $1.50

2432 BOWER (ALEXANDER). THE HISTORY OF THE UNIVERSITY OF EDINBURGH; chiefly compiled from Original Papers and Records never before published. 2 vols. 8vo, calf, neat. Edinburgh, 1817. $2.50

2433 MADDEN (R. R.) THE INFIRMITIES OF GENIUS. Illustrated by referring the Anomalies in the Literary Character to the Habits and Constitutional Peculiarities of Men of Genius. 2 vols. in 1, 8vo, cloth. Lond., 1833. $2.50

2434 LELAND (REV. JOHN). THE ADVANTAGE AND NECESSITY OF THE CHRISTIAN REVELATION shown from the State of Religion in the Ancient Heathen World, etc. To which is prefixed a Preliminary Discourse on Natural and Revealed Religion. 2 vols. 8vo, calf. Lond., 1768. $2.00

2435 LELAND (REV. JOHN). A View of the Principal Deistical Writers that have appeared in England, in the Last and Present Century; Observations upon them, and some Account of the Answers that have been published against them. 2 vols. 8vo, calf. Lond., 1764. $3.00

2436 ———: Discourses on Various Subjects. With a Preface giving some Account of the Life, Character, and Writings of the Author. 4 vols. 8vo, cf., gilt. Lond., 1769. $3.00

2437 NOTES on Religious, Moral, and Metaphysical Subjects. 1 vol. 8vo, hf. cf., gilt. Aberdeen, 1828. $2.00

2438 THUANUS. The Life of, with some Account of his Writings, and a Translation of the Preface to his History. By the Rev. J. Collinson. 1 vol. 8vo, hf. cf., extra. Lond., 1807. $2.50

2439 HAWKINS (THOMAS). The Origin of the English Drama, illustrated in its Various Species, viz., Mystery, Morality, Tragedy, and Comedy, by Specimens from our Earliest Writers: with Explanatory Notes. 3 vols. cr. 8vo, old cf. Oxford, 1773. *Autograph of John Thelwall.* $3.00

2440 FERRIAR DR. JOHN). Illustrations of Sterne, with other Essays and Verses. 1 vol. cr. 8vo, calf, gilt. Lond., 1798. $1.50

"*Contains a poem on tobacco, omitted in the subsequent edition.*"

2441 BERKELEY (GEORGE, *Bishop of Cloyne*). Alciphron: or the Minute Philosopher, in Seven Dialogues. 2 vols. 8vo, cf. fronts. London, 1732. $2.00

2442 CUDWORTH (RALPH). A Treatise concerning Eternal and Immutable Morality. With a Preface by Edward, Lord Bishop of Durham. 1 vol. 8vo, cf. Lond., 1731. $0.50

2443 OGDEN (REV. SAMUEL). Sermons, to which is prefixed an Account of the Author's Life. 2 vols. 8vo, calf, gilt. Lond., 1788. $1.50

2444 The New Foundling Hospital for Wit. Being a Collection of Fugitive Pieces, in Prose and Verse, not in any other Collection: with several Pieces never before published. A New Edition, corrected and considerably enlarged. 6 vols. crown 8vo, calf, neat. Lond., 1784. $6.00

2445 LEE (LIEUT.-COL. HENRY). Memoirs of the War in the Southern Department of the United States. A New Edition, with Corrections left by the Author, and with Notes and Additions by H. Lee, the Author of The Campaign of '81. 1 vol. 8vo, hf. calf. Washington, 1827. *Scarce.* $3.00

2446 A NARRATIVE of the Campaigns of the British Army at Washington and New Orleans, under Generals Ross, Packenham, and Lambert, in the Years 1814 and 1815, with some Account of the Countries visited. By the Author of "The Subaltern." Second Edition. 1 vol. 8vo, bds. Lond., 1826. $2.25

2447 LELAND (THOMAS). The History of the Life and Reign of Philip King of Macedon, the Father of Alexander. Second Edition. 2 vols. 8vo, cf. Lond., 1774. $2.00

2448 AN INTRODUCTION to the Literary History of the Fourteenth and Fifteenth Centuries. 1 vol. 8vo, bds. Lond., 1798. *Scarce.* $1.50

"*Replete with interesting information relative to the state of Literature during the Dark Ages.*"—Lowndes.

2449 GENT (THOMAS, *Printer of York*). THE LIFE OF, written by Himself. 1 vol. 8vo, cloth, uncut. *Large paper.* Lond., 1832. *Portrait.* $1.50

2450 MILTON (JOHN). PARADISE LOST, a Poem in Twelve Books. Thirteenth Edition, to which is prefixed an Account of his Life. 1 vol. 8vo, calf. Lond., 1727. *Portrait.* $1.00

2451 HEYWOOD (SAMUEL). A DISSERTATION upon the Distinctions in Society, and Ranks of the People, under the Anglo-Saxon Governments. 1 vol. 8vo, bds. Lond., 1818. $2.00

2452 HARRIS (JAMES). COMPLETE WORKS OF, comprising Three Treatises concerning the Fine Arts; Hermes; Philosophical Arrangements; and Philological Inquiries. 4 vols. 8vo, cf. *Portraits and plates. Gaisford's copy, with autograph.* Lond., 1794. $4.00

2453 GIBBON'S (EDWARD) MISCELLANEOUS WORKS, with Memoirs of his Life and Writings, composed by Himself. Illustrated from his Letters, with Occasional Notes and Narrative, by John Lord Sheffield. 3 vols. 4to, half calf. Lond., 1796–1815. *Portraits.* $5.00

2454 ——; HISTORY of the Decline and Fall of the Roman Empire. 12 vols. 12mo, calf, neat. Lond., 1807. *Portrait.* $8.00

2455 ST. PELAYE'S MEMOIRS OF ANCIENT CHIVALRY. To which are added, the Anecdotes of the Times, from the Romance Writers and Historians of those Ages. Translated from the French [by Mrs. Dobson]. 1 vol. 8vo, boards. Lond., 1784. $2.00

2456 LOSKIEL (GEORGE HENRY). HISTORY OF THE MISSION OF THE UNITED BRETHREN among the Indians in North America. In Three Parts. Translated from the German by Christian Ignatius La Trobe. 1 vol. 8vo, half calf, neat. *Maps.* London, 1794. *Very scarce.* $5.00

2457 HUMPHREYS (DAVID). AN HISTORICAL ACCOUNT of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. Containing their Foundation, Proceedings, and the Success of their Missionaries in the British Colonies to the Year 1728. 1 vol. 8vo, cf. *Maps.* Lond., 1730. *Rare.* $4.00

2458 LOCKMAN (JOHN). TRAVELS OF THE JESUITS INTO VARIOUS PARTS OF THE WORLD: compiled from their Letters. Now first attempted in English: with Extracts from other Travellers, and Miscellaneous Notes. *Illustrated with Maps and Sculptures.* 2 vols. 8vo, cf., neat. Lond., 1743. *Scarce.* $5.00

2459 DU FRESNOY (LANGUET). A NEW METHOD OF STUDYING HISTORY, GEOGRAPHY, AND CHRONOLOGY. With a Catalogue of the Chief Historians of All Nations, the best Editions of their Works, and Characters of them. With a Dissertation, by Count Maffei, concerning the Use of Inscriptions and Medals, by way of Parallel. 2 vols. 8vo, cf. *Best edition.* Lond., 1730. $2.00

2460 THE ANTI-JACOBIN REVIEW OR WEEKLY EXAMINER, Fourth Edition. Revised and corrected. 2 vols. 8vo, cf., neat. Lond., 1799. *Fine copy.* $3.50

2461 SOUTHEY (ROBERT). SELECT WORKS OF THE BRITISH POETS, FROM CHAUCER TO JONSON, with Biographical Sketches. 1 vol. 8vo, morocco, gilt edges. Lond., 1831. $5.00

THE PHILOBIBLION:

A Monthly Bibliographical Journal,

CONTAINING CRITICAL NOTICES OF, AND EXTRACTS FROM, RARE, CURIOUS, AND VALUABLE OLD BOOKS.

PUBLISHED BY GEO. P. PHILES & CO., No. 64 NASSAU STREET, N. Y.

2 vols. small 4to. *Printed on India Paper.* 1862–1863. $5.00.

"WE are every now and then painfully reminded that, as a whole, the English booksellers are far behind the requirements of the time; there is but little love for the knowledge of books, the study of bibliography. The vast majority of our readers would rather handle and sell a ream of paper, or the last number of the *Cornhill* or *Macmillan*, than trouble themselves to find out a customer's taste for books, and provide such as he would purchase. To sell the paper requires no thought; it is ordered of the stationer, and is dispensed to the customer with little trouble. But to acquire a knowledge of books, time and labour must be expended, nor can any one really become a genuine bibliographer unless he have a love for his subject—like the poet, his taste must be natural, not acquired.

"We have been led into these thoughts by the receipt of a volume, for which we are indebted to the good offices of Messrs. Trübner & Co., 'THE PHILOBIBLION, A MONTHLY CATALOGUE AND LITERARY JOURNAL,' issued by George P. Philes & Co., 64 Nassau street, New York; a work which the few English booksellers who are bibliographers, and the few bibliographers who are not booksellers, will be anxious to possess, and will highly prize when they get it. It was commenced in 1862, and two volumes are completed; being printed on India paper, they are thin, and have been bound in one. We will give the contents of a single number,—No. 20,—and that will convey some idea of the valuable matter to be found in the volume. First, then, we have a notice of the Works of Christopher Sandius, Jun. 'Never heard of him,' say ninety per cent. of our readers. Possibly not; but Christopher Sand was an author whose writings are of value; he compiled the *Bibliotheca Antitrinitariorum*, which is numbered the thirty-fourth of his productions. Then we have a review after the heart of our own 'Retrospectives' of '*Alcilia, Philoparthens Louing Folly*;' next on '*Grave and Gay Postscripts to Ancient Manuscripts*,' a review of '*Anne Bradstreet's Poems*,' '*Les Fantaisies de Bruscambille*,' and, lastly, some miscellaneous items. Cannot some English bookseller be found to emulate the Messrs. Philes & Co.? or must our American friends continue to rejoice in thus beating the Britishers?"—THE BOOKSELLER, *London, Sept.* 30, 1864.

"WE have before us two volumes of this curious and interesting journal, consisting of the numbers to the end of the year 1863, No. 1 being dated December, 1861, and No. 24, November, 1863. The work is entirely printed on India paper with old-fashioned type; and, as the books noticed, and the bibliographical anecdotes and memoranda, for the chief part, relate to a bygone period of literature, there is conjured up at once a pleasant association with the past as the eye lights upon the quaint-looking page, graced with the Holbein portrait of Erasmus, and the motto from his Epistles—'Statimque ut pecuniam accepero, Græcos primum auctores, deinde vestes emam'—which forms the frontispiece to every number. The book is full of desultory gossip about books, which the circle that whilom assembled at the house of 'Atticus' in the good times past, when Dr. Dibdin chronicled the doings of the lovers of books in his 'Bibliomania' and 'Decameron,' would have delighted in; and many curious and interesting manuscript marginal notes, by men whose opinions are worthy of perpetuation, are embalmed in the pages of the 'PHILOBIBLION,' which will ever give them a lasting value in the estimation of scholars. We subscribe heartily to Sterne's love of books which he has recorded in these memorable words: 'My neighbours think me often alone, and yet at such time I am in company with more than five hundred mutes, each of whom at my pleasure communicates his ideas to me. I lay my hands on fifty of them sometimes in an evening, and handle them as I like: they never complain of ill-usage, and, when dismissed from my presence, though ever so abruptly, take no offence.' We can fancy him in the midst of his 'Shandy' treasures, dipping into this quaint old book or culling the germ of an imperishable thought from that; and, to all who can enter into this feeling, we heartily recommend the 'PHILOBIBLION,' which presents us, in the shape of retrospective reviews, jottings, notes, and memoranda, with the careful gleanings of a desultory but tasteful gatherer of other men's thoughts. The two volumes we are now noticing are, of all others, just the window-seat companions with which Charles Lamb or Leigh Hunt would have delighted to closet themselves for hours together."—THE READER, *London, Oct.* 1, 1864.

Dana, ii. 117

UNIVERSITY OF ILLINOIS-URBANA
3 0112 117958246